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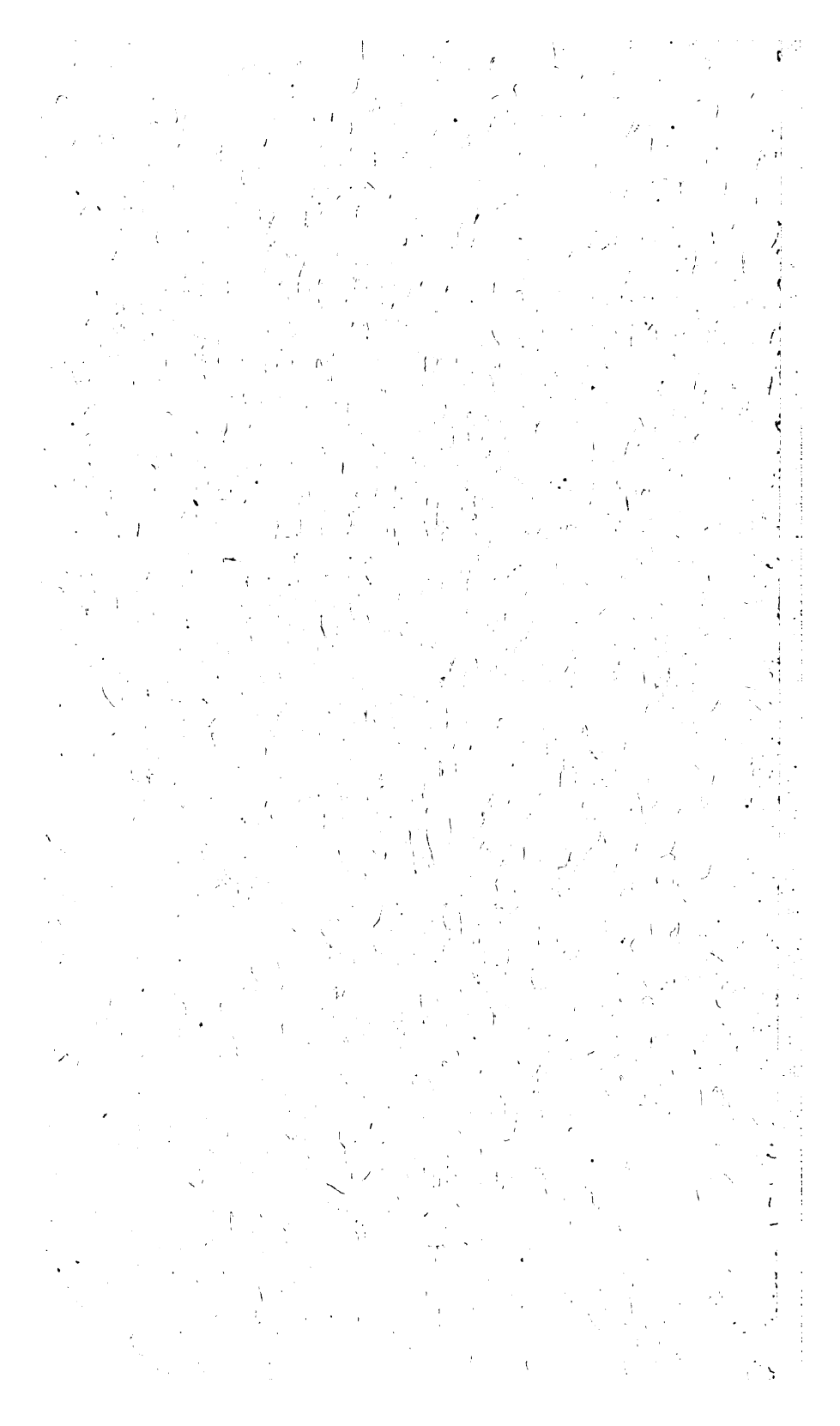
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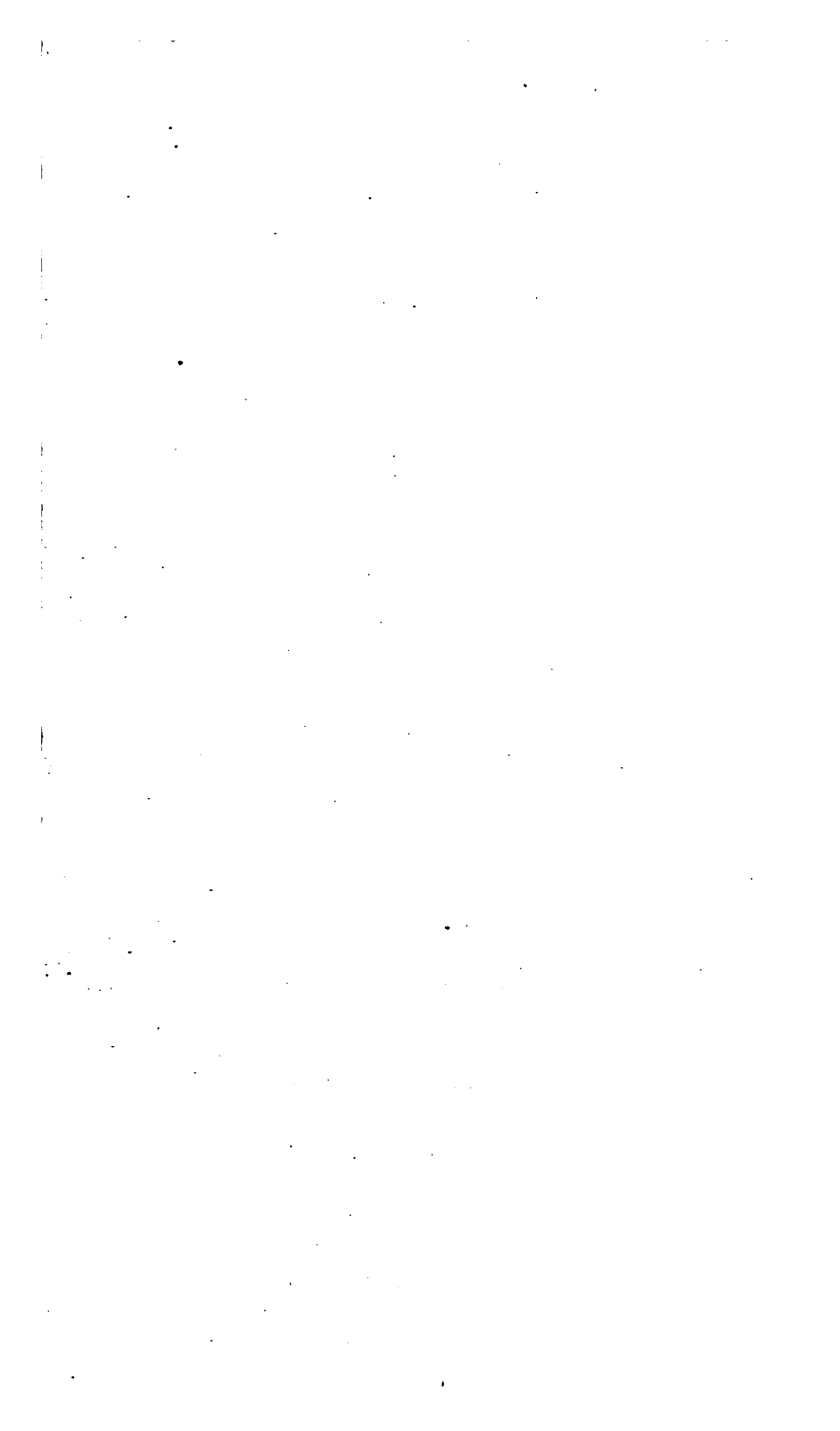
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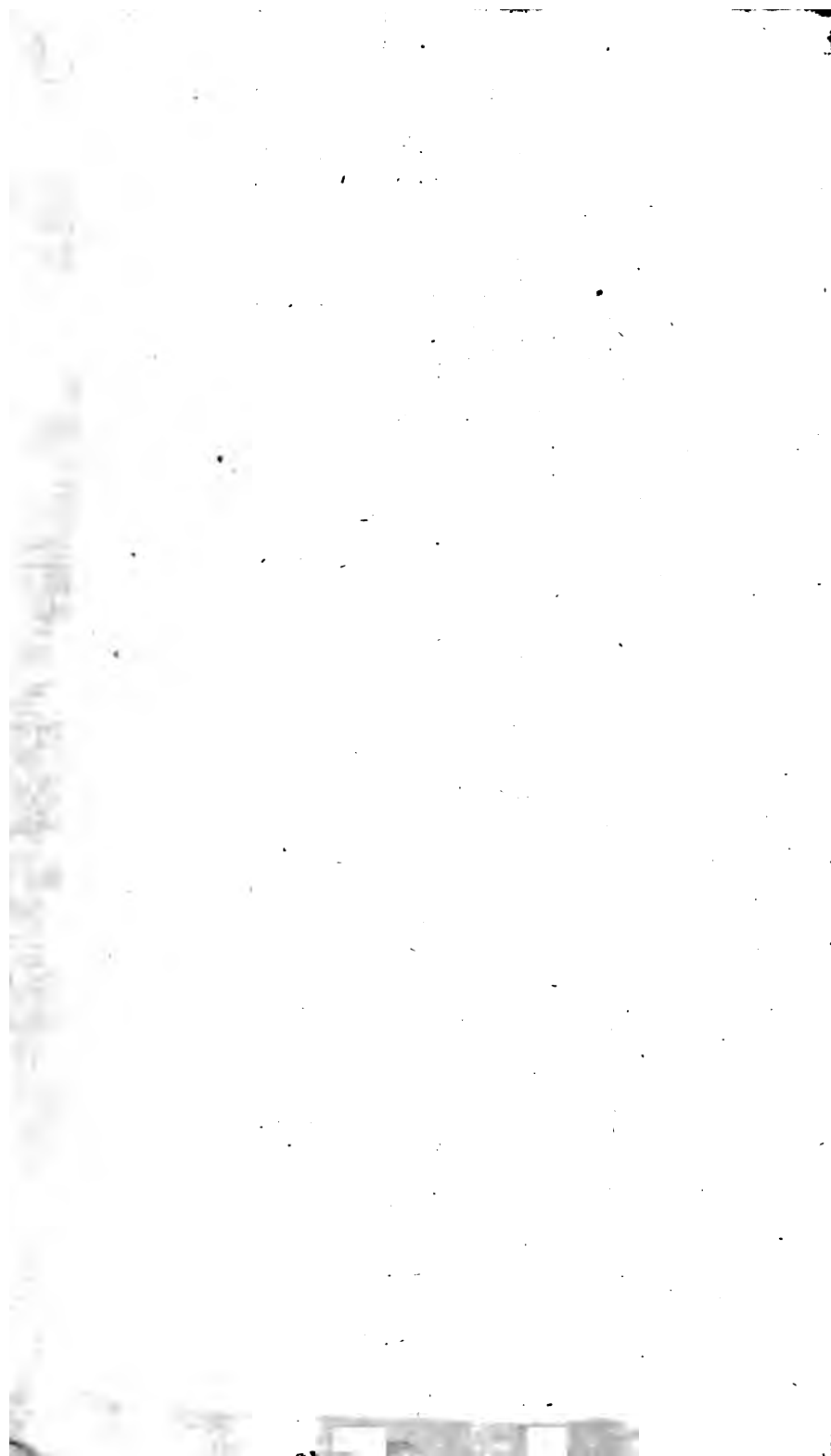




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# UNIVERSAL, HISTORICAL, and LITERARY DICTIONARY.

**G**ARDINER (STEPHEN), bishop of Winchester and chancellor of England, was the illegitimate son of Dr. Lionel Woodvill or Wydville, dean of Exeter, and bishop of Salisbury, brother to Elizabeth, queen consort to Edward IV. He was born in 1483, at Bury St. Edmonds in Suffolk, where his reputed father lived, from whom he took his name [A]; his mother having been obliged to marry this person, though an inferior servant of the bishop, in order to screen his master. After a proper education at school, he was sent to Trinity-hall in Cambridge; where pursuing his studies with diligence, he soon grew into reputation by the quickness of his parts, and was particularly distinguished for his elegance in writing and speaking Latin, as well as his uncommon skill in the Greek language [B]. In the former he made Cicero his pattern, and became so absolute a master of his style, as to be charged with affectation in that respect. With these attainments in classical learning,

[A] Viz. Gardiner: but this was not done till after he became bishop of Winchester, when he also assumed the arms of the Gardiners of Glemsford in Suffolk, with a distinction of a border; and at last they were impaled with the arms of the see of Winchester without the distinction. Strype's Memorials, Vol. III. Before that time he usually went by the name of Stephens.

[B] Leland compliments him on this account in a poem addressed to him by the name of Stephen Gardiner, in the close of which he foretels him, that his brow would be honoured with a mitre; a proof that his surname was at least given him by others before he was a bishop. Leland's Encom. illustr. Viror. p. 49.

## GARDINER.

he applied himself to the civil and canon law; and took his doctor's degree in the first of these in 1520, in the latter the following year; and, it is said, was elected master of his college the same year.

Rapin's  
Hist. Vol. I.

But his views were far from being confined to the university. He had some time before been taken into the family of the duke of Norfolk, and thence into that of cardinal Wolsey, who made him his secretary; which post he was possessed of at this time, and which proved the foundation of his future rise at court. The cardinal having projected the treaty of alliance with Francis I. in 1525, employed his secretary to draw up the plan of it; and the king coming to his house at More-Park in Hertfordshire, found Gardiner busy at this work. He looked at it, liked the performance extremely well, the performer's conversation better, and his fertility in the invention of expedients best of all: and from this time Gardiner was admitted into the secret of affairs, and intirely confided in, both by the king and his first minister. He received a public mark of that confidence in 1527, when he was sent to Rome, in order to negociate the arduous affair of Henry's divorce from queen Katharine. Edward Fox, provost of King's-college in Cambridge, went with him on this embassy; but Gardiner was the chief, being esteemed the best civilian in England at this time; and having been admitted into the king's cabinet council for this affair, he is styled, in the cardinal's credential letters to the Pope, "primary secretary of the most secret counsels." He was grown into extraordinary request with the cardinal, in so much that in these same letters he called Gardiner the half of himself, "*Dimidium sui*," than whom none was dearer to him. He wrote that Gardiner should unlock his [the cardinal's] breast to the Pope; and, in hearing him speak, he might think he heard the cardinal himself. The successful issue of this embassy in obtaining a new commission, directed to the cardinals Wolsey and Campejus, may be seen in the general histories of England, to which we refer; as also for the particulars of our doctor's dexterity and address in negotiating it. We shall only take notice of one not mentioned there, which was the disposing Campejus to make a tour to England with a good will. This requiring some extraordinary management, Gardiner took it upon himself; and having put every thing, requisite to set the affair in a proper light at home, into the hands of his colleague Fox, was dispatched thither with the account to the king.

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king, who joined with Anne Boleyn, in applauding [c] the ingenuity, intrepidity, and industry of the new minister.

But the loudest in his praises was the cardinal, in whose particular concerns our negotiator, by the way, reconciled the Pope to the endowment of his two colleges at Oxford and Ipswich [d], out of the revenues of the dissolved lesser monasteries. This added to the rest, made such an impression upon the cardinal's mind, that crying out, "O inestimable treasure and jewel of this realm!" he desired Fox to remark it, and to insert in his letter. There was still another instance of Gardiner's abilities and attachment to Wolsey, which had its share in forcing out this burst of admiration from him. During the course of this embassy, his holiness falling dangerously ill, the cardinal set all his engines to work, to secure provisionally the keys to himself, in case of a new election. We need not mention with how much fondness he fixed his eyes upon the papal chair, so much that the suffrages of one-third part of the cardinals were procured for him: he dispatched orders immediately to provide, that those cardinals should be withdrawn to a place of safety, and there to declare him Pope, in case the majority appeared against him, assuring his own party, they should be vigorously sustained by king Henry and his allies. It is true, the business came to nothing, by the recovery of Clement VII. However, the pains taken in it by his agents, among whom Gardiner had at least an equal share, could not but be highly pleasing to him. In the event, indeed, the king had most reason to be satisfied with his minister, who gave his opinion that all solicitations at Rome would be lost time; the Pope in his judgement being immovable in the resolution to do nothing himself, however he might not improbably be brought to confirm such sentence as his majesty could draw from the legates [e]. Henry, fully persuaded in the issue of the sincerity and judgement of this advice, recalled our doctor, resolving to make use of his abilities in managing the legantine court [f].

[c] There is a letter from the lady to our negotiator in the Paper-office supposed to be written on this occasion, which begins, "Mr. Stephens, I thank you for my letter, wherein I perceive the willing and faithful mind you have to do me pleasure, &c." See the whole in *Biog. Brit.*

[d] Our secretary and Fox were the persons on whom the cardinal chiefly relied for laying the plan of these mag-

nificent foundations. *Strype.*

[e] The whole letter is inserted in *Biog. Brit.* as an instance of Gardiner's elegant style in English above others written at the same time, or even later.

[f] The king did not suffer the proceedings to be begun before the cardinals till Gardiner's return. *Burnet's Hist. of Reform. Vol. II.*

## GARDINER.

During his residence at Rome, he had, among other things, obtained some favours at that court for bishop Nix of Norwich, who on his return home, rewarded him with the archdeaconry of Norfolk in 1529; and this probably was the first preferment he obtained in the church. In reality, it must be owned that his merit as a divine did not entitle him to any extraordinary expectations that way. As he made his first entrance into business in a civil capacity, so by the exercise of his talents in state affairs these were more improved, which gave him an opportunity of rendering himself useful, and in a manner necessary to the king; who in that persuasion, shortly after his arrival, took him from Wolsey, and declared him secretary of state. Thus introduced into the ministry at home, besides the ordinary business of his office, and the large share he is said to have had in the administration of affairs in general, he was particularly advised with by the king in that point which lay nearest to his heart; and when cardinal Campejus declared that the cause of the divorce was avoked to Rome, our secretary was the person, who, in conjunction with Fox the almoner, found out Cranmer, and, discovering his opinion, introduced him to his majesty; which proved the means of the king's extricating himself out of that, till then thought, insuperable difficulty.

As this step proved the ruin of Wolsey, in his distress he applied to his old servant the secretary, who gave an eminent proof of his gratitude on this occasion, in soliciting the king's pardon; which was followed in three days by the cardinal's restoration to his archbishopric, and 6000*l.* sent him, besides plate and furniture for his house and chapel. This old servant also, at the cardinal's recommendation in 1530, introduced the provost of Beverly to the king, who received him graciously, and shewed him that he was his good and gracious lord, and admitted and accepted him as his orator and scholar. These were matters of easy management. But the year had not expired, when the king's service called the secretary to a task of another nature, which was to manage the university of Cambridge, so as to procure their declaration in favour of his majesty's cause, after Cranmer's book should appear in support of it. In this most difficult point his old colleague Fox was joined with him; and they spared no pains, address, or artifice in accomplishing it. And to make amends for such an unreserved compliance with the royal will, a door was presently opened in the church, through which, by one single step, the archdeaconry of Leicester

(into which Gardiner was installed in the spring of 1531,) he advanced to the rich see of Winchester; into which he was consecrated the November [G] following. In consequence whereof, he assisted in the court when the sentence, declaring Katharine's marriage null and void, was passed by Cranmer, May 22, 1533. The same year he went ambassador to the French king at Marseilles, to discover the designs of the Pope and that monarch in their interview, of which Henry was very suspicious; and upon his return home, being called, as other bishops were, to acknowledge and defend the king's supremacy, he readily complied therewith, and published his defence for it with this title, "*De vera Obedientia.*" His conduct was very uniform in this point, as well as in that of the divorce and the subsequent marriage, and he acquired great reputation by his writings in defence of them.

In 1535, Cranmer visiting the see of Winchester, in virtue of his metropolitical power, our bishop disputed that power with great warmth. Some time afterwards, he resumed his embassy to France, where he procured the removal of Pole, then dean of Exeter, afterwards cardinal, out of the French dominions; having represented him as his master's bitter enemy; and this was the original root of those distastes between them, which in time became public. Before his return this second time, being applied to by Cromwell for his opinion about a religious league with the Protestant princes of Germany, he declared himself against it; and advised a political alliance, which he judged would last longer, as well as answer the king's ends better, if strengthened by subsidies; and, in 1538, he was sent ambassador to the German diet at Ratisbon, where he incurred the suspicion of holding a secret correspondence with the Pope. Whatever truth there may be in this charge, it is certain that Lambert this year was brought to the stake by his instigation, for denying the real presence in the sacrament. This instance of a sanguinary temper was then shewn, before the statute of the six articles was enacted; a law on which many were put to death, and which was undeniably of our bishop's framing and promoting. This act passed in 1540; and the first person condemned by it, and burnt in Smithfield, the same year, was Robert Barnes, who at his death

[e] Registr. Cantuar. He had resigned the archdeaconry of Leicester in the end of September, and been incorporated LL. D. at Oxford October preceding. Athen. Oxon. Vol. I. col. 158.

declared his suspicion of Gardiner's having a hand in it [H]. Upon the death of Cromwell, his rival long in the king's favour, the university of Cambridge, where he still held his mastership of Trinity-hall, chose him their vice-chancellor; and in return he shewed his sense of it, by an assiduity in his office among them, and a warm zeal to assist them on all occasions with his interest at court; which, as long as the sunshine of any signal service lasted, was very good. But in this, his case, like other courtiers, was subject to the sudden vicissitudes of light and shade, which so remarkably chequered the series of that reign; and this minister was no more excepted than his fellows, from complying with those conditions of ministerial greatness, which were indispensable as long as Henry sat at the helm. And notwithstanding he tells us himself that, after the king had let him into the secret, he could look sour and talk rough, without meaning much harm, he ever after bore those sallies with much less anxiety, and could stand a royal rattling pretty well [I]; yet this was only sometimes, and on some occasions. For upon others, we find him submitting to very disagreeable supplications and expressions of deep humility, and great sense of his failings, directly contrary to the convictions of his own conscience and understanding. Of this we have the following remarkable instance.

Our bishop, it seems, had for his secretary a relation of his own name Gardiner, who, in some conferences with Fryth the martyr, had acquitted himself so well that they were judged fit for the public view [K]. This young clergyman was much in his master's favour, yet he fell under a prosecution upon the act of supremacy; and, being very obstinate, was executed as a traitor March 7, 1544. This was made a handle against the bishop by his enemies, who whif-

[H] His words at the stake were, that he forgave the world in general, and the Bp. of Winchester in particular, if he had any hand in his death; which implying a doubt, Bayle preposterously enough infers Gardiner's innocence of this man's blood. See his Dict. in Barnes (Robert).

[I] This secret Henry acquainted him with on the following occasion: Our doctor had been joined with the earl of Wiltshire, his relation by blood, in some affair of consequence, which had not been managed to the king's satisfaction; upon which he treated Gardiner in the presence of the earl

with such a storm of words as quite confounded him; but before they parted, the king took him into his chamber, and told him, that he was indeed very angry, yet not particularly with him, though he had used him so, because he could not take quite so much liberty with the earl. See his Letter to Somerset in Fox's Acts and Monuments, and in Biog. Brit.

[K] The title of this piece is, "A Letter of a young Gentleman named Master German Gardiner, wherein Men may see the Demeanour and Heresy of John Fryth, lately burnt, &c."

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pered in the king's ear that he was very likely of his secretary's opinion, notwithstanding all he had written ; and that if he was once in the Tower, matter enough would come out against him. On this suggestion, his majesty consented to his proposed imprisonment. But the bishop being informed thereof in time, repaired immediately to court ; confessed all that his majesty had charged him with, whatever it was ; and thus, by complying with the king's humour, and shewing the deepest concern for real or pretended failings, obtained full pardon, to the great mortification of his enemies.

However, all his sagacity, subtlety, and shiftness were not sufficient to save him from a cloud, which shewed itself to him upon his master's brow in the close of his reign ; a change which might be attributed to the unsteadiness of the master, were there not facts sufficient to throw the imputation in some measure upon the servant. Certain it is, though upon what particular provocation not known, that he engaged deeply in a plot against the life of Cranmer ; which being discovered and dispersed by the king, his majesty, fully satisfied of the archbishop's innocence, left all his enemies, and among the rest our bishop, to his mercy. The malice, though forgiven by Cranmer, cannot be supposed to be forgotten by Henry. But this did not hinder him from making use of this willing servant, against his last queen Katharine Parr. That lady, as well as her preceding partners of the royal bed, falling under her consort's distaste, he presently thought of a prosecution for heresy ; upon which occasion he singled out Gardiner, whose inclinations that way were well known, as a proper person for his purpose to consult with. Accordingly the minister listened to his master's suspicions, improved his jealousies, and cast the whole into the form of articles ; which being signed by the king, it was agreed to send Katharine to the Tower. But she had the good luck and address to divert the storm from breaking upon her head, and to throw some part of it upon her persecutors. The paper of the articles, being entrusted to chancellor Wriothesly, was dropt out of his bosom, and carried to her : and she, with the help of this discovery to her royal consort, found charms enough left to dispel his suspicions : the result whereof was, severe reproaches to the chancellor, and a rooted displeasure to our bishop, insomuch that the king would never see his face afterwards. And his behaviour to him corresponded with that resentment. In the draught of his majesty's will, before his departure on his

last expedition to France, the bishop's name was inserted among his executors and counsellors to prince Edward. But after this, when the will came to be drawn afresh, he was left out; and, though Sir Anthony Brown moved the king twice, to put his name as before into it, yet the motion was rejected, with this remark, that "if he [Gardiner] was one, he would trouble them all, and they should never be able to rule him." Moreover, when the king saw him once with some of the privy-counsellors, he shewed his dislike, and asked his business, which was, to acquaint his majesty with a benevolence granted by the clergy: the king called him immediately to deliver his message, and having received it, went away. Burnet assigns our minister's known attachment to the Norfolk family, for the cause of this disgrace [L]: but whatever was the cause, or whatever usage he met with on other occasions, this justice is undeniably due to him, that he ever shewed a high respect to his master's memory, and always spoke and wrote of him with much deference; whether out of policy or gratitude, or a mixture of both, let others judge.

In this unhinged situation he stood, when Edward VI. ascended the throne; and his behaviour under the son did more than justify the father's censure upon the unruliness of his temper. Being prevented from disturbing the council within doors, he opposed all their measures without. The Reformation was the great object of this reign; and that, as planned by Cranmer, he could not by any condescension of the archbishop, be brought to approve, or even to acquiesce in. He condemned the diligence in bringing it on as too hasty, which would cause a miscarriage; observing, that under a minority, all should be kept quiet, and for that reason no alterations attempted; and this served him also for a ground to oppose the war with Scotland, as too hazardous and expensive. From the same principle, he no sooner heard of the intended royal visitation, than he set up objections to it: he both questioned its legality, and censured its imprudence as an innovation; alledging that it would tend to weaken the prerogative as assumed by Henry, in the eyes of the meanest, when they saw all done by the king's power as supreme head of the church, on the due use of which all reformation must depend; while he was a child, and could know nothing at all, and the protector, being absent, not much more. However, these were words only, nor did

stop there: for when the homilies and injunctions for that visitation were published, he insisted, on the perusal of them, that he could not comply with them, though at the expence of losing his bishopric; pretending, that all their proceedings were framed against the law both of God and the king, of the danger of which, he said, he was well apprized.

Upon his coming to London he was called before the council, Sept. 25, 1547; and there refusing to promise either to receive the homilies, or pay obedience to the visitors if they came into his diocese, he was committed close prisoner to the Fleet. Some days after, he was sent for to the deanery of St. Paul's by Cranmer, who, with other bishops, discoursed in defence of the homily upon justification; which he had censured, as excluding charity from any share in obtaining it. The archbishop proceeded to apologize for Erasmus's "Paraphrase on the New Testament," as the best extant; which, being ordered by the injunctions to be set up in all churches, had been objected to by Gardiner. His grace seeing no hopes from arguments, which made no impression, let fall some words of bringing him into the privy-council, in case of his concurrence with them; but that too having no effect, he was remanded to the Fleet, where he continued till the parliament broke up, Dec. 24, and then was set at liberty by the general act of amnesty, usually passed on the accession of a prince to the throne. He was never charged with any offence judicially, every thing being done in virtue of that extent of prerogative which had been assumed by Henry VIII. and this was thought necessary for mortifying our prelate's haughty temper, as well as to vindicate their proceedings from the contempt he had shewn them.

After his discharge, he went to his diocese; and, though he opposed, as much as in him lay, the new establishment in its first proposal, yet now it was settled by act of parliament he knew how to conform; which he not only did himself, but took care that others did the same. Yet he was no sooner returned to town, than he received an order, which brought him again before the council; where after some rough treatment, he was directed not stir from his house, till he went to give satisfaction in a sermon, to be preached before the king and court in a public audience; for the matter of which he was directed both what he should, and what he should not say, by Sir William Cecil. He did not refuse to preach, which was done on St. Peter's day; but so contrarily

trarily to the purpose required [M], that he was sent to the Tower the next day, June 30, 1548, where he was kept close prisoner for a year.

But soon after his affairs put on a more pleasing countenance. When the protector's fall was projected, our bishop was deemed a necessary implement for the purpose; his head and hand were both employed for bringing it about, and the original draught of the articles was made by him. Upon this change in the council, he had such assurances of his liberty, and entertained so great hopes of it, that it is said he provided a new suit of cloaths in order to keep that festival; but in this he flattered himself too much. The change in public affairs by the deposition of Somerset, brought no change of Gardiner's private state. On the contrary, his first application for a discharge was treated with contempt by the council, who laughing said, "the bishop had a pleasant head;" for reward of which, they gave him leave to remain five or six weeks longer in prison, without any notice taken to him of his message. Nor did the lords shew any regard to his next address: and he had been almost two years in the Tower, when the protector, restored to that high office, went with others, by virtue of an order of council, June 9, 1550, to confer with him in that place. In this conference they proposed to release him upon his submission for what was past, and promise of obedience for the future, if he would also subscribe the new settlement in religion, with the king's complete power and supremacy, though under age, and the abrogation of the six articles. He consented to, and actually subscribed, all the conditions except the first, which he refused, insisting on his innocence. The lords used him with great kindness, and encouraged him to hope his troubles should be quickly ended; whereupon, seeing also the protector among them, he flattered himself with the hopes of being released in two days, and in that confidence actually made his farewell feast. But the contempt he had at first shewn to the council, being still avowed by his refusing to make a submission now, was not so readily overlooked. On the contrary, this first visit was followed by several others of the like tenor; which meeting with the same refusal, at length, the lords Herbert, Petre, and bishop Ridley, brought him new articles, wherein the required ac-

[M] His text was Matthew viii. 15. whence he took occasion in acknowledging the king's supremacy to deny that of his council, whom he treated

very contemptuously. The MS. is extant in Benet-college library at Cambridge. Tanner's Bibl. Brit. Hibern. p. 309.

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knowledge, being made more general, runs thus: "That he had been suspected of not approving the king's proceedings, and being appointed to preach had not done it as he ought to have done, and so deserved the king's displeasure, for which he was sorry; but now the other articles being enlarged were, besides the king's supremacy, the suppression of abbeys and chantries, pilgrimages, masses, and images, adoring the sacrament, communion in both kinds, abolishing the old books, and bringing in the new book of service, with that for ordaining priests and bishops, the completeness of the Scripture, and the use of it in the vulgar tongue, the lawfulness of clergy-men's marriage, and for Erasmus's Paraphrase, that it had been on good considerations ordered to be set up in churches." These being read, he insisted first to be released from his imprisonment, and said that he would freely give his answer, such as he would stand by, and suffer if he did amiss; but he would trouble himself with no more articles while he was detained in prison, since he desired not to be delivered out of his imprisonment in the way of mercy but of justice. July 19, he was brought before the council, who having told him that they sat by a special commission to judge him, asked whether he would subscribe these last articles or no? which he answering in the negative, his bishopric was sequestered, and he required to conform in three months on pain of deprivation. Hereupon the liberty he had before of walking in some open galleries, when the duke of Norfolk was not in them, was taken from him, and he was again shut up in his chamber. At the expiration of the limited time, the bishop still keeping his resolution, was deprived for disobedience and contempt, by a court of delegates wherein Cranmer presided, after a trial which lasted from Dec. 15, to Feb. 14 following, in 24 sessions. He appealed from the delegates to the king; but no notice was taken of it, the court being known to be final and unappealable.

In the course of the proceedings, Gardiner all along behaved himself contemptuously toward the judges, and particularly called them Sacramentarians and Heretics; on which account he was ordered to be removed to a meaner lodging in the Tower; to be attended by one servant only, of the lieutenant's appointment; to have his books and papers taken from him; to be denied pen, ink, or paper; and nobody suffered to visit him. However, as he continued a close prisoner here during the rest of Edward's reign, the severity

severity of this order was afterwards mitigated; as appears from various pieces written in this confinement [N]. He is said to have kept up his spirits very well; and it is not improbable, that he foresaw the great alteration in affairs, which was speedily to take place. The first dawning of this began to appear on the demise of king Edward. For, notwithstanding the faint struggle in favour of Jane Gray, Mary's succession was visible enough; and accordingly she was publicly proclaimed queen July 19, 1553. August 3, she made her solemn entry into the Tower, when our bishop, in the name of himself and his fellow prisoners, the duke of Norfolk, duchess of Somerset, lord Courtney, and others of high rank, made a congratulatory speech to her majesty, who gave them all their liberty. The spokesman took his seat in council the same day, and on the 8th performed the obsequies for the late king in the queen's presence. On the 9th he went to Winchester-house in Southwark, after a confinement of somewhat more than five years; and was declared chancellor of England on the 23d. He had the honour of crowning the queen Oct. 1, and on the 5th, opened the first parliament in her reign. By these hasty steps Gardiner rose to the prime ministry; and was possessed at this time of more power, civil and ecclesiastical, than any English minister ever enjoyed, except his old master cardinal Wolsey. He was also rechosen chancellor of Cambridge, and restored to the mastership of Trinity-hall there, of which, among his other preferments, he had been deprived in the former reign [O].

The great and important affairs transacted under his administration, in bringing about the change in the constitution by queen Mary, are too much the subject of general history to be related here. The part that Gardiner acted is very well known. If not the promoter, which, however, is very probable, he was openly the abettor, of many cruel and sanguinary acts: whether from motives of policy, a love of persecution, or an abject and servile spirit, imputed to him by Burnet, we cannot determine; very probably from a mixture of all. From the arrival of cardinal Pole in England, he held only the second place in affairs relating to the church;

[N] See the list of his works at the close of this memoir.

[O] Fuller, Hist. of Cambridge, p. 48. where he ranks Gardiner among the benefactors to Trinity-hall. Upon his restoration to the chancellorship, he

purged the university thoroughly, turning out all the masters except two. However, it is certain, that seat of the Muses was saved from the flames of persecution, as long as he continued chancellor.

but in matters of civil government, his influence was as great as before, and continued without the least diminution to the last. By his advice, a parliament was summoned to meet in Oct. 1555. As he was always a guardian of the revenues of the ecclesiastics, both regular and secular; so he had at this time projected some additional security for church and abbey lands. He opened the session with a well-judged speech, Oct. 21, and was there again on the 23d, which was the last time of his appearing in that assembly. He fell ill soon after, and died Nov. 12, aged 72. His death was occasioned probably by the gout [P]; however, the lower parts of his body being mortified, and smelling offensively, occasion was hence taken, according to the ordinary working of superstition, to turn the manner of his death into a judgement [Q]. His funeral was performed with all the solemn pomp with which persons of the first rank were conducted to the grave in those times.

His character, as a minister, is to be drawn from the general histories; as a private man, he was learned himself, and a lover of learning in others [R]: of a generous and liberal disposition; kept a good house; and brought up several young gentlemen, some of whom became afterwards statesmen, peers, privy-counsellors, secretaries of state, and chancellors. On the other hand, he had a large portion of haughtiness, boundless ambition, and deep dissimulation. As to his religion, it has been observed, that he was more a Protestant than a Papist; which may perhaps be allowed, if the word Papist be applied to the Pope only and his authority, which he always as a statesman disapproved: and indeed he plainly looked on religion as an engine of state, and made use of it as such. On this principle, he was very watchful to preserve and to increase the revenues of the church in

[P] Godwin de Præful. Parker's Antiq. But Fuller ascribes it to a consumption. Church Hist. cent. xvi. p. 17.

[Q] See Holingshed, ubi supra: and Strype's Memorials, Vol. III. p. 200, 201, 270.

[R] Of this the two following instances deserve particular mention; Thomas Smith, who had been secretary to Edward VI. was permitted by Gardiner to live in Mary's days, in a state of privacy, unmolested, and with a pension of 100l. year for his better support, though he had a good estate of

his own. English Baronetage, Vol. III. p. 538. Roger Ascham, another secretary to the same prince of the Latin tongue, was continued in his office, and his salary increased by this prelate's favour; which he fully repaid, by those elegant epistles to him, that are extant in his works. Life of Sir Thomas Smith, p. 65. and Strype's Memorials, Vol. III. p. 65. who makes this remark upon it. Thus lived two excellent Protestants under the wings, as it were, of the sworn enemy and destroyer of Protestants.

general, and those of his own rich diocese in particular; being well apprized of the truth of that political maxim, that dominion is linked close to property. Burnet tells us, that at his death he expressed great remorse for his former life, often repeating these words, "Erravi cum Petro, sed non flevi cum Petro." I have erred with Peter, but not wept with him.

He wrote several books, besides those mentioned below [s]; to which, however, if we add his letters to Smith and Cheke upon the pronunciation of the Greek language, with his order or rescript, as chancellor of the university on that subject [r], we shall have the most material of his pieces: a complete list whereof may be seen in Tanner's *Bibl. Britannico Hibernica*, p. 308, 309.

[s] His principal works are, 1. "De vera Obedientia, 1534." 2. "Palaodia dicti libri;" when published, not known. 3. "A necessary Doctrine of a Christian Man, set forth by the King's Majestie of England, 1533." 4. "An Explanation and Assertion of the true Catholic Faith, touching the most blessed Sacrament of the Altar, &c. 1551." 5. "Confutatio Cavillationum quibus sacrosanctum Eucharistiae sacramentum ab impiis Capernaitis impeti solet, 1551." This he composed while a prisoner in the Tower: he managed this controversy against Peter Martyr, and others, who espoused Cranmer. After the accession of queen Mary, he wrote replies in his own defence, against the abuses of Turner, Ponet, and other Protestant exiles.

[r] Some of these letters are still extant in Benet-college library at Cam-

bridge. The controversy made a great noise in its time, but was not much known afterwards; till that elegant account of it appeared in public, which is given by Baker in his "Reflections on Learning," p. 28, 29. who observes, that our chancellor, assuming a power, that Cæsar never exercised, of giving laws to words. However, he allows that, though the controversy was managed with much warmth on each side, yet a man would wonder to see so much learning shewn on so dry a subject. Du Fresnoe was at a loss where the victory lay; but Roger Ascham with a courtly address declares, that though the knights shew themselves better critics, yet Gardiner's letters manifest a superior genius; and were chiefly liable to censure, from his entering further into a dispute of this kind, than was necessary for a person of his dignity.

GARNET (HENRY), a person memorable in English history for having been privy to, and aiding in, the celebrated conspiracy called "The Gunpowder Plot," was born in England, and went to Rome, where he took the Jesuit's habit in 1575. He returned to England in 1586, as provincial of his order; although it was made treason the year before, for any Romish priest to come into the queen's dominions. Here, under a pretence of establishing the Catholic faith, he laboured incessantly to raise some disturbance, in order to bring about a revolution; and with this view held a secret correspondence with the king of Spain, whom



he solicited to project an expedition against his country. This scheme not proceeding so fast as he would have it, he availed himself of the wretched zeal of some Papists, who applied to him, as head of their order, to resolve this case of conscience; namely, "Whether, for the sake of promoting the Catholic religion, it might be permitted, should necessity so require, to involve the innocent in the same destruction with the guilty:" to which this righteous casuist replied without hesitating, that, "if the guilty should constitute the greater number, it might." This impious determination gave the first motion to that horrible conspiracy, which was to have destroyed at one stroke the king, the royal family, and both houses of parliament: for the Popish traitors proceeded upon this principle, when they concerted the dire project of blowing them up by gun-powder. But this plot being providentially discovered, Garnet was sent to the Tower; was afterwards tried, condemned to be hanged for high-treason, and executed at the west-end of St. Paul's, May 3, 1606. He owned the crime for which he suffered, yet has been placed by the Jesuits among their noble army of martyrs: for that order know no such thing as a crime against man, when the cause of God, as they love to speak; the cause of the Catholic religion; or, to speak more properly and more truly, the cause of the Jesuits and the church of Rome is concerned.

GARNIER (ROBERT), a French poet in the tragic way, was born at Ferte Benard in 1534. He was designed for the law, which he studied some time at Toulouse; but afterwards quitted it for poetry, in which he succeeded so well, that he was deemed by his contemporaries not inferior to Sophocles or Euripides. Thuanus says, that Ronfard himself placed nobody above Garnier in this respect: and it is certain, that his tragedies were read with vast pleasure by all sorts of persons, and held in the highest estimation. The reason was, they had no better to read: for, upon the introduction of a better taste, they gradually fell into disesteem, and now only serve to shew, that France, like other nations, has been capable of admiring very indifferent poets. Besides tragedies, he wrote songs, elegies, epistles, eclogues, &c. He died in 1590, after having been luckier than even good poets usually are, by obtaining several considerable posts. Seneca the tragedian was Garnier's model, which single circumstance may easily give the learned reader an idea of

of his taste and manner. His works were printed at Paris in 1582, 12mo.

GARRARD (MARK), an eminent painter, was born at Bruges in Flanders in 1561. He was some time principal painter to queen Elizabeth, and afterwards to queen Anne, consort to James I. He was both a good history and face painter: and some of his pieces are still extant among us. He died at London in 1635.

Life of Garrick, by Thomas Davies, 2 vols. 8vo.

GARRICK (DAVID), an illustrious actor, was grandson of Mr. Garrick, a merchant in France; who, being a Protestant, fled to England as an asylum, upon the revocation of the edict of Nantz in 1685; and son of Peter Garrick, who obtained a captain's commission in the army, and generally resided at Lichfield. Peter was out on a recruiting party in Hereford, where his son David was born; and, as appears by the register of All-Saints in that city, baptised Feb. 20, 1716. His mother was Arabella, daughter of Mr. Clough, one of the vicars in Lichfield Cathedral. At ten years of age, he was sent to the grammar-school at Lichfield; but, though remarkable for declining puerile diversions, did not apply himself with any assiduity to his books. Being sprightly and frolicsome, he had conceived an early passion for theatrical representation; and, at little more than 11 years of age, procured "The Recruiting Officer" to be acted by young gentlemen and ladies, himself performing the part of Serjeant Kite. Not long after, he went on invitation to an uncle, a wine-merchant at Lisbon; but, returning shortly to Lichfield, he was sent once more to the grammar-school, where, however, he did not make any considerable progress in learning.

About the beginning of 1735, Mr. (now Dr.) Samuel Johnson, undertook to instruct some young gentlemen of Lichfield in the belles lettres; and David Garrick, then turned 18, became one of his scholars, or (to speak more properly) his friend and companion. But the master, however qualified, was not more disposed to teach, than Garrick was to learn; and, therefore, both growing weary, after a trial of six months, agreed to try their fortunes in the great metropolis. Mr. Walmsley, register of the ecclesiastical court at Lichfield, a gentleman much respected, and of considerable fortune, was Garrick's friend upon this occasion, recommended him to Mr. Colson, an eminent mathematician, to be boarded and instructed by him in mathematics, philosophy,

philosophy, and human learning; with a view of being sent within some two or three years to the Temple, and bred to the law. But when Garrick arrived in London, he found that his finances would not suffice to put him under Mr. Colson, till the death of his uncle; who, about 1737, left Portugal, and died in London soon after. He left his nephew 1000*l.* with the interest of which, he prudently embraced the means of acquiring useful knowledge under Mr. Colson. His proficiency, however, in mathematics and philosophy was not extensive; his mind was theatrically led; and, both father and mother living but a short time after, he gave himself up to his darling passion for acting; from which, says his historian, "nothing but his tenderness for so dear a relation as a mother had hitherto restrained him." How-  
 ever, during the short interval between his mother's death and his commencing comedian, he engaged for some time in the wine trade, with his brother Peter Garrick; and they hired vaults in Durham-Yard. Pag. 15.

And now he prepared himself in earnest for that employment he so ardently loved, and in which nature designed he should so eminently excel. He was frequently in the company of the most eminent actors; he got himself introduced to the managers of the theatres; he tried his talent in reciting particular and favourite portions of plays; and sometimes he wrote criticisms upon the action and elocution of the players. Mean while, his diffidence withheld him from trying his strength at first upon a London theatre: he thought the hazard too great; and therefore commenced noviciate in acting, with a company of players then ready to set out for Ipswich, under the direction of Mr. Giffard and Mr. Dunstall, in the summer of 1741. The first effort of his theatrical talents was exerted in Aboan, in Oroonoko; and met with applause equal to his most sanguine desires. Under the assumed name of Lyddal, he not only acted a variety of characters in Plays, particularly Chamont in the Orphan, Capt. Brazen in the Recruiting Officer, and Sir Harry Wildair; but he likewise attempted the active feats of the Harlequin. In every essay he was gratified with constant and loud applause, and Ipswich may boast of having first seen and encouraged this memorable actor.

Having performed a noviciate at Ipswich, and taken all the necessary steps for a London stage, he made his appearance at Goodman's-fields; and, October 19, 1741, acted Richard III. for the first time. His acting was attended with the loudest acclamations of applause; and his fame was

so quickly propagated through the town, that the more established theatres of Drury-lane and Covent-garden were deserted. The inhabitants of the most polite parts of the town were drawn after him; and Goodman's-fields was full of the splendor of St. James's and Grosvenor-square. We must not wonder, that the players were the last to admire this rising genius; who, according to this historian, (and surely he must know) "are more liable to envy and jealousy than persons of most other professions." Quin and Cibber could not conceal their uneasiness and disgust from his great success. The former, upon being told that Goodman's-fields was crowded every night to see the new actor, said, that "Garrick was a new Religion: Whitefield was followed for a time; but they would all come to Church again." Garrick, who had a quick and happy talent in turning an epigram, gave this smart reply to Quin's bon mot:

"Pope Quin, who damns all churches but his own,  
 "Complains that Heresy corrupts the town.  
 "Schism, he cries, has turn'd the nation's brain;  
 "But eyes will open, and to Church again.  
 "Thou great Infallible, forbear to roar;  
 "Thy Bulls and Errors are rever'd no more.  
 "When Doctrines meet with gen'ral approbation,  
 "It is not Heresy, but Reformation."

It will not be thought strange, that the Patentees of Drury-lane and Covent-garden should be alarmed at the great deficiency in the receipts of their houses, and at the crowds which constantly filled the theatre of Goodman's-fields; for Giffard, the manager there, having found his advantage from Garrick's acting, had admitted him to a full moiety of the profits; and Garrick, in consequence of his being perpetually admired, acted almost every night. Nay, to a long and fatiguing character in the play, he would frequently add another in the farce. The above patentees, therefore, united their efforts, to destroy the new-raised seat of theatrical empire, and for this purpose intended to have recourse to law. An act of Parliament, the 11th of George II. co-operated with their endeavours; as well as Sir John Barnard, who, it seems, for some reasons was incensed against the comedians of Goodman's-fields: in consequence of which, Garrick entered into an agreement with Fleetwood, patentee of Drury-lane, for 500l. a year; and Giffard and his wife, soon after, made the best terms they could with the same proprietor.

proprietor. During the time of Garrick's acting in Goodman's-fields, he brought on the stage two dramatic pieces: "The Lying Valet, a Farce;" and a dramatic satire, called "Lethe;" which are still acted with applause. The last was written before he commenced actor.

The fame of our English Roscius was now so extended, that an invitation from Ireland, upon very profitable conditions, was sent him to act in Dublin, during the months of June, July, and August, 1742; which invitation he accepted, accompanied by Mrs. Woffington. His success there exceeded all imagination; he was caressed by all ranks as a prodigy of theatrical accomplishment; and the playhouse was so crowded during this hot season, that a very mortal fever was produced, which was called Garrick's fever. He returned to London before the winter, and now attended closely to his theatrical profession, in which he was irrevocably fixed. To pursue the particulars of his life through this, would be to give an history of the stage; for which, we rather chuse, and it is more consistent with our plan, to refer to the work from which we have extracted this account of Mr. Garrick.

See her  
article.

April 1747, he became joint-patentee of Drury-lane theatre with Mr. Lacy. July 1749, he was married to Mademoiselle Viletti; and, as if he apprehended that this change of condition would expose him to some sarcastical wit, he endeavoured to anticipate it. He procured his friend Mr. Edward More, to write a diverting poem upon his marriage; in which his character is reviewed by some gossiping ladies; and he is termed by one of them,

"A very Sir John Brute all day,  
"And Fribble all the night."

Indeed, says his historian, the guarding against distant ridicule, and warding off apprehended censure, was a favourite peculiarity with him through life: and, when he first acted Macbeth, he was so alarmed with the fears of critical examination upon his new manner, that, during his preparation for the character, he devoted some part of his time to the writing of an humorous pamphlet upon the subject. It was called, "An Essay on Acting; in which will be considered the mimical Behaviour of a certain fashionable faulty Actor, &c. to which will be added, A short Criticism on his acting Macbeth." P. 163.

In 1763, he undertook a journey into Italy, and set out for Dover, in his way to Calais, Sept. 17. His historian

Vol. II.  
P. 65.

assigns several causes of this excursion, and among the chief, the prevalence of Covent-garden theatre under the management of Mr. Beard, the singer; but the real one probably was, the indifferent state of his own and Mrs. Garrick's health, and the baths of Padua were afterwards of service to the latter. During his travels, he gave frequent proofs of his theatrical talents; and he readily complied with requests of this kind, because, indeed, nothing was more easy to him. He could, without the least preparation, transform himself into any character, tragic or comic, and seize instantaneously upon any passion of the human mind. He exhibited before the duke of Parma, by reciting a soliloquy of Macbeth; and he had friendly contests with the celebrated Mademoiselle Clairon at Paris. He saw this actress when he paid his first visit to Paris in 1752; and, though Mademoiselle Dumesnil was then the favourite actress of the French theatre, he ventured to pronounce, that Clairon would excel all competitors; which prediction was fulfilled.

P. 96.

After he had been abroad about a year and a half, he turned his thoughts homewards; and arrived in London April 1765. But, before he set out from Calais, he put in practice his usual method of preventing censure, and blunting the edge of ridicule, by anticipation; and this, in a poem called "The Sick Monkey," which he got a friend to print in London, to prepare his reception there. The plan of it was, the talk and censure of other animals and reptiles on him and his travels. Surely, wretched must be the life of a man, exposed continually to public inspection, to be thus afraid of censure and ridicule. Mean while, the piece died still-born; and it is well it did, if, as his historian says, "it is among the few things he wrote, which one would wish not to remember." After his return, he was not so constantly employed as formerly in the fatigues of acting; he had now more leisure to apply himself to writing; and in a few months he produced two dramatic pieces.

Ch. 44.

In 1769, he projected and conducted the memorable Jubilee at Stratford, in honour of Shakspeare; so much admired by some, and so much ridiculed by others: his historian's account of it is really curious, under more points of view than one. On the death of Mr. Lacy in 1773, the whole management of the theatre devolved on him. He was now advanced in years; he had been much afflicted with chronic disorders; sometimes with the gout, oftener with the stone: for relief from the latter of which, he had used fixiviums and other soap medicines, which in reality hurt him.

Yet, his friends thought that a retirement from the stage, while he preserved a moderate share of health and spirits, would be more unfriendly to him, than the prosecution of a business, which he could make a matter of amusement, rather than a toilsome imposition. Accordingly, he continued upon the stage some time after; but finally left it in June 1776, and disposed of his moiety of the patent to Messieurs Sheridan, Linley, and Ford, for 35,000*l*. In Christmas 1778, when upon a visit at earl Spencer's in the country, he was seized with a terrible fit of his old disorder; but recovered so far, as to venture upon his journey home, where he arrived, at his house in the Adelphi, Jan. 15, 1779. The next day, he sent for his apothecary, who found him dressing himself, and seemingly in good health; but somewhat alarmed, that he had not for many hours discharged any urine, contrary to his usual habit. The disorder was incessantly gaining ground, and brought on a stupor, which increased gradually to the time of his death. This happened Jan. 20, without a groan. His physicians knew not what to call his illness. He was attended by many of them, the day before his death; when, seeing a number of gentlemen in his apartment, he asked who they were? and being told they were all physicians, he shook his head, and repeated these lines of Horatio in the *Fair Penitent*;

“ Another, and another, still succeeds;

“ And the last fool is welcome as the former.”

Notwithstanding his constant employ, as it should seem, of both an actor and a manager, he was perpetually producing various little things in the dramatic way; some of which are originals, others translations or alterations from other authors, adapted to the taste of the present times. In the “*Biographia Dramatica*,” published in two vols. 8vo, 1782, are enumerated no less than 38 of these; besides which, he wrote innumerable prologues, epilogues, songs, &c.

GARTH (Sir SAMUEL), an excellent poet and physician, was born of a good family in Yorkshire, and sent from school to Peter-house-college in Cambridge; where making choice of physic for his profession, he acquainted himself with the fundamental principals and preparatory requisites of that useful science. At the same time he had an admirable genius and taste for polite literature; and, being much delighted with those studies, he continued at the college, spending his

leisure hours that way, till he took the degree of M.D. July 7, 1691 [A]. Soon after which, resolving to settle to the practice of his profession in London, he offered himself a candidate to the College of Physicians; and, being examined March 12, 1691-2, was admitted fellow June 26th following [B].

The college at this time was engaged in that charitable project, of prescribing to the sick poor [c] gratis, and furnishing them also with medicines at prime cost. The foundation of this charity was first begun by an unanimous vote passed July 28, 1687, ordering all their members to give their advice gratis, to all their sick neighbouring poor, when desired, within the city of London, or seven miles round. And in the view of rendering this vote more effectual, another was passed Aug. 13, 1688, that the laboratory of the college should be fitted up for preparing medicines for the poor, and also the room adjoining for a repository. But this being disliked by the apothecaries, they found means to raise a party afterwards in the college against it; so that the design could not be carried into execution. The college was in this embroiled unhappy state, when our author became a fellow; and, concurring heartily with those members who resolved, notwithstanding all the discouragements they met with, to push on the charity, an order was made by the unanimous consent of the society in 1694, requiring strict obedience from all their members to the order of 1688. This new order was presented to the city June 18, 1695, for their assistance; but this too being defeated by the dissolution of the common-council at the end of the year, a proposition was made to the public college, Dec. 22, 1696, for a subscription by the fellows, candidates, and licentiates, for carrying on the charity, by preparing medicines in a proper dispensatory for that purpose [D].

In the same year, Dr. Garth detesting the behaviour of the apothecaries, as well as of some members of the faculty in this affair, resolved to expose them in a proper satire; which he accordingly executed, with peculiar spirit and vivacity, in

[A] Cibber's Lives of the Poets.

[B] Register. of that college.

[C] By the poor, were understood such as brought certificates of their being so, signed by the rector, vicar, or curate of the parish where they dwelt, to which were added the church-wardens and overseers.

[D] "A Short Account of the Proceedings of the College of Physicians, in Relation to the Sick Poor, &c. Lond. 1697," 8vo. An abstract of it is in Biog. Brit. under Dr. Garth's article.



his admirable poem, intituled, "The Dispensary." The first edition came out in 1699, and it went through three impressions in a few months. This extraordinary encouragement put him upon making several improvements in it; and, in 1706, he published the sixth edition, with several descriptions and episodes never before printed [E]. In 1697, he spoke the annual speech in Latin before the college on St. Luke's day; which, being published soon after, brought it into a contest, whether the poet or the orator was most to be admired in him. In the first, he exposed in the gentlest satire the false and mean-spirited brethren of the faculty. In the latter, he ridiculed the multifarious classes of the quacks, with a just spirit, and inimitable humour.

So much literary merit did not fail of gaining him a prodigious reputation as a polite scholar, which procured him admittance into the company and friendship of most of the nobility and gentry of both sexes; who thereby being inclined to try his skill in his profession, were still more pleased to find him answer their fondest wishes and expectations. By this means he came into vast practice, which he preserved by his medical merit; and moreover, endeared himself to his patients, by his politeness, agreeable conversation, generosity, and great good-nature. It was these last qualities, that prompted him, in 1701, to provide a suitable interment for the shamefully abandoned corpse of Dryden; which he caused to be brought to the college of physicians, proposed and encouraged by his own example a subscription for defraying the expence of a funeral, pronounced a proper oration over the great poet's remains, and afterwards attended the solemnity from Warwick-lane to Westminster-abbey [F]. It is commonly observed, that the making of a man's fortune is generally owing to some one lucky incident; and nothing was, perhaps, of more service in that respect to Dr. Garth, than the opportunity he had of shewing what he was by this most memorable act of generosity, tenderness, and piety.

In his Harveian speech, he had stept a little aside from the principal subject, to introduce a panegyric on king William, and to record the blessings of the Revolution [G]. The ad-

[E] It was dedicated to Anthony Henley, Esq; and had commendatory verses before it, by Charles Boyle, afterwards earl of Orrery, Col. Christ. Codrington, Thomas Check, Esq; and Col. Henry Blount. Major Pack observes, that this poem had lost and gained in every edition; almost every thing that Sir Samuel left out being a

robbery from the public, whilst every thing that he added was an embellishment to his poem. Pack's Miscell. p. 102. 2d edit. 8vo.

[F] See Dryden's article.

[G] He introduces it in these words, "Ad te nunc coronidis loco convertimur, Gulielme Auguste."

dress is warm and glowing: and to shew that his hand and heart went together, he entered with the first members who formed the famous Kit-Kat-Club, which consisted of above 30 noblemen and gentlemen, and was erected in 1703, purely, with the design of distinguishing themselves by a warm zeal for the Protestant succession in the House of Hanover [H]. The design of these gentlemen, to recommend and encourage loyalty, by the powerful influence of pleasantry, wit, and humour, furnished our author with an opportunity of distinguishing himself amongst the most distinguished in those qualities; by the extempore epigrams he made upon the toasts of the club, which were inscribed on their drinking-glasses. In reality, this part of the constitution of that celebrated society must have been best suited both to our author's taste and temper: for his party zeal was such, as warmed his breast with a sincere, steady, and equal flame, without bursting out to any rage and fire against those who differed from him.

True learning is of no party. Dr. Garth was prompted not more by good sense than by good nature, to make his Muse subservient to his interest, by proceeding uniformly in the same road, without any malignant deviations. In this spirit, as he had enjoyed the sun-shine of the court during Lord Godolphin's administration in queen Anne's reign; so that minister had the pleasure to find him among the first of those who paid the Muse's tribute on the reverse of his fortune in 1710 [1]; and in the same unchangeable spirit, when both the sense and poetry of this address were attacked by Mr. Prior [K] with all the outrage of party virulence, he took no notice of it; but had the satisfaction to see an unanswerable defence, made for him by Mr. Addison. The task, indeed, was easy enough, and is excellently expressed by that elegant writer in the conclusion of it, where he observes, that the same person who has endeavoured to prove that he who wrote the "Dispensary" was no poet, will very suddenly undertake to shew, that he who gained the battle of Blenheim was no general [L]. It is beside our present purpose, to shew the truth of this presage. Indeed, there was

[H] Boyer's Life of Queen Anne. The name of Kit-Kat, was taken from one Christopher Kat, a pastry-cook, near the tavern in King-street, Westminster, where they met, who often served them with tarts, &c. in his way. Old Jacob Tonson was their secretary,

and, in virtue of that office, became possessed of the pictures of all the original members of the club.

[1] The verses are printed in Biog. Brit. *ubi supra*.

[K] In the Examiner, No. VI.

[L] Whig Examiner, No. I.

no need of a prophetic spirit to inspire the prediction. It was wrote in Sept. 1710; and the following year in December, the duke of Marlborough was removed from all his places; and, having obtained leave to go beyond sea, embarked at Dover for Ostend, Nov. 30, 1712 [M]. Dr. Garth had lived in the particular favour and esteem of this great man while in power, and when out of power he wept in elegant verse over his disgrace and voluntary exile [N].

In the interim, the same spirit had dictated a dedication for an intended edition of Lucretius in 1711, to his late majesty king George I. then elector of Brunswic [O]. Thus he persevered in the same road, and in the end it brought him to preferment. For on the accession of that prince to the throne, our author had the honour of being knighted with the duke of Marlborough's sword, was appointed king's physician in ordinary, and physician general to the army [P]. These were no more than just rewards even of his medical merit. He had gone through the office of censor of the college in 1702, and had practised always with great reputation, and a strict regard to the honour and interest of the faculty; never stooping to prostitute the dignity of his profession through mean and sordid views of self-interest, to any even the most popular and wealthy apothecaries. In a steady adherence to this noble principle, he concurred with the much celebrated Dr. Radcliffe, with whom he was also often joined in physical consultations [Q].

He had a very extensive practice, but was very moderate in his views of advancing his own fortune; his humanity and good nature inclining him more to make use of the great interest he had with persons in power, for the support and encouragement of other men of letters. He chose to live with the great in that degree of independency and freedom, which became a man possessed of a superior genius, whereof he was daily giving fresh proofs to the public. One of these was addressed to the late duke of Newcastle in 1715, intitled, "Claremont;" being written on the occasion of giving that name to a village belonging to his grace, who was then only earl of Clare, which he had adorned with a beautiful and sumptuous structure [R]. Among the Latin

[M] Salmon's Chron. Hist. under those years.

[N] The poem is printed in his works.

[O] Ibid.

[P] Chronolog. Diary, for 1714, and 1715, p. 12.

[Q] Private information by persons in the faculty.

[R] Preface to that poem in his works.

writers,

writers, Ovid appears to have been the doctor's favourite author; and there was in reality a great resemblance in their humours, their manners, and their poetry. One of his last performances in polite letters was the translation of the whole 14th book, and the story of Cinnus in the 15th book of the "Metamorphosis" together: these, with an English version of the rest, were published in 1717; and he has prefixed an excellent preface to the whole, wherein he not only gives an idea of the work, and points out its principal beauties, but shews the uses of the poem, and how it may be read to most profit.

The distemper which seized him the ensuing year, and ended not but with his life, caused a general concern, and was particularly testified by lord Lansdown, a brother poet, though of a different party, in some admirable verses written on the occasion [s]. He died after a short illness, which he bore with great patience, Jan. 18, 1718-19 [r]. His loss was lamented by another poetical brother, Pope, in a letter to a friend as follows: "The best natured of men," says this much-admired poet, "Sir Samuel Garth, has left me in the truest concern for his loss. His death was very heroic, and yet-unaffected enough to have made a saint or a philosopher famous. But ill tongues and worse hearts have branded even his last moments, as wrongfully as they did his life with irreligion. You must have heard many tales on this subject; but if ever there was a good Christian, without knowing himself to be so, it was Dr. Garth [u]." He was interred Jan. 22d, in the church of Harrow on the Hill, near London, where he had caused a vault to be built for himself and his family [x]; being survived by an only daughter, married to the honourable colonel William Boyle, a younger son of the honourable colonel Henry Boyle, uncle to the last earl of Burlington of that name [y].

[s] The two first lines are:  
Machaon sick! In every face we find,  
His danger is the danger of mankind.

[r] Chron. Diary, A. D. 1719, p. 5. cited in Biog Brit.

[u] Pope's Works, Vol. VI. p. 99.  
"Pope afterwards declared himself con-

"vinced that Garth died in the communion of the church of Rome, "having been privately reconciled."

Dr. Johnson, Life of Garth.

[x] Chron. Diary, where last cited.

[y] Colling's Peerage.

GASCOIGNE (Sir WILLIAM), chief justice of the King's-bench in the reign of Henry IV. was descended of a noble family, originally from Normandy; and born at Gawthorp in Yorkshire, about 1350. Being designed for the law, he became a student either at Gray's-inn or the Inner-Temple;

Temple[A]; and growing eminent in his profession, was made one of the king's serjeants at law, Sept. 1398. October following, he was appointed one of the attornies to Henry IV. then duke of Hereford, on his going into banishment: and upon the accession of that prince to the throne, in 1399, sat as judge in the court of Common-pleas. Nov. 1401, he was made chief justice of the King's-bench; and how much he distinguished himself in that office, appears from the several abstracts of his opinions, arguments, distinctions and decisions, which occur in our old books of law-reports.

July 1403, he was joined in a commission with Ralph Nevil, earl of Westmorland, and others, to issue their power and authority, for levying forces in Yorkshire and Northumberland, against the insurrection of Henry Percy, earl of that county, in favour of Richard II.; and, after that earl had submitted, was nominated, April 1405, in another commission to treat with his rebellious abettors, a proclamation to the purpose being issued next day by the king at Pontefract. These were legal trusts; and he executed them from a principle of gratitude and loyalty, with spirit and steadiness. But, on the taking of Abp. Scroop in arms the same year, when the king required him to pass sentence upon that prelate as a traitor, in his manor-house at Bishopstorp near York, he withstood the king to his face: no prospect of fear or favour being able to corrupt him to any such violation of the subjects rights, or infringement of their laws and liberties as then established; which suffered no religious person to be brought to a secular or lay trial, unless he were a heretic, and first degraded by the church. He therefore refused to obey the royal command, and said to his majesty: "Neither you, my lord the king, nor any liege subject of yours in your name, can legally, according to the rights of the kingdom, adjudge any bishop to death." Henry was highly displeased at this instance of his intrepidity; but his anger must have been short, if, as Fuller tells us, he had the honour of knighthood conferred on him the same year. However that be, it is certain, the king was fully satisfied with his fidelity and circumspection in treating with the rebels; and on that account joined him again in a commission as before, dated at Pontefract-castle, April 25, 1408.

[A] Fuller says the latter. Dug- Orig. Juridic. p. 308. edit. 1671. fol. dale the former, from his arms on one The arms are, Argent on a pale Sable, of the windows in Gray's-inn-hall. a demi-luce Or.

Besides

Besides the weight of his decisions in the King's-bench, already mentioned, he was engaged in reforming and regulating other public affairs, pursuant to the resolutions and directions of the parliament. Of which we shall give one instance. The Attornies being even then grown by their multitude and mal-practice a public grievance [B], an act was made in 1410, not only for the reduction and limitation of them to a certain number for every county, but also for their amendment and correction; as that they should be sworn every term to deal faithfully and truly by their clients, and in breach thereof be imprisoned for a twelvemonth, and then make their ransom according to the king's will; and it being farther enacted, that the justices of both benches should make this regulation, our chief justice must needs have had a principal part in promoting the general benefit by redressing that grievance.

From viewing what is already advanced, there is reason enough to place Sir William Gascoigne in the rank of chief justices of the first merit, both for his integrity and abilities. But these would have been overlooked in the general histories, had he not distinguished himself above his brethren, by a most memorable transaction in the latter end of this king's reign. A servant of the prince of Wales, afterwards Henry V. being arraigned for felony at the bar of the King's-bench; the news soon reached his master's ears, who, hastening to the court, ordered him to be unfettered, and offered to rescue him. In which being opposed by the judge, who commanded him to leave the prisoner and depart, he rushed furiously up to the bench; and, as is generally affirmed, struck the chief justice, then sitting in the execution of his office. Hereupon, Sir William, nothing dismayed, after some expostulations upon the outrage, indignity, and unwarrantable interruption of the proceedings in that place, directly committed him to the King's-bench prison, there to wait his father's pleasure; and the prince submitted to his punishment, with a calmness no less sudden and surprizing, than the offence had been which drew it upon him. And the king, being informed of the whole affair, was so far from being displeased with the justice, that he returned thanks to God, "That he had given him both a judge who knew how

[B] There was but 140 lawyers and attornies in England, in the time of Edward I. as appears in a Parliament-roll, ann. 20 of that reign, in 1292. Yet, Fortescue assures us, they increased

in a little more than 100 years to about 2000; but afterwards they were reckoned at 10,000 by lord Coke, in Epil. to Inst. iv.

"to administer, and a son who could obey justice." The prince also, who had for some time led a dissolute life, was entirely reformed thereby, and afterwards became, with the title of Henry V. that renowned king who conquered France: This extraordinary event has been recorded, not only in the general histories of the reigns of these two sovereigns, but celebrated also by the poets [c]; and, particularly Shakspeare, in his play called "Henry IV. the second part," has immortalized our judge's name.

This unparalleled example of firmness and civil intrepidity upon that bench, happened in the latter end of Henry IVth's reign; and our chief justice having thus crowned his years with never-fading honour, did not long survive the struggle. He was called to the parliament which met in the first year of Henry V. but died before the expiration of the year, Dec. 17, 1413. He was twice married, and had a train of descendants by both his wives: by the former, the famous earl of Strafford, in the reign of Charles I[d].

[c] In a play called "Henry V." Tarleton, a famous comedian, represented not only his own part of the clown, but that of the judge, the player whose part that was being absent; and prince Henry being represented by one Knell, another droll comedian of those times, when the blow was to be given, struck chief justice Tarleton such a swinging box on the ear, as almost felled him to the ground, and set the house in an uproar of merriment. When Tarleton the judge went off, presently after entered Tarleton the clown; and according to that liberty, wherewith the players of those days were indulged, of intruding something of their own, he very simply and unconcernedly asked the reason of all that laughter, like one who was an utter stranger to it. O, said another player, hadst thou been here, thou'd'st seen prince Henry hit the judge a terrible box o' the ear. What, strike a judge! quoth Tarleton? Nothing less, said the other. Then, replied he, it must indeed be terrible to the judge; since the very report so terrifies me, that methinks, the blow remains so fresh still on my cheek, that it burns again. This, it seems, raised a louder applause in the house than the first. Tarleton's Jests, 1611, 4to.

[d] Life of the Earl of Strafford, annexed to his State-papers.

GASPARINI, a celebrated grammarian, was born about 1370, when Europe was yet in a state of Gothic barbarity: but, having wit and taste himself, he endeavoured to propagate it among others. He read Cicero, Virgil, Cæsar, and all the good writers of antiquity; seized the spirit of them, and communicated it to his pupils. The university of Padua invited him to be their professor of belles lettres, and it seems as if he was there for some time: but the duke of Milan took him to himself, loaded him with favours, and honoured him with a most intimate friendship. Gasparini died in 1431. We have commentaries of his upon several parts of Cicero, and other works. His "Letters and Orations"

"tions" were reprinted in 1723, with a curious and useful preface. He is deservedly recorded as one of the first re-formers of good Latinity in Italy.

GASSENDI (PETER), was born Jan. 22, N. S. 1592, at a village called Chanterrier, about three miles from Digne in Provence, in France. His father, Anthony Gassendi, being a Roman Catholic, took very early care to breed him with great piety in that religion, so that the first words he learned to pronounce were those of his prayers. This practice made such an impression upon his infant mind, which was also well disposed by nature, that at four years of age he played the preacher, either in reproving or exhorting his play-fellows, as occasion prompted. In these first years of his youth, he likewise took particular delight in gazing at the moon and stars, as often as they appeared in clear uncloudy weather. This pleasure drew him frequently into bye-places, in order to feast his eyes freely and undisturbed; but by this means his parents had him often to seek, not without many anxious fears and apprehensions.

Therefore, as soon as he grew fit for it, they put him to school at Digne, to Godfrey Wendeline [A], an excellent master, under whose care he made an extraordinary quick progress in learning. In a very short time he conquered not only the elements of the Latin tongue, but was so far advanced in rhetoric, as to be superior to all the boys in that school: for which reason it was thought proper by some persons, who had seen specimens of his genius, to have him removed, in order to study philosophy under Fesay, a very learned Minorite friar, then at Aix. The proposal was not much relished by his father, whose design was to breed up his son in his own way to country business, or farming, as a more profitable employ than that of a scholar. Nor could he be brought to consent to the proposed removal, but upon this condition, that the boy should return home in two years at farthest. Young Gassendi, accordingly, at the end of his allotted time, repaired to Chanterrier; but he did not stay there long, being invited to be a teacher of rhetoric at Digne, before he was full 16 years of age: and he had been engaged

[A] This famous person had been at Rome; and, after travelling through a good part of Italy, was on his return home: when, passing through Provence, he stopt at Digne, and pursued his studies with great diligence. At

the same time taking up the office of a school-master, he had among others the care of the celebrated Peter Gassendi. Andr. Desclieux in Biblioth. Belgicæ edit. 1643.

2  
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in this employ not above three years, when, his master Feslay dying, he was made professor of philosophy in his room at Aix.

He was scarcely yet past the bounds of childhood. However, he had been here but a few years, when his merit raised him also above this professorship. For he had, at leisure hours, by way of trial of his wit, composed his "Paradoxical Exercitations [B];" and those admirable essays coming to the hands of the famous Nicolas Peiresc [c], that great patron of learning joined with Joseph Walter, prior of Valette, in a resolution to take him out of the way of losing his time in empty scholastic squabbles, and procure him a place in the church, which would afford him such leisure and quiet as was necessary for cultivating more sublime and useful researches. He was now of years sufficient to receive the priesthood; he therefore entered into holy orders; and being first made a canon of the church of Digne, and D.D. he obtained the wardenship or rectory of the same church, which was carried by the interest of his two friends, though not without some difficulty, against several competitors. He held this place for the space of 20 years; and during that time several of those pieces were written which make up the collection of his works.

In 1628, he accompanied Francis Luillere, master of accounts at Paris, in his journey to the Netherlands; which was the only time he was ever out of France. In Holland he wrote his Exercitation against Fludd in defence of Merfennus, who, upon his setting out on this journey, had put Fludd's book into his hands for that purpose [d]. During his stay in this country, he also became acquainted, among others, with Cartesius and Gerard Vossius; against the former of whom he maintained a dispute upon the subject of metaphysics [e], and he convinced the latter of his

[B] They are printed in the second volume of his works, with the title of "Exercitationum Paradoxicarum adversus Aristotelem libri duo priores." The censures of Aristotle's philosophy have been reflected upon by many authors of a lower class since, particularly by Joseph Glanville. See his article.

[c] Peiresc was a senator, or member of the parliament of Aix.

[d] It is printed in the third volume

of his works, under this title, "Fluddæ Philosophiæ Examen."

[e] It is inserted next after the last mentioned piece, and intitled, "Disquisitionis Metaphysicæ adversus Cartesium." It was printed by the consent, and even at the desire, of Des Cartes, who presently returned an answer: to which Gassendi replied, not without giving into that ironical tartness wherein he excelled. "You may address me," says he, "just as you please;

his great skill and excellent knowledge in the mathematics [F].

In 1640; he was fixed on for proctor of his diocese in the general synod of the Gallican church, but the election was carried for another by the interest of cardinal Richelieu.

Our author had from his infancy a turn to astronomy; as has been mentioned. His ardor for that science grew up with his years; and, in 1618, he began to make observations upon the stars, and to digest them into a method. His reputation daily increasing, he became so eminent in that way; that in 1615 he was appointed royal professor of mathematics at Paris, by the interest of Alphonfus Du Pleffis; cardinal of Lyons, and brother to cardinal Richelieu. This institution being chiefly designed for astronomy, our author not only attended his telescope [G] very diligently, but read lectures in that science with great applause to a crowded audience. However, he did not hold this place long; for contracting a cold, which brought on a dangerous cough and an inflammation of his lungs, he found himself under a necessity of quitting Paris; and being advised by the physicians to return to Digne for the benefit of his native air, he complied therewith in 1647.

This advice had the desired success; which was also effected the sooner by the kindness of Lewis Valois, earl of Alais and viceroy of Provence, who, observing our philosopher's circumstances, invited him to his house; where Gassendi's conversation upon points of learning gave him so high an idea of his talents, that he frequently made use of him as a friend and counsellor in the affairs of his post. Our author

" please; for I am perfectly content  
 " that you treat me as a mere lump of  
 " flesh, which word it seems pleases  
 " your fancy, as being an antithesis to  
 " the mind. But you may e'en call  
 " me a stone, a lump of lead, or what-  
 " ever else you may think still more  
 " stupid. For," continues he, " though  
 " you call me carneous, yet you do not  
 " thereby presently make me inani-  
 " mate; as neither, though you may  
 " pretend yourself to be all soul, do  
 " you thereby make yourself excarnate.  
 " Wherefore, you have my leave freely  
 " to indulge your genius: since it suf-  
 " fices that, by the blessing of God,  
 " neither am I all flesh without a mind,  
 " nor you all mind without flesh; and  
 " that neither are you above, nor I  
 " beneath the condition of mortal man.

" And if you disdain what belongs to  
 " humanity, I do not esteem any thing  
 " humane to be unbecoming of me."

[F] In his history of the mathema-  
 tical writers, Vossius writes thus of  
 Gassendi. " Ac deinceps varia doc-  
 trina, imprimis mathesi, eluxit Pe-  
 trus Gassendus, cujus singularem &  
 multijugam eruditionem non potui  
 non mirari; cum Belgiam hanc lus-  
 trans, anno MDCXIX. inter alios  
 me non semel salutatione & alloquio  
 suavissimo dignaretur."

[G] At first he used a telescope made  
 by Galileo; but Sir Kenelm Digby, in  
 his return from Rome, presented him  
 with one made by that celebrated artist  
 (the divine, as he is called) Eustachius,  
 which Gassendi preferred to that of Ga-  
 lileo.

had

had the satisfaction of enjoying this honourable ease as long as the viceroy continued in Provence; and when that nobleman was called to court, Gassendi returned to Digne, where he set about writing the life of his patron, the famous Nicolas Peiresc, a task which had been enjoined him by the earl of Alais [H].

He resided at Digne till the year 1653; when in company of Francis Bernier, physician, and Anthony Poller his amanuensis, he returned to Paris. Here he resided in the house of the honourable M. Monmor, master of the court of requests, who had insisted upon his promise to that purpose, before his last-mentioned departure from that city. At the request of this friend, he had also at the same time engaged to write the life of Tycho Brahe, and had then made several collections with that view; and this request being now renewed, he immediately set about the work, and published it at Paris, with the lives of Copernicus, Purbachius, and Regiomontanus, in 1654, 4to [I].

However, he neither suffered this nor any other business to hinder him from going on with his celestial observations; and he had no sooner finished the last-mentioned book, than he set about completing his system of the heavens. But while he was thus employed, too intensely for the feeble state of his health, he relapsed into his former disorder, which had been relieved by the intermission of his studies; so that he was neither able to enjoy his garden walks, nor the society of his friends, with his usual alacrity; and in the autumn of his years, his case became desperate.

In the first attack he had been relieved by phlebotomy, which, however, so much enfeebled him, that he never recovered his former strength. Yet this, as the only remedy in his case, was judged necessary by his physicians. He had suffered this depletion for the ninth time, when perceiving himself to be too much sunk thereby, he modestly proposed to forbear a repetition, as thinking himself not able to undergo it; and two of his physicians had yielded to this suit, when a third, strutting about the room with an air of sufficiency and haughtiness, and obstinately insisting on the contrary, drew his colleagues into his opinion. Whereupon, Gassendi also submitted, and the operation was repeated even to the fourth time afterwards. In the last of which, holding

[H] See the dedication to the viceroy of that life, which appeared in an English dress in 1657, 8vo.

[I] These, as well as the life of Peiresc, are inserted in the works, Vol. V.

out his arm for the purpose, he said to Peter his amanuensis, who constantly attended him, "It is more eligible by this deprivation of strength to sleep quietly in Christ, than to be taken off with more pain by suffocation [ $\kappa$ ]." Accordingly, this being executed upon him, he presently felt himself approaching to his last hour, and sent for a priest to administer the viaticum; which being given, he expired [L] about four in the afternoon; on Sunday, Oct. 22, 1655, in the 63d, or grand climacteric, of his age. At his death, his hand was found upon the region of his heart, which place he had frequently desired his amanuensis to touch, in order to mark the systole and diastole, or the motion, of that great spring of life; which when this attendant observed to be very faint and fluttering, he said, "You see what is man's life;" which were the last words he spoke.

He made his will Oct. 15 preceding, by which he appointed M. de Monmor his executor, and left him all his MSS. with leave to publish such as he should think fit for the press; in pursuance whereof, that gentleman, with the assistance of another friend, having carefully collected and perused them, came to this opinion, that he had written nothing which was not worthy of him. Whereupon, adding these to his pieces before printed, the whole was published by the order and direction of his worthy executor, at Leyden 1658, in six volumes folio. This honourable friend had before testified his great respect for Gassendi's memory at his funeral, which was performed two days after his death; depositing his corpse with those of his own ancestors, in the church of St. Nicholas in the Fields at Paris. Here, also, he erected a handsome monument, exhibiting his bust cut by Nanteuil, and set upon a frame of black, inclosing a plate of white marble; upon which was an inscription, in the close whereof his character is elegantly and literally expressed in three words, attesting his "Piety, Wisdom, and Learning [M]." His dirge and requiem, and funeral rites, ac-

[ $\kappa$ ] The words in Latin are, "sati-  
us est ista virium infirmatione pla-  
cide obdormire in Christo Domino,  
quam majori cum sensu doloris suffo-  
catione vitam amittere."

[L] Borelli, alluding to the last  
words, scruples not to say, he died of  
the doctor, or was killed by his physi-  
cians. "Postum hic viri semper lu-  
gendi mortem dolorosam toti Europæ,  
immo mundo, recensere nimio illo

remedio sanguineo, & verba ab ejus  
ore referre, quibus ante obitum fas-  
sus est, se nimio obsequio periisse, &  
cum heroe suo ad inferos cum viridi  
adhuc & stante senectute descendisse."  
Observ. xi. in Centur. iii.

[M] The words are, "Henricus Lu-  
dovicus Hubertus de Montmor. Li-  
bell. Suppl. Magister, Viro. Pio,  
Sapienti, Docto, Amico suo, & Hos-  
piti, posuit."

cording

according to the usage in the Romish church, were likewise performed in the church of Digne; and a funeral oration pronounced by Nicolas Tixolius, his successor in that rectory, who printed it at Leyden in 1656. It appears by his letters, printed in the sixth volume of his works, that he was often consulted by the most famous astronomers of his time, as Kepler, Longomontanus, Snellius, Hevelius, Galileo, Kircher, Bulliardi, and others; and he is generally esteemed one of the founders of the reformed philosophy, in opposition to the groundless hypotheses and empty subtleties of Aristotle and the schoolmen.

Life of Gassendi prefixed to his works.

GASTREL (FRANCIS), an English bishop, was born about 1662, at Slapton in Northamptonshire; and, being sent to Westminster-school, and becoming king's-scholar there, was removed in his turn to Christ-church in Oxford, where he was admitted a student in 1680 [A]. He took the degrees in arts at the statutable period [B]; after which, entering into orders, and proceeding in divinity, he took a bachelor's degree in that faculty, June 23, 1614 [C]. The same year he was made preacher to the Hon. Society of Lincoln's-inn [D]; and this station bringing him into public notice, he was pitched upon to preach Mr. Boyle's lecture in 1697. Having finished those eight sermons, he drew them up in the form of a continued discourse, which he published the same year [E]; the subject of this piece being a defence of religion in general against Atheism, our author prosecuted the design further, in asserting the truth of the Christian religion against the Deists. This he published in another discourse in 1699, by way of continuation, or second part of the same subject [F]. He commenced D. D. July 13, 1700 [G]; being then chaplain to Robert Harley, Esq; speaker of the house of Commons [H]. The ferment that had been raised by the dispute between South and Sherlock upon the Trinity, being still kept up, Dr. Gastrel, in 1702, published "Some Considerations concerning the Trinity, and the Ways of managing that Controversy;" and the same year was collated to a canonry of Christ-church in Oxford [I].

[A] Willis's *Cathedrals*, Vol. I. p. 338; and Vol. II. p. 462.

[B] That of bachelor in 1684, and of master in 1687. Regist. of the University.

[C] *Ibid.*

[D] Willis *ubi supra*.

[E] Dedication to that book.

[F] Dedication to lord chief justice Holt, whom he compliments very handsomely without the least air of flattery.

[G] Univer. Regist.

[H] Willis.

[I] He was instituted Jan. 5, and installed the 16th. Willis, Vol. II. and *Le Neve's Fasti*, p. 527.

Mean while, he went on in giving public proofs of his hearty concern for religion; and in that spirit he published, in 1707, his excellent work, intituled, "The Christian In-stitutes, or the sincere Word of God, &c [K]." The same year also, being appointed to preach the sermon at the anniversary meeting of the charity-schools in London, he printed that discourse; wherein the peculiar advantage of these charities is set in a new light, by contrasting them with the Popish monasteries. Mr. Collins, in his "Essay concerning the Use of Reason," having animadverted on some things in the doctor's "Considerations concerning the Trinity," which had gone through two editions; he this year put forth a third, subjoining a vindication of it, in answer to Collins. In 1711, he was chosen proctor in convocation for the chapter of Christ-church, and appointed one of the chaplains in ordinary to the queen [L]. In 1714, he published "Remarks upon the Scripture Doctrine of the Trinity," by Dr. Samuel Clarke;" who acknowledged, that the objections to his doctrine were set forth therein to particular advantage, by the skill of a very able and learned writer, and proposed with a reasonable and good spirit [M]. He resigned the preacher's place at Lincoln's-inn this year, upon his promotion to the see of Chester; and he was allowed to hold his canonry of Christ-church in commendam [N]. He had for some time before been appointed one of the commissioners for building the 50 new churches in and about London, and a member of the society for propagating the Gospel in foreign parts [O].

Thus his merit found all the reward and encouragement which he could expect, from the court and ministry of queen Anne; but this brought him under the displeasure of the administration in the succeeding reign, which, being shewn, as he conceived, without any just or reasonable grounds, was resented by him. In this spirit, he became a patron to the university; and appeared warmly in its vindication, in the house of lords, when it was attacked there for a pretended riot on the birth-day of the prince of Wales in 1717. At the same time he testified the greatest abhorrence of this and all other marks of disloyalty shewn by that learned body, and used all his influence to prevent and check them.

[K] This is generally esteemed his most useful performance.

[L] Willis,

[M] Clarke's "Answer to some Remarks, &c." subjoined to his answer to Mr. Nelson, as being of the like

Christian temper with our author.

[N] Willis *ibid.* and Le Neve, p. 342.

[O] Hist. Regist. anno 1725, in the Chron. Diary, p. 17.

In the same spirit he engaged in a very remarkable contest with the Archbp. of Canterbury, about the degrees granted in virtue of his metropolitical power. The occasion was this. The presentation to the place of warden of the collegiate church of Manchester in Lancashire falling into the crown, George I. nominated thereto Mr. Samuel Peploc, vicar of Preston in the same county. But that gentleman, being then only M. A. found himself obliged by the charter of the college, to take the degree of B. D. as a necessary qualification to hold the wardenship. To that end, having been bred at Oxford, where he had taken his former degrees, he went thither in order to obtain this; and had actually prepared the best part of his exercise for that purpose, when he was called to Lambeth, and there created B. D. by the archbishop, who thought the university ought, in respect to the royal nomination, to dispense with the usual exercise. With this title, he applied to Bp. Gastrel, in whose diocese the church of Manchester lies, for institution. But the bishop, being persuaded that his degree was not a sufficient qualification in this case, refused to admit him; and observed to him, that being in all respects qualified to take his degree regularly in the university, he might proceed that way without any danger of being denied; and that, however, if he desired any favour usually indulged to other persons, he would endeavour to obtain it for him, and did not doubt but the university would grant it [P]. On the other hand, Mr. Peploe insisted on his qualification by the archbishop, and had recourse to the court of King's-bench, where sentence was given in his favour [Q]. Hereupon, Bp. Gastrel, in his own vindication, published, "The Bishop of Chester's Case, with relation to the Wardenship of Manchester. In which is shewn, that no other Degrees, but such as are taken in the University, can be deemed legal Qualifications for any ecclesiastical Preferment in England." This was printed at Oxford; and that university, March 22, 1720, decreed in a full convocation, that solemn thanks should be returned to the bishop, for having so fully asserted the rights, privileges and dignities, belonging to the university degrees in this book [R].

This affair was scarcely concluded, when the prosecution commenced against Atterbury, bishop of Rochester [S].

[P] Preface to "The Bishop of Chester's Case, &c."  
[Q] Salmon's Chron. Hist.

[A] Idem.

[S] He was sent to the Tower, August 24, 1722.

Our author never liked the haughty temper of that prelate, and had always opposed his arbitrary attempts while dean of Christ-church; yet, being satisfied in his conscience, that the proceedings in parliament against him were pushed on with too much violence, he opposed them with great resolution; and when the bill for inflicting pains and penalties upon Atterbury was before the house of lords, he spoke against it with earnestness and warmth, not sparing to censure the rest of his brethren the bishops, who all concurred with the bill [r].

He survived my lord of Rochester's banishment but a few years. The gout, with which he had been much afflicted in the latter part of his life, put a period to it, Nov. 24, 1725. He died at his canon's lodgings in Christ-church, and was buried in that cathedral without any monument: but, as Dr. Willis observes, he left a sufficient monument of himself in his writings, and his virtues are far from being yet forgotten [u]. Besides the pieces already mentioned, he published "A moral Proof of a future State," in 8vo, which being printed without his name, gave occasion to ascribe some other pieces of the like nature to him, but without any certainty.

[r] State Trials, in that of Bp. Atterbury. [u] Willis, Vol. II. p. 262.

**GATAKER (THOMAS)**, descended from a family of that name at Gatacre-hall [A] in Shropshire, was born 1574, in the parsonage-house of St. Edmund the King in Lombard-street, London. His father was then minister there [B]; having taken orders against the will of his parents, who designed him for the law, and had placed him in the Temple. At 16 years of age he was sent to St. John's-college in Cambridge; where, in due time, he took both the degrees in arts. He was greatly distinguished by his abilities, learning, and piety; inasmuch that, the foundation of Sidney-college being laid about this time, he was, by Archbp. Whitgift, and Dr. Goodman dean of Westminster, the trustees of that foundation, appointed a fellow of that society, even before

[A] The village is written Gatacre in Spelman's "Villare Anglicanum;" and

so the family wrote their name, till our author changed it as it stands above, to suit it better to the pronunciation. Narrative of his life, &c. The itch of criticism must needs be very strong

upon him at this time.

[B] His mother, Margaret Pigott, was of the family of the Pigotts in Hertfordshire. His life, written by himself in Latin, printed in his "Opera Critica."

the



the building was finished [c]. In the interim he went into Essex, tutor to the eldest son of Mr. afterwards Sir William Ayloff, of Berksted, who himself learned Hebrew of him at the same time. During his residence here, he usually expounded a portion of Scripture to the family every morning; wherein, after rendering the text into English from the original language, he explained the sense of it, and concluded with some useful observations. Dr. Stern, then suffragan bishop of Colchester, being nearly related to the mistress of the family [d], happened in a visit to be present at one of these performances [e]; and, being struck with admiration, instantly exhorted the expounder to enter into the priesthood; and Mr. Gataker was ordained by that suffragan.

This step was conformable to the statutes of his new college; and as soon as the building was finished, about 1599, he betook himself there, and became an eminent tutor. At the same time, he engaged in a design, then set on foot, of preaching in such places adjacent to the university, as were destitute of ministers. In performing this engagement he preached every Sunday at Everton, a village upon the borders of Cambridgeshire, Bedford, and Huntingdon; the vicar of which parish was said to be 130 years old [f]. He had not executed this charitable office above six months, when he grew uneasy in the university: and, going to London, he resided as chaplain in the family of Sir William Cook at Charing-cross, to whose lady he was nearly related by blood. This situation made him known to several persons of figure and fortune, and, among others, to some principal members of Lincoln's-inn; of which society he was chosen preacher, about 1601. He thought it his duty to reside there during term-time, when he was obliged to attend the chapel; but in the vacations he went down to Sir William Cook's in Northamptonshire, and constantly preached there, either in their private chapel or the parish-church. In 1603, he commenced B. D. and was afterwards

[c] This college was founded by Frances, countess of Suffex, and sister to Sir Henry Sidney, deputy of Ireland; whence it is called Sidney-Suffex-college. The first stone was laid May 20, 1596, and the whole fabric was finished in three years. Fuller's History of Cambridge.

[d] Mrs. Ayloff was daughter of John Stern, of Melbourn in Cambridgeshire. Our author's Apologet. Disc.

p. 98.

[e] In the space of two years he went through all the prophets in the Old Testament, and all the apostolical Epistles in the New; and, when the bishop heard him, he was upon Ephesians, Ch. i.

[f] While he performed this duty, he was entertained by Sir Roger Burgoyne at Sutton, ancestor to the present Sir Roger. Ibid.

often solicited to proceed to doctor; but he declined it. He did not at all approve of pluralities; and upon that principle refused a considerable benefice in Kent, which was offered him by Sir William Sedley, while he held the preacher'ship at Lincoln's-inn [G]. Having entered into matrimony in 1611, he quitted that place for the rectory of Rotherhithe in Surrey: yet yielded to the acceptance of this living, only in the view of keeping it out of the hands of a very unworthy person.

In 1616 and 1617, he wrote two letters to Abp. Usher, concerning some curious MSS. of the famous Robert Grosthead, Bp. of Lincoln, and others [H]. It is true, some mistakes therein are corrected by his correspondent, who, however, thought the whole very worthy of his notice; and they are mentioned here chiefly, as they shew at once his own modesty and erudition, as well as the esteem which Usher had for him. All this however he passed in private, his modesty being yet unconquerable by any solicitations to publish any thing for the press; but this backwardness was at length subdued.

He had, it seems, in some of his discourses at Lincoln's-inn, delivered his opinion concerning lots and lotteries, and shewn the lawfulness of the lufurious and the unlawfulness of divinatory lots; which being misrepresented, he published "A Discourse of the Nature and Use of Lots; a Treatise Historical and Theological, 1619," 4to. This piece made a great noise, and drew him afterwards into a controversy: but, before that happened, he made a tour through the Low-countries, in company with two friends, and a nephew of his, then a young student. They set out July 13, 1620, and arriving at Middleburgh in Zealand, Gataker preached in the English church there; and in his travels confuted the English Papists in Flanders. His mother, yet alive, was apprehensive of some mischief befalling him, as he was a known adversary to the Popish cause; but he returned with his companions safe Aug. 14, having viewed the most considerable places in the Low-countries. During this short stay he had an opportunity of seeing the distressed state of the Protestants in Holland; with which he was so much affected, that he even thought it behoved the English to give up some national interests then disputed by them,

[G] Sir Roger Owen would also very willingly have fixed him in Shropshire. Ibid. p. 38, 39.

[H] Collection of letters to that prelate, subjoined to his life by Dr. Parr, in 1683, fol. p. 37. and 76.

for fear of ruining the Protestant cause. This, however, shews him to be not so much of a sound politician, as of a pious divine [1].

After his arrival at Rotherhithe, several objections having been made to his vindication of lufurious lots, he published a defence of it in 1623. In 1624, he printed a piece against transubstantiation; and his short catechism came out the same year. In 1640, and the following years, he engaged in the controversy concerning justification; and being appointed one of the assembly of divines who met at Westminster, he gave his attendance there, and among other conferences supported his opinion upon the last-mentioned article; but the point being determined by the majority against his sense, he submitted, and subscribed the covenant also, though he had declared his opinion in favour of episcopacy. He engaged likewise with the assembly in writing annotations upon the Bible; and the books of Isaiah, Jeremiah, and the Lamentations, fell to his share, which, in the opinion of Calamy, are exceeded by no commentator ancient or modern on those books. In the mean time, upon the removal of Dr. Comber, he was offered the mastership of Trinity-college in Cambridge; but declined it on account of his health. Yet the ill state of this did not hinder him from prosecuting his studies. Though confined to his chamber, he drew up his treatise, "*De Nomine Tetragrammato*," in defence of the common way of pronouncing the word Jehovah in England [K]. This was printed in 1645, and was followed the next year by another discourse, "*De Diphthongis* " five Bivocalibus;" wherein he endeavours to shew, that there are no diphthongs, and that two vowels can never unite in such a manner as to form one syllable [L]. Mr. John Saltmarsh having published a treatise, the preceding year, in defence of the Antimonian doctrine, concerning "free grace;" our author this year, 1646, wrote an answer to it, intituled, "*A Mistake or Misconstruction removed, &c.*" In 1647, he recovered in strength so far, as to be able to go to church; and he ventured into the pulpit, where in preaching he burst a vein in his lungs, the mischief of which was however prevented for the present, by letting blood. He soon after resumed his preaching; but this threw him again into a spitting of blood, which, though relieved again by

[1] See the English translation of Selden's "*Mare Clausum*," by order of the long parliament, and the appendix.

[K] It was reprinted in his "*Opera Critica*," in 1698.

[L] This also was reprinted in his "*Opera Critica*."

opening a vein, made the pulpit duty too dangerous. Yet he continued to administer the sacraments, and to give his usual short discourses at funerals, suitable to the occasion. Being thus disabled to preach, he supplied that defect as far as possible, by publishing several learned works; most of which, besides others already mentioned, were printed among his "*Opera Critica*" at Utrecht in 1668, fol.

He was the first of the 47 ministers, who in 1648 subscribed the remonstrance to the army and the general, against the design of trying and executing the king. He was not at all pleased with the principles and proceedings of the independent faction, which prevailed then, and afterwards; and declared his opinion in defence of the doctrine and discipline of the Presbyterian polity, both in private conferences, and openly from the pulpit. Among these he had some friends still in power, that maintained him in the possession of his legal rights. But, as soon as it appeared that he was rather suspected than countenanced by the state, some of his parishioners refused payment of their share of the composition for the tithes of their houses; which, upon an amicable lawsuit, had been decreed him in the court of Exchequer, and in satisfaction for which, he consented to accept of 40*l.* per ann. This refusal he bore with patience, and, diverting himself in his study, produced several other learned works; among which his edition of "*Marcus Antoninus's Meditations*, with his Preliminary Discourse of the Philosophy of the Stoics, and Commentary [M]," is most esteemed.

In 1653, he was drawn into a dispute with Lilly the astrologer, about the certainty of his art, which he had maintained was revealed to mankind by the good angels. Our author, in his annotations upon Jeremiah, taking notice of this profaneness, had used the astrologer a little roughly, calling him blind buzzard, &c. in return to which, Lilly in his "*Annus Tenebrosus*" reflected upon the divine; to whom our author replied, in "*A Vindication of the Annotations, &c. 1653*," 4to. It seems he had thought proper before he published this piece, to consult Mr. Briggs, (with whom he had been acquainted while that gentleman was mathematical lecturer in St. John's-college, Cambridge, and afterwards at Gresham) for his opinion in the point; whereupon the professor returned a round and ready answer, that he conceived it to be a mere system of groundless conceits.

[M] The preliminary discourse was again in the edition of "*Marcus*," in reprinted in his "*Opera Critica*," and 1697, by Stanhope.

To this Lilly printing an answer, wherein he charged his antagonist with covetousness, and prostituting his function to worldly views, our author wrote "A Discourse Apologetical," vindicating himself from those calumnies. [N]. This last piece was published in 1654; and the same year he died, being in his 80th year. His corpse was interred at his own church, Mr. Simon Ashe preaching his funeral sermon: this was printed in 1655, with a narrative of his life, which has been the ground-work of this memoir. He would never suffer his picture to be drawn, and probably it is owing to the same cause, that no stone marked the place of his burial [O].

Mr. Ashe gives him the following character. As to his person, he was of a middle stature, a thin habit of body, a lively countenance, and fresh complexion, of a temperate diet, of a free and chearful conversation, addicted to study, but not secluding himself from useful company; of a quick apprehension, sharp reason, solid judgement, and so extraordinary a memory, that though he used no common-place-book, yet he had all his reading in readiness, as his prodigious number of quotations shew. He was a man so moderate and conscientious, that he would not go the length of any party, which was the true reason of his not accepting preferment, and also of his being disliked successively by all parties. In the reigns of James and Charles I. he disliked the high notions of churchmen, as the maxims of the government, which he rightly foresaw would be fatal both to them and the church. When he came amongst the divines at Westminster, for which he never received any thing, he drew upon himself the displeasure at least, if not the hatred, of such as were zealous for the hierarchy: but when he declared himself in that assembly in favour of episcopacy, and excepted against the solemn league and covenant, till the words were so altered as to be understood only of ecclesiastical courts and the exorbitant power of bishops, he lost the affections of the other party, who were for destroying episcopacy root and branch. His open declaration against the subsequent proceedings of those who resolved all power and authority into that of the sword, heightened the aversion

[N] This led him to give an account of several transactions of his life, and how he came by his preferments. He was very temperate in his diet and way of living, which was all the reason Lilly had for charging him with avarice.

Yet the astrologer, in defence of his craft, persecuted him after his death. See his article.

[O] Aubrey's Hist. of Surrey; in Rotheshithe.

of the predominant faction, and exposed him to much ill-treatment from their tools; who charged him with inconstancy, changing sides, and squaring his doctrine to the times: whereas he was always consistent in his principles, and, instead of shifting from party to party, was never the instrument of any party; but lived contented upon a very small provision, at most 100*l.* a year, and was reviled for even keeping that.

His extensive learning was admired by the great men abroad, as Salmasius and others, with whom he held a correspondence. Axenius styles him a man of infinite reading and exact judgement; and Colomies tells us, that of all the critics of that age, who have written for the advancement of polite learning, there is none superior to him in the talent of explaining authors [P]. Morhoff speaks of all our author's Latin works with high commendation [Q]: and Baillet has a chapter concerning his writings, in which he acknowledges his profound skill in the learned languages, his great accuracy and admirable sagacity; but adds, that he was too bold in his conjectures [R]. Our author left several MSS. some of which were published by his son Charles, as will be shewn in the ensuing article.

In the course of his long life he had four wives.

[P] Clämel. liter. Co. xx.  
[Q] Polyhist. Philos.

[R] Jugement de Sçavans, Vol. II.  
p. 279.

GATAKER (CHARLES), son of the preceding, was born at Rotherhithe or Redriff in Surrey, in 1614. He was first educated at home by his father; then sent to St. Paul's-school, and, at 16 years of age, removed to Sidney-college in Cambridge; where he took the degree of B. A. A few years after becoming acquainted with Lucius lord Falkland, that nobleman, pleased with his learning and open temper, made him his chaplain; and his lordship's seat being near Oxford, the chaplain entered himself a member of Pembroke-college in that university, and took the degree of M. A. there in 1636. This was a very agreeable situation; and he had a very fair prospect of being preferred, had not his patron been unfortunately cut off in the civil wars. By that unlucky event, all Gataker's rising hopes were blasted at present; and he continued unpreferred till 1647, when Charles earl of Caernarvon procured him the rectory of Haggerston, or Haggaston, near Winslow in Buckinghamshire.

He

He was now in the vigour of his age; and, besides performing the duties of his parish, began to think of doing justice to the literary treasures of his father, which were fallen into his hands. In this resolution, he published the remainder of a miscellaneous collection, the two first books of which had been printed by his father, with a promise of other four, under the title of "Cinnaus five Adversaria miscellanea, &c." in 1659; and afterwards, in 1670, another piece, intituled, "An Antidote against Error concerning Justification: A Discourse on Rom. iii. 28. too precious to be buried in Obscurity [A]." To this he subjoined a treatise of his own, on the same subject, intituled, "The Way of Truth and Peace; or a Reconciliation of St. Paul and St. James, &c." The same year was handed about in MS. some animadversions on "Bull's Harmonia Apostolica," which our author, concealing his name, communicated to several bishops by letter; urging them to use their authority in condemning the doctrines advanced in the "Harmonia," as pernicious, heretical, and contrary to the decrees of the church of England, and of all other reformed churches [B]. Gataker was thought herein to shew too much heat, and Bull wrote an answer to the animadversions, in which he reflects severely on the son, for publishing his father's posthumous tracts just mentioned [C]. Gataker published some other controversial pieces, the titles of which may be seen below [D].

He was never removed by any preferment from Haggeston; and died there in 1680. He always adhered to the doctrine of Calvin, upon justification and predestination. Mr. Nelson observes, that he was a person of great violence in his temper, but one well intentioned, and a very zealous Protestant; and, if he had preserved more coolness of thought,

[A] This character seems to proceed from an over-weening fondness of a son's piety to his father. Bp. Bull observes, that herein he had not consulted the reputation of a parent, who, by his great critical knowledge, and other learning, had made himself more considerable, than to deserve that such crudities should be published under his name; at least by a son. Respon. ad Animadv. vii. p. 118. in Bull's Latin works, fol.

[B] Life of Bp. Bull, p. 401.

[C] The bishop's answer is intituled, "Examen Censuræ, &c."

[D] These are, 1. "An Answer to five captious Questions propounded by a Factor for the Papacy, &c. 1673;" to which is added, "A Letter to Mr. Fr. M. ann. 1636," written by Lucius lord Falkland. 2. "The Papists Bait, or their usual Method in gaining Profelytes answered, 1674;" to which is added, "A Letter of Lord Falkland to the same Gentleman." 3. "Examination of the Case of the Quakers, concerning Oaths, &c. 1675." 4. "Ich-nographia Doctrinæ de Justificatione, &c."

and

Biog. Brit. and read more of the ancients, and fewer of the moderns,  
Gen. Dict. would have made no inconsiderable writer [E].

[2] Life of Bishop Bell, p. 145.

GAUDEN (JOHN), was son of John Gauden, vicar of Mayfield in Essex [A], where he was born in 1605. He had his grammar-learning at Bury St. Edmunds in Suffolk, whence he was removed to St. John's-college in Cambridge; and, having made a good proficiency in academical learning, took his degrees in arts. About 1630, he married a daughter of Sir William Russel of Chippenham in Wiltshire, and was presented to that vicarage. He also obtained the rectory of Brightwell in Berkshire, which bringing him near Oxford, he entered himself of Wadham-college in that university, and became tutor to two of his father-in-law's sons; other young gentlemen, and some noblemen, were also put under his care. He proceeded B. D. July, 1635; and D. D. July 8, 1641.

He had now been some years chaplain to Robert earl of Warwick; and that nobleman siding with the parliament against the king, was followed therein by his chaplain, who being appointed Nov. 29, 1640, to preach before the House of Commons, adapted his discourse so exactly to the humour of the prevailing party, that they made him a present of a large silver tankard, which was generally made use of in his house, with this inscription, "Donum honorarium populi Anglicani in parlamento congregati, Johanni Gaudenati." This was only an earnest of future favours. In that discourse he inveighed against pictures, images, and other superstitions of Popery; and the parliament next year presented him to the rich deanery of Bocking in Essex. He accepted the nomination, but did not chuse to depend entirely upon it; and therefore made friends to Laud, then prisoner in the Tower, and procured a collation from his grace, undoubtedly the rightful patron [B].

Upon the abolition of the hierarchy, and establishment of the Presbyterian form of church government, he complied with the ruling powers, was chosen one of the assembly of divines, who met at Westminster in 1643, and took the Covenant as enjoined by their authority; though he was far from approving it, and offered his scruples and objections

[A] Newcourt's Repertorium, Vol. I. sent the archbishop an order to do it.  
II. p. 412. Athen. Oxon. Vol. II.

[B] Wood says, the House of Lords



against it, both as to matter and authority: and though his name was among those who were to constitute the assembly of divines, yet it was afterwards struck off the list, and Mr. Thomas Godwin put into his room. He published the same year a piece, intituled, "Certain Scruples and Doubts of Conscience about taking the solemn League and Covenant," tended to the Consideration of Sir Laurence Bromfield and Zacharias Crafston," 4to: and though, at length, he forbore the use of the Liturgy of England, yet he persevered in it longer in his church than any of his neighbours. Nor did he continue any longer openly to espouse the cause of the parliament, than they stuck to their first avowed principles of reforming only, and not rooting out monarchy and episcopacy.

In this spirit he was one of those divines, who signed the protestation which was presented to the army, against trying and destroying the king; and, not content with joining among others in that cause, he distinguished himself above the rest by publishing a piece, intituled, "The religious and loyal Protestation of John Gauden, Doctor in Divinity, against the present declared Purposes and Proceedings of the Army, and others, about the trying and destroying of our Sovereign Lord the King; sent to a Colonel, to be presented to the Lord Fairfax, and his General Council of Officers, the 5th of January 1648, Lond. 1648," 4to. Nor did his zeal stop here: presently after the king's death he wrote what he called, "A just Inveective against those of the Army and their Abettors, who murdered king Charles I. on the 30th of January 1648, with some other poetical Pieces in Latin, referring to those tragical Times, written February 10, 1648 [c]."

He went farther still: for, having got into his hands his majesty's meditations, &c. written by himself, he took a copy of the MS. and immediately resolving to print it with all speed, he prevailed with Mr. Royston, the king's printer, to undertake the work. But when about half printed, a discovery was made, and all the sheets then wrought off were destroyed. However, this did not damp Gauden's spirit. He attempted to print it again, but could by no possible means get it finished, till some few days after his majesty's destruction; when it came out under the title of ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, or, "The Portraiture of his sacred Majesty in his Solitude and Sufferings." Upon its first appearance, the powers

[c] This, however, was not published till after the Restoration in 1662.

then at the helm were immediately sensible, how dangerous a book it was to their cause; and, therefore, set all their engines at work to discover the publisher; and having seized the MS. which had been sent to the king, they appointed a committee to examine into the business. Gauden, having notice of this proceeding, withdrew privately in the night from his own house to Sir John Westworth's, near Yarmouth, with a design to convey himself beyond sea: but Mr. Symonds, his majesty's chaplain, who had communicated the MS. to the doctor [D], and had been taken up in a disguise, happening to die before his intended examination, the committee were not able to find out any thing, by any means whatsoever. Upon this, the doctor changed his resolution, and stayed in England [E]; where he directed his conduct with so much policy, as to keep his preferments during the several periods of the usurpation; although he published several treatises in vindication of the Church of England and its ministers, as may be seen below [F].

In 1659, as soon as the first dawn of the Restoration began to shew itself, the doctor printed *ἱερα δάκρυα*, "Ecclesiæ Anglicanæ suspiria;" "The Tears, Sighs, Complaints, and Prayers of the Church of England, setting forth her former Constitution, compared with her present Condition, also the visible Causes and probable Cures of her Distemper," in four books, fol. The same year, upon the death of bishop Brownrigg, he succeeded him as preacher to the Temple [G]; and upon the return of Charles II. he succeeded the same bishop in the see of Exeter, Nov. 1660; having

[D] He was rector of Raine in Essex, which being in the neighbourhood of Bocking, he had contracted a friendship with our author. Hollingworth's Defence of Εἰκὼν Βασιλική, p. 16.

[E] Truth brought to Light, p. 35. a pamphlet by Ludlow.

[F] These are; 1. "Hieraspistes, or, An Apology of the Ministers of the Church of England, 1653." 2.

"The Case of Ministers Maintenance by Tithes (as in England) plainly discussed in Conscience and Prudence, 1653." N. B. Tithes were abolished about this time. 3. "Christ

"at the Wedding, or, A Treatise of Christian Marriages to be solemnly blessed by Ministers." N. B. Justices of the peace were empowered to perform that rite in those times. 4. "A Petitionary Remonstrance pre-

sented to O. P. by John Gauden, D. D. a Son, Servant, and Supplicant for the Church of England, in Behalf of many Thousands, his distressed Brethren, Ministers of the Gospel, and other good Scholars, who were deprived of all public Employment, 1659." Abp. Usher went to the protector at the same time to intercede for them. Besides these, he published, with the same spirit of vindicating the doctrine of the church of England, "A Discourse concerning public Oaths, and the Lawfulness of swearing in judicial Proceedings in order to answer the Scruples of the Quakers, 1649."

[G] Wood, *ibid.* That prelate died Dec. 17, 1659, and his funeral sermon was preached by our author, who printed it with his life subjoined.

been made king's chaplain before. The value of a bishopric was greatly enhanced at this time, by the long intermission that had happened in renewing the leases of their estates, during the abolition of Episcopacy. In this view, the nomination to Exeter might be looked upon as a present from his majesty of 20,000*l.* since our bishop received that sum in fines on the renewal of leases [H].

But he did not sit down content here; thinking his services deserved something more. He had already published his "Anti-sacrilegus," or, "A Defensative against the plausible or gilded Poison of that nameless Paper, supposed to be the Plot of Cornelius Burges and his Partners, which tempts the King's Majesty by the Offer of 500,000*l.* to make good by an Act of Parliament, to the Purchasers of Bishops Lands, &c. their illegal Bargain for 99 Years, 1660," 4to: As also his "Analysis, against the Covenant in Defence of the Hierarchy;" and his "Anti-Baal-Be-  
rith, or, The binding of the Covenant and all the Covenanters to their good Behaviour, &c. With an Answer to that monstrous Paradox of no Sacrilege, no Sin, to alienate Church Lands, without, and against all Laws of God and Man." These were all printed before his promotion to the see of Exeter. His zeal continued to glow with equal ardor the two following years; in his "Life of Hooker," prefixed to an edition of Hooker's works, published by him in 1661; and, again, in his "Pillar of Gratitude, humbly dedicated to the Glory of God, the Honour of his Majesty, &c. for restoring Episcopacy," in 1662. But, above all, he particularly pleaded his merit in respect to the ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ. He applied to the earl of Clarendon, in a letter dated Dec. 28, 1661, with a petition to the king; wherein, having declared the advantages which had accrued to the crown by this service, he adds, that what was done like a king, should have a king-like retribution. And in another letter to the duke of York, dated Jan. 17, the same year, he strongly urges the great service he had done, and importunately begs his royal highness to intercede for him with the king. Chancellor Hyde thought he had carried his merit too far, with regard to the king's book; and, in a letter to him, dated March 13, 1661, writes thus: "The particular you mention, has indeed been imparted to

[a] Several evidences in the controversy, concerning ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, by J. Young, p. 26. 1703, 4to. Ludlow tells us, that, in order to procure a translation, he alledged to the king, that Exeter had a high rack, but a low manger.

"me as a secret: I am sorry, I ever knew it; and, when it ceases to be a secret, it will please none but Mr. Milton."

However, he stuck close now to the court, and in compliance with the measures then upon the carpet, drew up a declaration for liberty of conscience extending to Papists, of which a few copies were printed off, though presently called in: he was about the same time employed to draw up another declaration of indulgence to the Quakers, by an exemption from all oaths. He also wrote, "Considerations touching the Liturgy of the Church of England, in Reference to his Majesty's late Declaration, and in order to a happy Union in Church and State, 1660." So that he obtained a removal to the see of Worcester, to which he was elected May 23, 1662. But this promotion he was so far from being satisfied with, that he looked upon it as an injury: he had, it seems, applied to the king for the rich bishopric of Winchester, and flattered himself with the hopes of a translation thither; and the regret and vexation at the disappointment is thought to have hastened his end, for he died in September that year. After his death, his widow, being left with five children, in consideration of the short time he had enjoyed Worcester, and the charge of removing from Exeter, petitioned the king for the half year's profits of the last bishopric; but her petition was rejected as unreasonable, on account of his large revenues and profits at his first coming to Exeter. As to his character, it is certain he was an ambitious man; which, as is usually the case, occasioned the moral part to be severely sifted. In which respect, the behaviour of his relict, though otherwise intended, was far from being of service to his memory. In a letter to one of her sons, after the bishop's death, she calls the *Εξον Βασίλειον*, "The Jewel;" said, her husband had hoped to make a fortune by it; and that she had a letter of a very great man's, which would clear up that he wrote it [1]. This assertion, as Clarendon had predicted, was eagerly espoused by the anti-royalists, in the view of disparaging Charles I.; and that kindling the indignation of those who thought his majesty greatly injured thereby, these in return exposed the dark side of our bishop's picture to view; and represented him as an unconstant, ambiguous, and lukewarm person, covetous of preferment, hasty and impatient in the pursuit of it, and

[1] See an account of the controversy about the author of this work in the "Anecdotes of Bowyer," p. 631.

deeply tinged with folly and vanity; upon the whole, an unhappy blemish and reproach of the sacred order. Nor is bishop Kennet's censure less severe, though conveyed in a somewhat less intemperate language, when he tells us, that Dr. Gauden was capable of underwork, and made himself a tool to the court, by the most sordid hopes of greater favour in it. This charge is supported by two instances, viz. his drawing up the two declarations already mentioned; one for liberty of conscience to the Papists, the other for indulgence to the Quakers in respect to taking an oath: the latter of which we have seen passed into an act of parliament, and the policy and justice of the former attested by a connivance to all loyal Papists, or such as deny the Pope's power of dissolving their allegiance to their lawful sovereign, which was the express motive for making the declaration. The most candid character of him is that left us by Mr. Wood, viz. that he was esteemed by all who knew him, to be a very comely person, a man of vast parts, and one that had strangely improved himself by unwearied labour; and was particularly much resorted to, for his most admirable and edifying way of preaching. However, it is certain, he had too luxuriant an imagination, which betrayed him into an Asiatic rankness of style; and from thence, as bishop Burnet argues, it may be certainly concluded, that not he, but the king himself, was the true author of the *Εἰκὼν Βασιλική*; in which there is a nobleness and justness of thought, with a greatness of style; that made it be looked on as the best written book in the English language.

Soon after his death there came out, written by him, "A Discourse of artificial Beauty in point of Conscience between two Ladies, 1662." This was followed by another tract, published, together with some on the same subject by Whitgift, Hooker, and Sanderfon, under the title of "Prophecies concerning the Return of Popery, 1663." These were aimed at the sectaries, who were said to be opening a door, at which Popery would certainly enter. Lastly, in 1681, there appeared in 12mo, "The whole Duty of a Communicant, &c." with bishop Gauden's name prefixed to it.

GAY (JOHN), an English poet, was born in 1688, near Barnstable in Devonshire; and put to the free-school there, where he acquired a taste for classical literature. This was all the education he had in that way; for the estate of his family, which was ancient, being much reduced, his fortune

was not sufficient to support him as a gentleman [A]; and, therefore, his friends chose to breed him to some genteel trade. Accordingly, he was put apprentice to a silk-mercier in London. But this step was taken without consulting the youth's taste and temper. The condition of an apprentice appeared too illiberal; he was not made, it seems, for a counter-caster. The shop soon became his aversion; he was seldom seen in it; and in a few years his master, upon the offer of a small consideration, willingly consented to give up his indentures. Having thus purchased the ease of his mind, he indulged himself freely and fully in that course of life to which he was irresistibly drawn by nature. Genius concurred with inclination; poetry was at once his delight and his talent; and he suffered not his Muse to be disturbed by any disagreeable attention to the expence of cultivating it.

These qualities recommended him to such company and acquaintance as he most affected; and among others to Swift and Pope, who were exceedingly struck with the open sincerity, the undisguised simplicity of his manners, and the easiness of his temper. To this last gentleman he addressed the first-fruits of his Muse, intituled, "Rural Sports, a Georgic, printed in 1711 [B]." This piece discovered a rich poetical vein, peculiar to himself, and met with some agreeable attestations of its merit, that would have been enjoyed with a higher relish, had not the pleasure been interrupted by the ill state of his finances; which, by an uncommon degree of thoughtlessness and cullibility [C], were reduced now to a low ebb. Our poet's purse was an unerring barometer of his spirits; which, sinking with it, left him in the apprehension of a servile dependance, a condition he dreaded above any thing that could befall him. However, the clouds were shortly dispelled by the kindness of the duchess of Monmouth, who appointed him her secretary in 1712, with a handsome salary. This seasonable favour seating him in a coach, though not his own, kindled his Muse into a new pregnancy. He first produced his celebrated poem, called, "Trivia, or, the Art of walking the Streets;" and the following year, at the instance of Pope, he formed the plan of

[A] In his "Rural Sports" he says,  
He never had been blest by fortune's  
hand,  
Nor brighten'd plowshares in paternal  
land.

[B] In the same year he published,  
in prose, "The present State of Wit;"

a character of the then periodical papers. See the "Supplement to Swift."

[C] These are the words of Swift many years afterwards, who there observes, that Providence never designed him, for this reason, to be above two and twenty. Pope's Works, Vol. IX. Lett. 33.

his

his "Pastorals." There is not perhaps in history a more remarkable example of the force of friendship in an author, than was the undertaking and finishing of this inimitable poem. Pope, in the subscription of the Hanover-club to his translation of the "Iliad," had been ill used by Philips their secretary, and his rival in this species of poetry. The translator highly resented the affront; and, meditating revenge, intimates to Gay, how greatly it was in his power to pluck the bays from this envied rival's forehead. Gay immediately engages in his friend's quarrel, and executes his request even beyond his expectation. The rural simplicity neglected by Pope, and admired in Philips, was found in its true guise only in the "Shepherd's Week." Here only nature was seen exactly such as the country affordeth, and the manner meetly copied from the rustical folk therein. This exquisite piece came out in 1714, with a dedication to lord Bolingbroke [D].

In the mean time, so noble a way of serving his friend was the sure way of serving himself. The most promising views opened to him at court; he was caressed by some leading persons in the ministry; and his patroness rejoiced to see him taken from her house to attend the earl of Clarendon, as secretary in his embassy to the court of Hanover the same year. But, whatever were his hopes from this new advancement, it is certain, they began and ended almost together; for queen Anne died in 15 days after their arrival at Hanover. However, this did not prove an irreparable loss; his present situation made him personally known to the succeeding royal family; and returning home he made a proper use of it, in a handsome compliment on the princess of Wales, at her arrival in England [E]. This address procured him a favourable admittance at the new court; and, that raising a new flow of spirits, he wrote his farce, "The What d'ye call it," which appeared upon the stage before the end of the season, and was honoured with their royal highnesses presence. The profits, likewise, brought some useful recruits to his fortune; and his poetical merit, being endeared by the sweetness and sincerity of his nature, procured him an easy access to persons of the first distinction. With these he passed his time with much satisfaction, notwithstanding the disappointment of favours from the new court, where he met with nothing

[D] Swift merrily calls this dedication, our author's original sin against the court, viz. in the succeeding reigns. *Ibid.* Lett. 6.

[E] See his "Epistle to a Lady, occasioned by the Arrival of her Royal Highness the Princess of Wales;" printed in his works.

better than a smile. In 1716, he made a visit to his native county at the expence of lord Burlington, and repaid his lordship with an humourous account of the journey. The like return was made for Mr. Pulteney's favour, who took him in his company the following year to Aix in France [F].

This jaunting about with some decent appointments was one of the highest relished pleasures of Gay's life [G], and never failed of calling forth his Muse. Soon after his return from France, he introduced to the stage, "The Three Hours after Marriage." His friends Pope and Arbuthnot had both a hand in this performance, and the two principal characters were acted by two of the best comedians at that time: yet, with all these helps and advantages, it was very ill received, if not condemned, the first night [H]. Gay stood the brunt with an unusual degree of magnanimity, which seems to be inspired by a hearty regard for his partners; especially Pope, who was greatly affected with it. In 1718, he accompanied Pope to lord Harcourt's seat in Oxfordshire, where they clubb'd wits in consecrating to posterity the death of two rustical lovers, unfortunately killed in the neighbouring fields by a stroke of lightning [I]. In 1720, he recruited his purse again by a handsome subscription to his poems, which he collected and printed in 2 vols. 4to; but falling into the general infatuation of that remarkable year, he lost all his fortune in the South-sea scheme, and consequently all his spirits. In reality, this stroke had almost proved fatal to him; he was seized with a violent colic; and, after languishing some time, removed in 1722 to Hampstead, for the benefit of the air and waters; but, by the assistance of Dr. Arbuthnot, who constantly attended him, at length he recovered. He then set about writing his tragedy called, "The Captives;" which, when finished, he had the honour of reading from the MS. to the princess of Wales, in 1724. Her royal highness also promised him further marks of her favour, if he would write some fables in verse for the use of the duke of Cumberland; which task he accordingly undertook, and published them in 1726, with a dedication to that prince. All this was done against the

[F] They are both printed in his works. This last shews on which side his friends lay, for Pulteney had resigned his place of secretary of war in April preceding. Salmon's Chron. Hist. anno 1717.

[G] This fable is rallied by Swift,

with his usual kind of severity to our author. Lett. 49 and 57.

[H] Cibber's "Lives of the Poets," who observes, the two players were Johnson and Mrs. Oldfield.

[I] See Gay's letter to Elijah Fenton, in Biog. Brit.



advice of Pope, the duke being then only an infant; and the result happened, as that friend presaged, to be very disagreeable to him [K].

Upon the accession of George II. to the throne, he was offered the place of gentleman-usher to the then youngest princess Louisa; a post which he thought beneath his acceptance [L]: and, resenting the offer as an affront, in that ill-humour with the court, he wrote the "Beggar's Opera;" which, being brought upon the stage Nov. 1727, was received with greater applause than had ever been known on any occasion. For, besides being acted in London 63 days without interruption, and renewed the next season with success, it spread into all the great towns of England, was played in many places to the 30th and 40th time; at Bath and Bristol 50, &c. It made its progress into Wales, Scotland, and Ireland, where it was performed 24 days successively; and lastly, was acted in Minorca. The ladies carried about with them the favourite songs of it in fans, and houses were furnished with it in screens. The fame of it was not confined to the author only; the person who acted Polly, till then obscure, became all at once the favourite of the town; her pictures were engraved, and sold in great numbers; her life written; books of letters and verses to her published, and pamphlets made of her sayings and jests [M]; and, to crown all, after being the mother of several antenuptial children, she obtained the title and rank of a duchess by marriage. There is scarcely to be found in history an example, where a private subject, undistinguished either by birth or fortune, had it in his power to feast his resentment so richly at the expence of his sovereign. But this was not all; he went on in the same humour, and cast a second part in the like-fashioned mould; which, being excluded from the stage by the lord chamberlain, he was encouraged to print with the title of "Polly," by subscription; and this too, considering the powers employed against it, was incredibly large [N]. Neither yet did it end here. The duke and duchess of Queensberry took part in resenting the indignity put upon him by this last act of power; resigned their

[K] Swift observes, that in the "Fables" he was thought to be something too bold with the court. *Intelligencer*, No. 111.

[L] He excused himself as being too far advanced in life. Swift is very merry upon it, and observes to him,

that O. Cromwell did not begin to appear till he was older. *Lett.* 29.

[M] Swift's *Intelligencer*, No. 111.

[N] It was said, that he got more this way, than he could have done by a bare theatrical representation. *Cibber's Apology*, p. 144.

respective places at court; took our author into their house and family; and treated him with all the endearing kindness of an intimate and much beloved friend.

These noble additions to his fame, his fortune, and his friendships, inspired him with fresh vigour, raised him to a degree of confidence and assurance, and he was even prompted to think that "The Wife of Bath," despised and rejected as it had been [o], might, with some improvements which he could now give it, be made to taste the sweets of this happy change in his fortune. In this temper he revised and altered it, and brought it again new dressed upon the stage in 1729, but had the mortification to see all his sanguine hopes of its success blasted; it met with the same fate in the play-house as formerly. This rebuff happened in March 1729-30; and thereupon, the evil spirit of melancholy entered into him; which, with the return of his constitutional distemper the colic, gave a new edge to the sense of his disappointments at court, with respect to the "Beggars Opera." In that satire, he had it seems flattered himself with the hopes of awing the court into a disposition to take him into favour, in order to keep so powerful a pen in good humour, and engage on their side. This last refinement upon his misery, added to former indignities, threw him into a dejection, which he in vain endeavoured to remove, by another tour into Somersetshire, in 1731. In short, he grew incurable. But the state both of his body and mind cannot be so satisfactorily described, as it is in his own account of it to Pope. "My melancholy," says he, "increases, and every hour threatens me with some return of my distemper. Nay, I think I may rather say, I have it on me. Not the divine looks, the kind favours and expressions of the divine duchess, who hereafter shall be in place of a queen to me, nay, she shall be my queen, nor the inexpressible goodness of the duke, can in the least cheer me. The drawing-room no more receives light from these two stars. There is now (what Milton says in hell) darkness visible. O that I had never known what a court was. Dear Pope, what a barren soil (to me so) have I been striving to produce something out of! Why did not I take your advice before my writing fables for the duke, not to write them, or rather to write them for some young nobleman? It is my hard fate, I must get nothing, write for them or against them." In this disposition, it is no wonder that

[o] Viz. in 1714; when it was first acted. Cibber's Lives of the Poets.

we find him rejecting a proposal, made to him by this last-mentioned friend in 1732, of trying his muse upon the Hermitage, then lately built by queen Caroline in Richmond-gardens; to which he answers with a fixed despondency, that "he knew himself unworthy of royal patronage."

However, in the delightful retirement of Amesbury, a seat of his noble patron, near Stonehenge upon Salisbury plain, he found lucid intervals enough to finish his opera called "Achilles;" and coming with the family to his grace's house in Burlington-gardens, to pass the winter season, he gave that piece to the play-house. The week after, he was suddenly seized with a violent inflammatory fever; which, ending in a mortification of his bowels, in three days put a period to his life, Dec. 11, 1732. In his short illness he was attended by two physicians, besides Dr. Arbuthnot, who particularly observed, that it was the most precipitate case he ever knew; meaning, after the fever shewed itself: for there were prognostics enough to predict his approaching end long before, and he himself was sensible of it. In October, he sent Pope the last gift, as a token to be kept in remembrance of his dying friend; declaring, that he found by many warnings, that he had no continuing city here. "I begin," says he, "to look upon myself as one already dead; and desire, my dear Mr. Pope, whom I love as my own soul, if you survive me, as you certainly will, if a stone should mark the place of my grave, see these words put upon it:

"Life is a jest, and all things shew it,

"I thought so once, but now I know it.

"With what else you may think proper." This dying request was executed by that friend with remarkable piety [P]; and the whole epitaph inscribed on a very handsome marble monument, erected to his memory by the duke and duchess of Queensberry, who took care to have his body interred with a suitable funeral solemnity. The corpse was brought from his grace's house to Exeter-change in the Strand; where, after lying in a very decent state, it was removed to Westminster-abbey, and interred in the South-cross-isle, against the tomb of Chaucer, near the place where stands his monument.

[P] His moral character is particularly insisted on; perhaps, the more, as it had been aspersed by Jacob in his "Lives of the Poets;" which, however, had been revenged by Pope in the Dunciad, lib. iii. ver. 149, 150. first edition.

The opera of "Achilles" was brought upon the stage soon after his death, and met with a very good reception, which was greatly promoted by the duke of Queensberry, who was uncommonly assiduous in patronizing it; and who, as Pope observes, acted in this, and every thing else, more than the part of a brother to his deceased friend. It was also, through the influence of his example, that the profits of the representation were given by the managers of the play-house to our author's two widow sisters, Katharine and Joanna, relicts of Mr. Ballet and Mr. Fortescue, who, as heirs at law, shared his fortune (about 3000l.) equally between them; which disposition was agreeable to his own desire, and therefore he made no will. He left several MSS. behind him, some of which came into the hands of Pope, who took care no doubt (as he promised Swift) to suppress such as he judged unworthy of him. A few years after his death, there was published under his name a comedy, called, "The Distressed Wife," the second edition of which was printed in 1750; and in 1754, a humorous piece, with the title of "The Rehearsal at Gotham."

Gen. Dict.  
Biog. Brit.

GAZA (THEODORE), a very eminent man at the time of the resurrection of letters in Europe, was born at Thessalonica in Greece in 1398. Some have called him Theodore de Gaza, as if he had been a native of that village; but they were wrong in so doing. His country being invaded by the Turks, he was obliged to quit it; and, in 1430, he went into Italy, to seek that tranquillity abroad, which was denied him at home. He applied himself immediately, on his arrival there, to learn the Latin tongue; and for that purpose, put himself under the tuition of Victorinus de Feltre, who taught it at Mantua. He was, indeed, past the age when languages are more easily attained, yet he made himself such a master of the Latin, that he spoke and wrote it with the same facility and elegance, as if it had been his native tongue: though Erasmus is of opinion, that he could never fairly divest himself of his Greek idiom. His uncommon parts and learning soon recommended him to public notice; and particularly to the patronage of cardinal Bessarion. Gaza had taken a very fair and exact copy of Homer's "Iliad;" for transcribing ancient authors was a mean, to which the learned for want of a better frequently had recourse, before the invention of printing; to support themselves and their families. This copy, done by so illustrious a hand, the cardinal was extremely desirous to purchase; and he

Fabric. Bibl.  
Gr. Vol. IX.  
Niceron,  
&c. Tom.  
XXIX.

In Cicero-  
niano.

he did obtain either that, or one like it, which is still extant in his library at Venice.

About 1450, he went to Rome, being called thither by Nicholas V. with many other professors of the Greek tongue, scattered about Italy, in order to translate the Greek authors into Latin. Great jealousies and dissensions arose among these learned thus assembled; and an actual quarrel broke out between Gaza and Georgius Trapezuntius in particular. Paul Jovius, however, assures us, that he not only far surpassed all the Greeks, his fellow-labourers and contemporaries, in learning and solidity of judgement, but also in the knowledge of the Latin; which, says Jovius, he attained to that supreme degree of perfection, that it was not easy to discern, whether he wrote best in that or his native tongue. On account of these extraordinary qualities no doubt it was, that he was admitted to such a familiarity with cardinal Bessarion, as to be called by him in some of his writings his friend and companion.

Hody de  
Græcis Il-  
lustribus,  
&c. p. 61.  
Lond. 1742.

Nicholas V. dying in 1456, Gaza went to Naples, where he was honourably received by king Alphonfus, to whom he had been well recommended; but this prince dying in 1458, he returned to his patron the cardinal at Rome, who soon after gave him a benefice at Calabria. This would have been a very competent provision for a man so temperate in all things as he was, but yet he was always poor and in distress; for he was so extremely attentive to letters, that he left the management of his substance to servants; which was as sure a way to grow needy, as if he had spent it in the most extravagant manner himself. There goes a story, that towards the latter end of his life he went to Rome, with one of his performances finely written upon vellum, which he presented to Sixtus IV. expecting to receive from his holiness an immense reward for so curious and valuable a present. But the Pope, it is said, having coolly asked him the expence he had been at, gave him but just what was sufficient to defray it; which moved him to say, with indignation, that "it was high time to return to his own country, since these over-fed asses at Rome had not the least relish for any thing but weeds and thistles, their taste being too depraved for what was good and wholesome." Pierius Valerianus, who relates this, adds, that Gaza flung the money into the Tiber, and died soon after of disappointment and grief. He died at Rome, and in 1478, which might, for any thing we know, be soon after the presentation of his book: he might die too of disappointment, though there is

De Institut.  
Liberat.

no absolute reason to impute it to that, for he was 80 years of age.

His works may be divided into original pieces and translations. Of the former are, 1. "Grammaticæ Græcæ Libri quatuor." Written in Greek, and printed first at Venice in 1495: afterwards at Basil in 1522, with a Latin translation by Erasmus. 2. "Liber de Atticis Manfibus. Græcè." By way of supplement to his grammar, with which it was printed with a Latin version. 3. "Epistola ad Franciscum Philelphum de origine Turcarum, Græcè, cum Versione Leonis Allatii." Printed in the *Symmicta* of the translator at Cologne in 1653. His translations are also of two sorts; from Greek into Latin, and from Latin into Greek. Of the latter sort are Cicero's pieces, "De Senectute," and "De Somnio Scipionis:" both printed in Aldus's edition of Cicero's works in 1523, 8vo. Of the former sort are, "Aristotelis Libri novem Historiæ Animalium: de Partibus Animalium Libri quatuor: & de Generatione Animalium Libri quinque. Latine versi. Venet. 1476." It was Aristotle's "History of Animals," which seems to have laid the foundation of the enmity between Gaza and Trapezuntius. Trapezuntius, it seems, had translated the same work before Gaza: and though Gaza had made great use of Trapezuntius's version, yet in his preface he boasts, that he had neglected to consult any translations whatever; and he declared contemptuously withal, that his design was not to enter the list with other translators, or to vie with those whom it would be so easy to conquer. This Trapezuntius resented, and took an opportunity of abusing him for. The same "History of Animals," or rather, as P. Valerianus says, his divine lucubrations upon it, were memorable on another account; for it is said to have been the work, which he presented in a Latin translation to Pope Sixtus, and for which he underwent so severe a disappointment. He translated also other Greek pieces into Latin: as, "Aristotelis Problemata," "Theophrasti Historiæ Plantarum Libri decem," "Alexandri Problematum Libri duo," "Æliani Liber de Instruendis Aciebus," "J. Chrysostomi Homiliæ quinque de incomprehensibili Dei Natura." There is also a piece or two which has never been published.

There is no man of learning spoken of in higher terms, and more universally, than Gaza. Scaliger used to say, that "of all those who revived the belles lettres in Italy, there were not above three that he was inclined to envy: the first

"first was Theodore Gaza, who was certainly a great and learned man, though he has committed some mistakes in his version of Aristotle's 'History of Animals.' The second was Angelus Politianus; and the third was Picus of Mirandula." In another place, he calls him "doctissimus," a most learned man; commends his grammar, and says, that "he ought to be ranked among the best translators of Greek authors into Latin." Huetius observes, that though he does not differ from the judgement of Joseph Scaliger, in regard to Gaza's translations, where he allows that some things might be better, and some entirely altered; yet, that upon the whole he should be glad, if all translators would do as well, would exhibit the same fidelity, perspicuity, and elegance, that Gaza has done." All these eulogies notwithstanding, Gaza was one of those whom P. Valerianus thought proper to record in his book "De Infelicitate Literatorum:" in short, he was, as we have said, poor and frequently distressed: which, however, was not owing to his learning, but to his neglect in cultivating the art of oeconomy; an art of infinitely more value by itself, than the knowledge of all the languages in the world without it.

Scaligerana,  
Prima, p.  
102.

Scaligerana,  
Posterior.

De Claris  
Interpreti-  
bus.

GED (WILLIAM), an ingenious though unsuccessful artist, who was a goldsmith in Edinburgh, deserves to be recorded for his attempt to introduce an improvement in the art of printing. The invention, first practised by Ged in 1725, was simply this. From any types of Greek or Roman, or any other character, he formed a plate for every page, or sheet, of a book, from which he printed, instead of using a type for every letter, as is done in the common way. This was first practised, but on blocks of wood, by the Chinese and Japanese, and pursued in the first essays of Coster, the European inventor of the present art. "This improvement," says James Ged, the inventor's son, "is principally considerable in three most important articles, viz. expence, correctness, beauty and uniformity." But these improvements are controverted by Mr. Mores and others in the little Tract which furnishes this Memoir.

Biographi-  
cal Memoirs  
of W. Ged,  
by Nichols,  
1781, 8vo;  
published for  
the benefit  
of Ged's  
daughter.

In July 1729, William Ged entered into partnership with William Fenner, a London stationer, who was to have half the profits, in consideration of his advancing all the money requisite. To supply this, Mr. John James, then an architect at Greenwich (who built Sir Gregory Page's house, Bloomsbury church, &c.) was taken into the scheme, and afterwards

afterwards his brother, Mr. Thomas James [A], a letter-founder, and James Ged, the inventor's son. In 1730, these partners applied to the university of Cambridge for printing Bibles and Common-prayer Books by blocks instead of single types, and, in consequence, a lease was sealed to them April 23, 1731. In their attempt they sunk a large sum of money, and finished only two Prayer-books, so that it was forced to be relinquished, and the lease was given up in 1738. Ged imputed his disappointment to the villainy of the press-men and the ill-treatment of his partners (which he specifies at large) particularly Fenner, whom John James and he were advised to prosecute, but declined it. He returned to Scotland in 1733, and had no redress. He there, however, had friends who were anxious to see a specimen of his performance; which he gave them in 1744, by an edition of Sallust [B]. Fenner died insolvent in or before the year 1735, and his widow married Mr. Waugh, an apothecary, whom she survived. Her effects were sold in 1768. James Ged, the son, wearied with disappointments, engaged in the rebellion of 1745 as a captain in Perth's regiment; and being taken at Carlisle, was condemned; but, on his father's account, by Dr. Smith's interest with the duke of Newcastle, was pardoned, and released in 1748. He afterwards worked for some time, as a journeyman, with Mr. Bettenham, and then commenced master; but being unsuccessful; he went privately to Jamaica, where his younger brother William was settled as a reputable printer. His tools, &c. he left to be shipped by a false friend, who most ungenerously detained them to try his skill himself. James died the year after he left England; as did his brother in 1767. In the above pursuit Mr. Thomas James, who died in 1738, expended much of his fortune, and suffered in his proper business; "for the printers," says Mr. Mores, "would not employ him, because the block-printing, had it succeeded, would have been prejudicial to theirs." Mr. William Ged died, in very indifferent circumstances, Oct. 19, 1749, after his utensils were sent for Leith to be shipped for London, to have joined with his son James as a printer there. Thus ended his life and project, which, ingenious as it seems, is not likely to be revived, if, as Mr. Mores suggests, "it must, had it at first succeeded, have soon sunk under its own burthen," for reasons needless here to recapitulate.

[A] George James, another brother, was printer to the city of London, a man of letters, and resided many years in Little-Britain.

[B] "Edinburgi, Gulielmus Ged,

"Aurifaber Edinensis, non Typis mobilibus, ut vulgo fieri solet, sed Tabulis seu Laminis fuis, excudebat MDCCLIV." The daughter's Narrative says it was finished in 1736.



GEDOYN (NICHOLAS), a French writer, born at Orleans in 1667, came to study at Paris, and was a Jesuit for ten years; but, returning back to the world, he became one of the friends of the celebrated Ninon Lenclos, and figured as a man of wit and letters. In 1711, he was received into the Academy of Belles Lettres; in 1719, into the French academy; and, 1732, he was named to the abbey of Notre-dame. He died in 1744. He is greatly distinguished by two French translations of Quintilian and Pausanias. There were also published, in 1745 "Oeuvres diverses," or a collection of little essays by him upon subjects of morality and literature.

GELDENHAUR (GERARD), a learned German, was born at Nimeguen in 1482. He studied classical learning at Deventer, and went through his course of philosophy at Louvain with such success, that he was chosen to teach that science there. It was in this university that he contracted a strict friendship with several learned men, and in particular with Erasmus. He made some stay at Antwerp, whence he was invited to the court of Charles of Austria, to be reader and historian to that prince: but, not loving to change his abode often, he did not think proper to attend him into Spain, but disengaged himself from his service, and entered into that of Philip of Burgundy, bishop of Utrecht. He was his reader and secretary 12 years, that was, to 1624; after which, he executed the same functions at the court of Maximilian of Burgundy. He was sent to Wittemburgh in 1526, in order to enquire into the state of the schools and of the church there. He faithfully reported what he had observed in that city, and confessed he could not disapprove of a doctrine so conformable to the Scriptures, as that which he heard there: and upon this he forsook the Popish religion, and retired towards the Upper Rhine. He married at Worms, and taught youth there for some time. Afterwards he was invited to Augsborg, to undertake the same employment; and at length, in 1534, he went thence to Marpurg, where he taught history for two years, and then divinity to his death. He died of the plague in 1542. He was a man well skilled in poetry, rhetoric, and history. The most considerable of his works are, "Historia Batavica;" "De Batavorum Insula;" "Germaniæ Inferioris Historia;" "Epistola de Zelandia;" "Satiræ Octo."

His changing his religion, and some writings which he published against the church of Rome, occasioned a quarrel between

between him and Erasmus. Erasmus called him a seditious fellow; and blamed him for publishing scoffing books, which only irritated princes against Luther's followers. He blamed him also for prefixing the name and some notes of himself to certain letters; the intent of which was, to shew that Heretics ought not to be punished. This was exposing Erasmus to the court of Rome, and to the Popish powers: for it was saying in effect, that Erasmus had furnished the innovators with weapons to attack their enemies. Nothing could be more true; but Erasmus did not like to have such ill offices done him. Age had made him a coward, if he was not one naturally; and he was afraid to avow principles, which he secretly maintained. He abused Geldenhaur, therefore, in very severe terms; compared him to the traitor Judas; and, instead of assisting him in his necessity, put him off with raillery. "But, my dear Vulturius," for so he nick-named him, "since you have taken the resolution to profess an evangelical life, I wonder you find poverty un-easy; when St. Hilarion, not having money enough to pay his boat-hire, thought it cause of glory, that he had undesignedly arrived at such Gospel perfection. St. Paul also glories, that he knew how to abound, and how to suffer need; and that, having nothing, he possessed all things. The same apostle commends certain Hebrews, who had received the Gospel, that they took the spoiling of their goods joyfully. Add that, if the Jews suffer none to be poor among them, how much more does it become those who boast of the Gospel, to relieve the wants of their brethren by mutual charity: especially, since evangelical frugality is content with very little. Those who live by the Spirit want no delicacies, if they have but bread and water: they are strangers to luxury, and feed on fasting. We read, that the apostles themselves satisfied their hunger with ears of corn rubbed in their hands. Perhaps, you may imagine I am jesting all this while,"—very likely—"but others will not think so."

Erasm.  
Epist. xlvii.  
Lib. 31.  
Dated Nov.  
4, 1529.

It is proper to observe, that Gerard Geldenhaur was better known by the name of his country, than by that of his family; for he was usually called Gerardus Noviomagus: and Erasmus, in his letters to him, gives him no other name.

GELENIUS (SIGISMUND), a learned and excellent man, was born of a good family at Prague about 1498. He began

began very early to travel through Germany, France, and Italy; and easily made himself master of the languages of those countries. In Italy, he confirmed himself in the knowledge of the Latin tongue, and learned the Greek under Marcus Musurus. In his return to Germany, he went through Basil; and became acquainted with Erasmus, who conceived an esteem for him, and recommended him to John Frobenius for corrector of his printing-house. Gelenius accepted of that charge, laborious as it was; for he had a great number of Hebrew, Greek, and Latin books, which Frobenius was printing, to correct. He acquitted himself well in this employment till his death, which happened at Basil about 1555. He had married in that city, and left behind him two sons and a daughter. He was a tall man, and very corpulent. He had an excellent memory, and a ready sharp wit. He was wonderfully mild and good-natured, so that he could scarce ever be put into a passion. He never bore any man a grudge; was not curious to pry into other people's affairs, nor at all mistrustful; but endowed with primitive, yet not weak, simplicity.

Curio, in  
Præfat. ad  
Appian.  
Alexand.

The reader may wonder at our recording a man, who seems to have been remarkable for nothing, but his extreme good temper and industry: but he is still to be farther informed. Gelenius was not content with correcting the press, but set up for a translator and critic; and few learned men have translated so many works from Greek into Latin as he has done. Hear what an able judge, no less than Henry Valesius, has said in his favour; where, having mentioned Accursius and Gelenius, he says, that "both of them were men of very great learning, as their writings testify; but that Gelenius had a greater strength of genius, and a more discerning judgement. This appears from many valuable works of his, and, particularly, from his Latin translations of Dionysius Halicarnassensis, Appian, Philo- Josephus, Origen, and others; all which shew him to have been a man of excellent parts and singular learning: as likewise does his edition of Ammianus Marcellinus's history; wherein he had made a great number of judicious and ingenious emendations, and with admirable dexterity restored the strange transposition of pages, which is to be found in all the manuscript copies, and appears in Accursius's edition. Wherefore, I willingly give him this public testimony of applause, that no one hath as yet deserved better of Ammianus Marcellinus than he." He

Henr. Val:  
in Præfat.  
ad Marcell.

first published a dictionary in four languages, the Greek, Latin,

Latin, German, and Sclavonian : after which, he wrote annotations on Livy and Pliny. Erasmus does not speak so advantageously of his performance on Pliny : but, on the contrary, gives an indifferent character of it. "Gelenius," he says, "was strangely imposed on by a manuscript copy, wherein some smatterer had altered whatever he thought fit out of his own head, and given us as it were a new Pliny. I advised him not to trust to that copy, but he would not hearken to me. Hermolaus Barbarus would not venture to alter Pliny's text. Gelenius fancied that he done a wonderful thing ; but I take it to be an unpardonable crime." He published an edition of Arnobius, which has likewise been very much condemned. Barthius calls him "a most ingenious but most bold man, and one who has taken unbounded liberties in his edition of Arnobius, which he has reformed, or rather transformed, according to his own fancy ;" and the prefacer to the Leyden edition of 1651 charges him with "trusting too much to his own abilities, with inserting his conjectures into the text, with rejecting the ancient readings on his own single authority, and with dressing up an Arnobius in no wise resembling the true one." The judgement of Huettius seems to allow some foundation for these censures ; who says, that "Gelenius has left more monuments of his skill in translating, than almost any one else. He is in particular esteemed copious and elegant ; bold in bringing several periods into one, or breaking them into more ; and he gives a new turn to passages, when he does not happen to understand them."

Epist. lxxix.  
Lib. 20.  
Dated May  
21, 1535.

Adversaria,  
Lib. 44. c. 1.

De Claris  
Interpret.

It is incredible, what a disregard Gelenius had for riches and honours. The employments, which were offered him in other places, could not tempt him to quit his peaceful situation at Basil. Lucrative professorships he could not be prevailed on to accept ; and when he was invited to the king of Bohemia's court, he preferred his own quiet and humble life to the splendid dignities he would have been encumbered with there. Though Erasmus judged him worthy of a better fortune, yet he durst not wish to see him rich ; for fear it should abate his ardour for the advancement of learning. According to Thuanus, he struggled all his life with poverty.

Epist.  
lxxviii.  
Lib. 27. ad  
ann. 1554.

GELLIBRAND (HENRY), professor of astronomy at Gresham-college, was the son of Henry Gellibrand, M. A. and some time fellow of All-Souls-college in Oxford ; and  
born

born in 1597. He was born in the parish of St. Botolph, Aldersgate, in London: but his father settling upon a paternal estate at St. Paul's Cray in Kent [A], he had the rudiments of his education probably in those parts. He was sent to Trinity-college, Oxford, in 1615; and took his first degree in arts, 1619. He then entered into orders, and became curate of Chiddingstone in Kent; but, having taken a fancy for mathematics, by hearing one of Sir Henry Savile's lectures in that science, he grew so deeply enamoured with it, that though he was not without good views in the church, he resolved to forego every thing in that way. He contented himself with his private patrimony, which was now come into his hands on the death of his father; and the same year, becoming a student at Oxford, made his beloved mathematics his sole employment. In this leisure, he prosecuted his studies with so much diligence and success, that, before he proceeded M. A. which was in 1623, he excelled in that science, and was admitted to a familiarity with the most eminent masters. Among others, Mr. Hen. Briggs, then lately appointed Savilian professor of geometry at Oxford by the founder, shewed him particular countenance and favour. This, in a few years, was improved to a degree of intimate friendship, in so much, that the professor communicated to him all his notions and discoveries; and, upon the death of Mr. Edmund Gunter, recommended him to the trustees of Gresham-college, where he once held the geometric lecture, for the astronomy professorship there. He was elected, Jan. 22, 1626-7. His friend, Mr. Briggs, dying in 1630, before he had finished his "*Trigonometria Britannica*," recommended the completing and publishing of that capital work to our author.

As Gellibrand was puritannically inclined, while he was engaged in this work, his servant William Beale, by his encouragement, published an almanack for the year 1631, wherein the Popish saints, usually put into our kalendar, were omitted [B]; and the names of other saints and martyrs, mentioned in the book of martyrs, were placed in their room as they stand in Mr. Fox's kalendar. This gave offence to Dr. Laud, who, being then bishop of London, cited them both into the High-Commission Court. But when the cause came to a hearing, it appeared, that other almanacks of the

[A] Our author's grandfather John Gellibrand died at Paul's Cray, Nov. 5, 1588, the year of the defeat of the Spanish Armada by Sir Francis Drake.

[B] Wood tells us, particularly, that the Epiphany, Annunciation of our Lady, &c. were omitted in this almanack.

same kind had formerly been printed; whereupon, both master and man were acquitted by Abp. Abbot and the whole court, Laud only excepted; which was afterwards one of the articles against him at his own trial. This prosecution did not hinder Gellibrand from proceeding in his friend's work, which he completed in 1632; and procured it to be printed by the famous Ulacque Adrian, at Gouda in Holland, in 1633, fol. with a preface, containing an encomium of Mr. Briggs, expressed in such language, as shows him to have been a good master of the Latin tongue [c]. While he was abroad on this business, he had some discourse with Lanfberg, an eminent brother astronomer in Zealand, who affirming that he was fully persuaded of the truth of the Copernican system, our author observes, "that this so styled a truth he should receive as an hypothesis; and so be easily led on to the consideration of the imbecillity of man's apprehension, as not able rightly to conceive of this admirable opifice of God, or frame of the world, without falling foul on so great an absurdity:" so firmly was he fixed in his adherence to the Ptolemaic system. He wrote several things after this, chiefly tending to the improvement of navigation [d], which would probably have been further advanced by him, had his life been continued longer; but he was untimely carried off by a fever in his 40th year.

As to his character in the learned world, which is that of a mathematician, it must be confessed, that whatever progress he made therein, was chiefly the produce of a plodding industry, without much genius. Hence we see, that he was not capable of discerning the true weight and force of the reasoning on which the Copernican system was built in his time; and to the same cause must be ascribed that confusion

[c] Our author did the second book, which was translated into English, and published in an English treatise with the same title, "Trigonometria Britannica, &c." the first part by John Newton in 1658, fol.

[d] These are, 1. "An Appendix concerning Longitude, 1633;" subjoined to the "Voyage of Captain Thomas James into the South-Sea." It is reprinted in Harris's "Voyages, 1748." 2. "A Discourse Mathematical, on the Variation of the Magnetic Needle: together with the admirable Diminution lately discovered, 1635." 3. "An Institution Trigonometrical, explaining the Di-

menfions of plain and spherical Triangles, by Sines, Tangents, Secants, and Logarithms, &c. with an Appendix concerning the Use of the Fore-staff, Quadrant, and Nocturnal, in Navigation, 1634;" and again with additions by William Leybourn in 1652. 4. "A Latin Oration in Praise of the Astronomy of Gassendus, spoken in Christ-church-hall, some Time before he left the University." There is of his a MS. intituled, "Diatriba Lunarum," in the British library, and some others mentioned in Birch's "History of the Royal Society," Vol. IV.

and amazement he was thrown into; upon considering the change (then, indeed, hardly well discovered) in the variation of the magnetic needle.

GELLI (JOHN BAPTIST), an eminent Italian writer, and very extraordinary person, was born of mean parents at Florence in 1498. His condition was such, that recourse was had to a trade for his livelihood; and, accordingly, he was brought up a taylor. Such, however, was the acuteness and greatness of his genius, that this did not hinder him from acquiring more languages than his own, and making an uncommon progress in the belles lettres. Thuanus says, indeed, that he did not understand Latin: but that historian is certainly mistaken; for Gelli translated, from Latin into Italian, "The Life of Alphonfus Duke of Ferrara," by Paul Jovius, and a treatise of Simón Porzio, "De Coloribus Oculorum," at the request of those writers; and it cannot be imagined, that such a request would have been made, if it had not been known that he understood the Latin tongue more than ordinarily well. It is not certain that he understood the Greek; nay, it is pretty well agreed that he did not; for though he translated the "Hecuba" of Euripides into Italian, he was known to do it from the Latin version. He excelled, however, in his native tongue, and acquired the highest reputation by the works he published in it. He was acquainted with all the wits and learned of Florence; and his merit was universally known. He was chosen a member of the academy there; and the city, to do him all the honour they could, made him one of their burgessees. Nevertheless, he continued the exercise of his profession to the end of his life; and he tells us, in a letter to F. Melchior, March 3, 1553, that he devoted working-days to the care of his body, and Sundays and festivals to the culture of his understanding. The same letter shews the modesty of this surprising man, whom we find reproaching his friend therein, for giving him honourable titles, which did not agree with the lowness of his condition. He died 1563, in his 65th year.

In 1546, he published at Florence, "Dialoghi," in 4to. There are but seven dialogues here; but in the fifth edition, which was printed in 1551, 8vo, and is the best, there are three more added. It must be observed, that he changed the title from "Dialoghi," to "J. Capricci del Bottaiò." "La Circe, 1549 and 1550," 8vo. This work consists of ten dialogues, and treats of human nature; where the au-

Niceron,  
Hommes  
Illustres,  
Tom. xviii.

Baillet,  
Jugemens  
des Sçavans,  
Tom. iii.  
p. 190.  
edit. 1722.

thor makes Ulysses and some other Greeks, who were transformed by the sorceress Circe into various beasts, to dispute about the excellence and misery of man and other animals. It has been translated into Latin, French, and English. These dialogues, like the rest of Gelli's, are written after Lucian's manner. "Le Lezioni fatte da lui nell' Accademia Fiorentina, 1551," 8vo. These Dissertations are employed upon the poems of Dante and Petrarch. He published also several letters upon Dante's "Inferno." "Ragionamento sopra le Difficultà del mettere in Regole la nostra lingua," without date. He was the author also of two comedies, "La Sporta" and "Lo Errore;" and of some translations, as we have already observed.

GELLIUS (AULUS), or, as some have called him, Agellius, a celebrated grammarian of antiquity, who lived in the second century under Marcus Aurelius, and some succeeding emperors, and is now known by his "Noctes Atticæ." This work is divided into books and chapters, and is nothing but a collection of observations on authors, which he gathered up from reading or conversation, and put together for the use of his children. Out of 20 books the eighth is entirely lost; nothing but the heads of the chapters remaining. He called it "Noctes Atticæ," because it was composed in the evenings of a winter which he spent at Athens. The chief value of it is, that it has preserved many facts and monuments of antiquity, which are not to be found elsewhere; otherwise, the author has not shewn any great judgement in the choice of his materials, which are little else but grammatical remarks of trifling consequence. His style does not want force, but it abounds with improper and barbarous words, which often make it obscure. The critics and grammarians have bestowed much pains upon this author; and have in general agreed to speak well of him. We say, in general; for some have spoken of him not quite so well. Thus, Ludovicus Vives calls him a downright rhapsodist, a confused collector, a prater without learning, affected in his words and sentences; and in short, a writer for the most part frivolous, and sometimes false. Vossius, however, tells us, that a spirit of resentment made Vives and some other Spaniards express themselves thus warmly against Gellius, because he had treated their countryman Seneca in a manner they did not like; that is, coldly, if not maliciously. After many editions of this author, he was published by James Proust,

De tradend.  
disciplin.  
Lib. iii.

for



for the use of the dauphin, at Paris, in 1681, 4to; and by James Gronovius at Leyden in 1706, 4to.

GEMINIANI (FRANCESCO), a fine performer on the violin, and composer for that instrument, was born at Lucca in Italy, about 1680. He received his first instructions in music from Scarlatti, but finished his studies under Corelli. In 1714, he came to England; and, two years after, published 12 sonatas, "a Violino Violone e Cembalo." These, together with his exquisite manner of performing, had such an effect, that he was at length introduced to George I. who had expressed a desire to hear some of the pieces contained in this work, performed by himself. Geminiani wished, however, that he might be accompanied on the harpsicord by Handel; and both accordingly attended at St. James's. The earl of Essex, being a lover of music, became a patron of Geminiani; and, in 1727, procured him the offer of the place of master and composer of the state music in Ireland; but this, not being tenable by one of the Romish communion, he declined; saying, that, though he had never made great pretensions to religion, yet the renouncing that faith in which he had been baptized, for the sake of worldly advantage, was what he could not answer to his conscience. He afterwards composed Corelli's solos into concertos; he published six concertos of his own composition, and many other things. The life of this musician was, it seems, a very unsettled one; spent in different countries, for he was fond of making excursions; and employed in pursuits which had no connection with his art. He was, particularly, a downright enthusiast in painting; and, to gratify his humour in this way, he bought pictures; as, to supply his wants, he sold them again. The consequence of this kind of traffic was loss, and its concomitant, distress: which distress was so extreme, that he actually did go to, and would have remained in, prison, if a protection from his patron the earl of Essex had not delivered him. And yet his spirit was such, that when the Prince of Wales, who admired his compositions, would have settled upon him a pension of 100l. a year, he declined the offer, affecting an aversion to a life of dependance.

In 1761, he went over to Ireland, and was kindly entertained there by Mr. Matthew Dubourg, who had been his pupil, and had been made master of the king's band in Ireland upon his refusing it. Geminiani, it seems, had spent many years in compiling an elaborate treatise on music, which

Hawkins's  
Hist. of  
Music, V.  
238.

he intended for publication; but, soon after his arrival at Dublin, by the treachery of a female servant, who is supposed to have been recommended to him for no other purpose, it was conveyed out of his chamber, and could never after be recovered. The greatness of this loss, and his inability to repair it, made a deep impression upon his spirit, and is conjectured to have hastened his dissolution; at least, he survived it but a short time, dying Sept. 17, 1762.

For a more full account of him and his works, see Hawkins, as cited above.

GEMISTUS (GEORGE), surnamed Pletho, originally of Constantinople, retired to Florence, at that time the asylum of the literati, after the taking of his country by the Turks. He was at the council of Florence in 1438, and greatly distinguished by his wisdom as well as learning. He lived to be above 100. He was the author of, 1. "Commentaries" upon the Magic Oracles of Zoroaster;" a book of profound erudition. 2. "Historical Treatises;" these discover a great knowledge of Grecian history. 3. "A Comparison" between Plato and Aristotle;" in which, however, he leans to the former. He was indeed a strong Platonician.

Cave Hist.  
Literar.

GENNADIUS, an ecclesiastical writer, was a priest, not a bishop, as some have imagined, of Marseilles; and died about the year 492 or 493. There are two works of his remaining; one, "De Dogmatibus Ecclesiasticis," which was falsely attributed to St. Augustin, and has been printed in some editions of his works; another, "De Illustribus Ecclesiæ Scriptoribus." He has been accused of adhering some time to the errors of Pelagius; but, as is now agreed, without any reasonable foundation.

GENTILESCHI (HORATIO), an Italian painter, was born at Pisa in 1563. After having made himself famous at Florence, Rome, Genoa, and other parts of Italy, he removed to Savoy; from whence he went to France, and at last, upon the invitation of Charles I. came over to England. He was well received by that king, who appointed him lodgings in his court, together with a considerable salary; and employed him in his palace at Greenwich, and other public places. The most remarkable of his performances in England, were the ceilings of Greenwich and York-house. He did also a Madona, a Magdalen, and Lot with his two daughters, for king Charles; all which he performed admirably

admirably well. After the death of the king, when his collection of pictures were exposed to sale, nine pictures of Gentileschi were sold for 600l. and are now said to be the ornaments of the hall in Marlborough-house. His most esteemed piece abroad, was the portico of cardinal Bentivoglio's palace at Rome. He made several attempts in face-painting, but with little success; his talent lying altogether in histories, with figures as big as the life. He was much in favour with the duke of Buckingham, and many others of the nobility. After 12 years continuance in England, he died here at 84 years of age, and was buried in the queen's chapel at Somerset-house. His print is among the heads of Vandyke, he having been drawn by that great master.

He left behind him a daughter, Artemisia Gentileschi, who was but little inferior to her father in history-painting, and excelled him in portraits. She lived the greatest part of her time at Naples in much splendor; and was as famous all over Europe for her gallantry and love-intrigues, as for her talents in painting. She drew many history-pieces as big as the life; among which, the most celebrated was that of David with the head of Goliath in his hand. She drew also the portraits of some of the royal family, and many of the nobility of England.

GERARD (BALTHASAR), the assassin of William the first prince of Orange, was a native of Villefans in Franche-Comté. This villain found means to insinuate himself into the good graces of the prince, by affecting an outrageous zeal for the Protestant religion, and a furious hatred of the Roman Catholics. He was a constant attendant at prayers and sermons, and scarcely ever seen without a Psalter or New Testament in his hands. Who could ever have imagined, that so pious an exterior concealed the heart of such a monster? The whole world was duped by his execrable hypocrisy. One day, when the prince of Orange was going out of his palace at Delft, Gerard shot him through the head with a pistol. When the murderer was seized, he asked for pen and paper, to write down all that they wanted to know of him. He declared, that for six years past he had resolved to put to death the prince of Orange, as chief of the rebellious heretics. And why? *To expiate his sins, and merit eternal glory.* He mentioned some religious, as having applauded his project; and plumed himself as a noble champion of the church of Rome. He avowed, that if the prince had lived, he would have killed him again, although they made him suffer a thousand tortures: *tantum Religio potuit.*

His

His sentence was the same as those of Ravallac, Clement, Damien, &c. and this fanatic died, in his own conceit, a martyr of the church of Rome, July 1584.

GERBELIUS (NICOLAUS), an eminent lawyer, was a native of Pforzheim. He was a professor of law at Strassburg, where he died very old in 1560. He was greatly distinguished and respected in his day: Thuanus calls him "virum optimum, & pariter doctrina ac morum suavitatem excellentem." His principal work is an excellent description of Greece, under the title of "Isagoge in tabulam Græciæ Nicolai Sophiani. Basil, 1550," in fol. There are besides of Gerbelius, 1. "Vita Joh. Cuspiniani." 2. "De Anabaptistarum ortu & progressu;" a curious work.

GERBIER (Sir BALTHAZAR), a painter of Antwerp, born in 1592. He painted small figures in distemper; and Charles I. was so pleased with his performances, that he invited him to his court. The duke of Buckingham, perceiving that he was a man of very good sense, as well as a good painter, recommended him zealously to his majesty; who knighted him, and sent him to Brussels, where he resided a long time in quality of agent for the king of Great-Britain. He died in 1661.

GERSON (JOHN), by some called Charlier, an illustrious Frenchman, and usually styled "Doctor Christianissimus," was born in 1363. He became canon and chancellor of the church of Paris; and, when John Petit had the baseness to justify the murder of Lewis Duke of Orleans, which was committed in 1408 by order of the duke of Burgundy, Gerson caused the doctrine of this tyrannicide to be censured by the doctors and bishops of Paris. His zeal shone forth no less illustriously at the council of Constance, at which he assisted as ambassador from France; and where he distinguished himself by many speeches, and by one particularly, in which he enforced the superiority of the council over the Pope. He caused also the doctrine of the above John Petit to be condemned at this council. Not venturing to return to Paris, where the duke of Burgundy would have persecuted him, he retired into Germany, and afterwards got into a convent at Lyon, of which his brother was prior. He died in 1429. A collection of his writings have been published several times; but they came out in Holland, 1706, under

Pope Blount  
Cent. Austr.

under the care of Dupin, in five volumes folio. In this edition there is a "Gerfonania," which is represented to be curious.

Thuanus has spoken of Gerson highly, in the first book of his "History." Hoffman, in his "Lexicon," calls him "Seculi sui Oraculum;" and our Cave, in Hist. Literar. says, that "no man can be conversant in his works *sine insigni fructu*, without very great benefit indeed." Some have attributed to him the famous book of "The Imitation of Christ;" but there seems no sufficient foundation for this. It is not in any edition of Gerson's works.

GESNER (CONRAD), an eminent physician and natural philosopher, was born at Zurich in Switzerland in 1516, and received the first rudiments of the Latin and Greek languages there. He discovered a happy genius, and made a very quick progress in these elements of learning; but his father, being in circumstances not sufficient to breed him a scholar, was determined to ease himself from any further expence in that way, when Ammich, professor of the Latin tongue and eloquence at Zurich, took him to his own house, and charged himself with the care of his education. Gesner continued three years with this patron, and followed his studies with admirable diligence. He was not above 15 years of age when he lost his father, who was killed in the civil wars of Switzerland; and his mother not having wherewithal to maintain him, he was reduced to the last extremity, especially as he fell at the same time into a dropical disorder. However, as soon as he recovered his health, being destitute of friends, he resolved to seek his fortune, young as he was, in foreign countries. In this disposition he went to Strasburg, and entering into the service of Wolfgang Fabricius Capito, he resumed the study of the Hebrew language, of which he had learned something at Zurich. After some months stay at Strasburg, he returned to Switzerland, where, the public tranquillity being restored, he procured a pension from the academy of Zurich, which enabled him to make the tour of France. Thither he therefore travelled, together with John Frisius, who had from the first beginning been the companion of his studies, and whom he always called his brother. He passed a year at Bourges, applying with great attention to the Greek and Latin classics; and as his pension was not sufficient to maintain him, he helped it out by teaching school. The following year he went to Paris.

Paris. He was now 18 years of age, and very capable of making all possible advantages in every kind of science; but though that city abounded with good masters in every way, yet Gesner mis-spent his time there, and did not make that progress as might be expected. From Paris he returned to Straßburgh in hopes of getting some employ by the friends which he had made there: but in this project he was happily prevented by the university of Zurich, who recalled him thence, in order to set him at the head of a school in that town. He was no sooner settled in this post, than he began to think of a wife; and meeting with a person to his mind he married her: but was quickly made sensible of his indiscretion, having neither years nor substance enough to conduct or support that state with decency. In short, his present appointments were not sufficient to maintain a couple; and he was obliged to seek out some other resource.

He had from his infancy a great inclination to physic, and he now resolved to apply himself to that study in good earnest. Accordingly, he spent all the time he could spare from his school, in reading books in that faculty. By this means, the school became distasteful; he grew tired of it; and at length obtained leave to quit it, and to go to Basil to prosecute the study of physic, being allowed his pension to support him there. At Basil, in order to qualify himself for reading the Greek physicians, he employed some part of his time in perfecting the study of their language [A]; by this means, he became so much master of it, that he left that university in a year's time, being made professor of Greek at Lausanne, where an university had just been founded by the senate of Berne. As this post was endowed with a considerable salary, he was now set more at large, and found himself not only in a condition to maintain his family, but also to gratify his inclination in proceeding with the study of physic; since he was now so much master of the Greek, that

[A] At this time, for a necessary supply to his pocket, he made an extract of several Greek words out of Phavorinus's Lexicon, which he sold to a bookseller, to insert them into a new edition of a Lexicon compiled by different hands, which was published under the title of "Lexicon Græco-Latinum. Basil, 1537," fol. However, the too crafty bookseller, it seems, took into this edition a part only of these additions, intending to insert the rest by degrees in the subsequent edi-

tions of the book. But as he was robbed of his device soon after, by that great confounder of all human devices, Death: so Gesner's additions happened to be lost in the confusion; by which accident, he came to reap the fruits of the bookseller's defeated cunning. For the dictionary being reprinted several times afterwards, Gesner was always applied to for a new supplement. The last edition, in which he had a hand, was published at Basil in 1560. fol.

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he could dispatch his ordinary lectures without any extraordinary preparation. Having past three years in this post, he thought it high time to finish his studies in medicine. Accordingly, in that view he went to Montpellier; where at his first arrival, being sensible of the advantage of conversing with persons learned in the faculty, he tried to procure a lodging in some physician's house; and finding that favour not to be obtained, he made no long stay, but satisfying himself with studying anatomy and botany for some time, he returned to Basil, and was admitted to a doctor's degree. Thus qualified he returned to Zurich, immediately entered upon the practice of his profession, and in a little time after was made professor of philosophy; a charge which he filled with great reputation for the space of 24 years; that is, as long as he lived, which was till 1565, when, the plague spreading its infection in that country, our doctor was seized therewith, and died Dec. 9, in that year.

He left no issue, except those of his pen, which are very numerous [B], and at the same time so many proofs that he was possessed of an extraordinary share of learning; and we are told also, that this perfection was endeared by a great degree of humanity, modesty, and sweetness of temper. His life was published by Josias Simler [C], in 1566, 4to. to which is added, an epistle of Gesner, written to William Turner, a divine and physician in England [D], concerning the books he had published. Of these, his *chef d'œuvre*, or master-piece, is his "Bibliotheca Universalis:" wherein he makes this frank confession, that his pieces are not finished

[B] There are no less than 66, upon these various subjects: Grammar, Botany, Pharmacy, Medicine, Natural Philosophy, and History, besides his Bibliothecæ, intituled, "Bibliotheca Universalis, five Catalogus omnium Scriptorum locupletissimus in tribus linguis, Latina Græca & Hebraica, extantium & non extantium, veterum & recentiorum, in hunc usque diem; doctorum & indoctorum; publicatorum & in Bibliothecis latentium. Tiguri. 1545," fol. Gesner was the first that undertook a work of this kind, and his piece has been a model to all subsequent writers in this way. But these, not to be meer servile copiers, have added some account of the lives of the authors, whereof our leader gave only the names. It was

found so useful a work, that several abridgements were made of it.

Next to his "Bibliothecæ" in credit, are his pieces of "Natural History," of plants, fossils, and animals; of which there are seven upon the two former, and eight upon the latter. Our author also wrote "The Life of Calen," prefixed to the Latin edition of his works at Basil, 1592, fol.

[C] It is from this life that Nicéron compiled his account, which has furnished the materials of this article.

[D] This is one instance of a well-known, though not less memorable truth, that in England the priests, or Jesuits, had once nearly monopolized the other two faculties of Law and Physic, as well as Divinity.

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with that care and exactness that might be wished, since he had been obliged to compose them for a livelihood. Wherefore, being hard pressed by two inexorable deities, Poverty and Necessity, he had not time to put them into so perfect a condition, as he could have done, had he written only for his reputation; however, concludes he, lest this confession should bring the books into contempt, I am bold to maintain, that in some things they surpass whatever had been done before on the same subjects.

GETHIN (Lady GRACE), an English lady of uncommon parts, was the daughter of Sir George Norton of Abbots-Leith in Somersetshire, and born in 1676. She had all the advantages of a liberal education, and became the wife of Sir Richard Gethin, of Gethin-Groft in Ireland. She was mistress of great accomplishments natural and acquired, but did not live long enough to display them to the world: for she died in her 21st year. She was buried in Westminster-abbey, where a beautiful monument with an inscription is erected over her: and moreover, for perpetuating her memory, provision was made for a sermon to be preached in Westminster-abbey, yearly, on Ash-Wednesday for ever. She wrote, and left behind her in loose papers, a work, which, soon after her death, was methodized and published under the title of, "*Reliquiæ Gethinianæ: or, some Remains of the most ingenious and excellent Lady, Grace Lady Gethin, lately deceased. Being a Collection of choice Discourses, pleasant Apophthegms, and witty Sentences. Written by her for the most Part, by Way of Essay, and at spare hours, 1700,*" 4to. with her picture before it. This work consists of discourses upon Friendship, Love, Gratitude, Death, Speech, Lying, Idleness, The World, Secrecy, Prosperity, Adversity, Children, Cowards, Bad Poets, Indifferency, Censoriousness, Revenge, Boldness, Youth, Age, Custom, Charity, Reading, Beauty, Flattery, Riches, Honour, High Places, Pleasure, Suspicion, Excuses, &c.; and as it is very scarce and not easily to be procured, the following extract from it may properly be produced as a specimen of the author's abilities and manner. "Reading," says she, "serves for delight, for ornament, and for ability: it perfects nature, and is perfected by experience: the crafty condemn it, simple admire it, and wise men use it. Some books are to be tasted or swallowed, and some few to be chewed or digested. Reading makes a full man, conference a ready man, and writing

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“ an exact man. He that writes little, needs a great memory : he that confers little, a present wit : and he that reads little, needs much cunning, to make him seem to know that which he does not. History makes men wise, poetry witty, mathematics subtle, philosophy deep, morals grave, logic and rhetoric able to contend ; nay, there is no impediment in the wit, but may be wrought out by fit study, where every defect of the mind hath its proper receipt.” Among Mr. Congreve’s Poems are to be found, Verses to the Memory of Grace Lady Gethin, occasioned by reading her Book, intituled, ‘ Reliquiæ Gethinianæ ;’ in which that agreeable writer, after speaking of the shortness of life, and the difficulty of attaining knowledge, proceeds thus :

“ Whoe’er on this reflects, and then beholds  
 “ With strict attention what this book unfolds,  
 “ With admiration struck shall question, who  
 “ So very long could live so much to know ?  
 “ For so complete the finish’d piece appears,  
 “ That learning seems combin’d with length of years ;  
 “ And both improv’d by purest wit, to reach  
 “ At all, that study or that time can teach.  
 “ But to what height must his amazement rise,  
 “ When, having read the work, he turns his eyes  
 “ Again to view the foremost opening page,  
 “ And there the beauty, sex, and tender age  
 “ Of her beholds, in whose pure mind arose  
 “ Th’ ethereal source, from whence this current flows ?”

GEVARTIUS (JOHN GASPAR), a learned critic, was the son of an eminent lawyer, and born at Antwerp in 1593. Many authors have called him simply John Gaspar, and sometimes he himself was content with doing this ; so that, perhaps, he is better known by the name of Gaspar than Gevartius. His first application to letters was in the college of Jesuits at Antwerp, from whence he removed to Louvain, and then to Doway. He went to Paris in 1617, and spent some years there in the conversation of the learned. Returning to the Low-countries in 1621, he took the degree of LL. D. in the university of Doway, and afterwards went to Antwerp, where he was made town-clerk : a post, he held to the end of his life. He married in 1625, and died in 1666, aged 72. He had always a taste for classical learning, and devoted a great part of his time to pursuits in this way.

Niceron’s  
 Hommes  
 Illustres,  
 Tom. XXXVIII.

In 1616, he published at Leyden, in 8vo. "*Lectio-  
num Pinianarum Libri quinque in Statii Papinii Sylvas*;" and  
at Paris in 1619, 4to. "*Electorum Libri tres, in quibus  
plurima veterum Scriptorum loco obscura & controversa  
explicantur, illustrantur, & emendantur.*" These, though  
published when he was young, have established his reputation  
as a critic: but he was also a poet, and gave many specimens  
of his skill in versifying; witness among others a Latin  
poem, published at Paris 1618, upon the death of Thuanus,  
"*Historiæ sui temporis scriptoris incomparabilis*," as he  
justly calls him. He kept a constant correspondence with  
the learned of his time, and some of his letters have been  
printed: there are 12 to Nicholas Heinsius, in the "*Sylloge  
Epistolarum*," by Burman. Our Bentley mentions Gaspar  
Gevartius as a man famous in his day; and tells us, that  
"he undertook an edition of the poet Manilius, but was  
prevented by death" from executing it.

Preface to  
Dissertation  
upon Phala-  
ris's Epistles,  
p. 45.

GHILINI (JEROME), an Italian writer, born at Monza,  
in Milan 1589, was trained under the Jesuits at Milan in  
polite literature and philosophy. He went afterwards to  
Parma, where he began to apply himself to the civil and  
canon law; but was obliged to desist on account of ill health.  
He returned home, and upon the death of his father mar-  
ried: but losing his wife, he became an ecclesiastic, and re-  
sumed the study of the canon law, of which he was made  
doctor. He lived to be 80 years of age, and was the author  
of several works; the most considerable of which, and for  
which he is at present chiefly known, is his "*Theatro d'  
Huomini Letterati.*" The first part of this was printed  
at Milan 1633, in 8vo. but it was enlarged and reprinted in  
2 vols. 4to. at Venice 1647. Baillet says, that this work is  
esteemed for its exactness, and for the diligence which the  
author has shewn, in recording the principal acts and writ-  
ings of those he treats of: but this is not the opinion of M.  
Monnoye his annotator, nor of the learned in general. It  
is pretty well agreed, that, excepting a few articles where  
more than ordinary pains seems to have been taken, Ghilini  
is a very injudicious author, deals in general and insipid pa-  
negyric, and is to the last degree careless in the matter of  
dates. This work, however, for want of a better, has  
been made much use of; and is even quoted at this day by  
those who know its imperfections.

Jugemens,  
&c. Tom. II.  
p. 26. Paris,  
1721.

**GHIRLANDAIO** (**DOMENICO**), a Florentine painter, born in 1449, was at first intended for the profession of a goldsmith, but followed his more prevailing inclinations to painting with such success, that he is ranked among the prime masters of his time. Nevertheless, his manner was Gothic and very dry; and his reputation is not so much fixed by his own works, as by his having had Michael Angelo for his disciple. He died at 44 years of age, and left three sons, David, Benedict, and Rhodolph, who were all of them painters.

**GIBSON** (**EDMUND**), bishop of London, son of Edward Gibson of Knipe in Westmoreland, was born there in 1669; and having laid the foundation of classical learning at a school in that county, became a servitor of Queen's college, Oxford, in 1686. The study of the Northern languages being then particularly cultivated in this university, Gibson came early into the list; and applied himself vigorously to that branch of literature, wherein he was assisted by Dr. Hickes, a great master of those languages. The quick proficiency that he made, appeared to the public in a new edition of William Drummond's "*Polemo-Middiana*," and James V. of Scotland's "*Cantilena Rustica*:" these he published at Oxford, 1691, in 4to. with notes. His observations on those facetious tracts stand as a monument of his abilities in the witty way; and the singular learning shewn in the annotations is really valuable. But his inclination led him to more solid studies; and in a short time after, he translated into Latin the "*Chronicon Saxonicum*," and published it, together with the Saxon original, and his own notes, at Oxford, 1692, in 4to. This work he undertook by the advice of Dr. Mill, the learned editor of the "*Greek Testament*," in folio; and it is allowed by the learned to be the best remains extant of Saxon antiquity. The same year appeared a treatise, intituled, "*Librorum Manuscriptorum in duabus insignibus Bibliothecis, altera Tenisoniana Londini, altera Dugdaliana Oxonii, Catalogus*." Edidit E. G. Oxon. 1692," 4to. The former part of this catalogue, consisting of some share of Sir James Ware's manuscript collection, was dedicated to Dr. Thomas Tenison, then bishop of Lincoln, as at that time placed in his library. He had a natural inclination to search into the antiquities of his country; and, having laid a necessary foundation in the knowledge of the original languages of it, he applied himself to them for some years with great diligence.

He published Camden's "Britannia," and other works, which may be seen in a note p. 85; and concluded, in this branch of learning, with "Reliquiæ Spelmannianæ, or the Posthumous Works of Sir Henry Spelman, relating to the Laws and Antiquities of England," which, with his own life of the author, he published at Oxford, 1698, folio. This he likewise dedicated to Dr. Tenison, then Abp. of Canterbury; and probably, about that time, he was taken as domestic chaplain into the archbishop's family: nor was it long after, that we find him both rector of Lambeth, and archdeacon of Surrey.

Being thus become a member of the convocation, he engaged in defence of his patron's rights, as president thereof. This controversy, which was chiefly carried on by the members of both houses among themselves, about the forms and extent of their respective powers, grew very warm; and our author, now become D. D. distinguished his zeal above others, by writing on the occasion, in the space of three years, no less than ten pamphlets, to which he added another in 1707. His patron, the archbishop, could not but be well pleased with the spirit and learning he had shewn in regard to the rights and privileges of the clergy in their legislative capacity; and no doubt, it was by his grace's encouragement, that he formed and carried on his more comprehensive scheme of all the legal duties and rights of the clergy in general, which was published under the title of "Codex Juris Ecclesiastici Anglicani, 1711," folio [A].

Tenison dying Dec. 14, 1715, Wake, bishop of Lincoln, succeeded him; and Gibson succeeded him in the see of Lincoln [B]. After this advancement, he went on indefatigably, in defence of the government and discipline of the church of England: and on the death of Robinson in 1720, was promoted to the bishopric of London. Gibson's talents seem to be perfectly suited to the particular duties, and equal to the difficulties, of this important station; upon the right management of which so much depends, in respect to the peace and good order of the civil, as well as the ecclesiastical, state of the nation. It is well known, that he had a very particular genius for business, which he happily transacted by means of a most exact method that he used on all occasions: and this he pursued with great advantage, not only in

[A] The writer of his life says, that he received intimations and directions from time to time for the improvement of it from his Grace.

[B] Salmon's Chron. Hist. under that year.

the affairs of his own diocese in England, which he governed with the most exact regularity, but of a vastly larger district, namely, in promoting the spiritual affairs of all the church of England colonies in the West-Indies. The ministry at this time were so sensible of his great abilities in transacting business, that there was committed to him a sort of ecclesiastical ministry for several years; and more especially from the long decline of health in Abp. Wake, when almost every thing that concerned the church was in a great measure left to the care of the bishop of London.

The writer of his life, among many instances which he declares might be assigned, of his making a proper use of that spiritual ministry he was honoured with, specifies some few of a more eminent kind. One was his occasional recommendation of several worthy and learned persons to the favour of the secular ministry, for preferments suited to their merits, as he had frequently the disposal of the highest dignities in the church. Another, that of procuring an ample endowment from the crown, for the regular performance of divine service in the Royal Chapel at Whitehall, by a succession of ministers selected out of both universities with proper salaries. A third, that he constantly guarded against the repeated attempts of certain persons to procure a repeal of the corporation and test acts. By baffling the attacks made on those fences of the church, he thought he secured the whole ecclesiastical institution: for it was his fixed opinion, that it would be an unjustifiable piece of presumption to arm those hands with power, that might possibly employ it, as was done in the days of our fathers, against the ecclesiastical constitution itself. He was entirely persuaded, that there ought always to be a legal establishment of the church, to a conformity with which some peculiar advantages might be reasonably annexed: and at the same time, with great moderation and temper, he approved of a toleration of Protestant Dissenters; especially, as long as they keep within the just limits of conscience, and attempt nothing that is highly prejudicial to, or destructive of the rights of the establishment in the church. But he was as hearty an enemy to persecution in matters of religion, as those that have most popularly declaimed against it.

Lastly, one more service to the church and clergy, done by the bishop of London, well claims their grateful acknowledgements; namely, his distinguished zeal (after he had animated his brethren on the bench to concur with him) in timely apprizing the clergy of the bold schemes that were

formed by the Quakers, in order to deprive the clergy of their legal maintenance by tithes; and in advising them to avert so great a blow to religion, as well as so much injustice to themselves, by their early application to the legislature, to preserve them in the possession of their known rights and properties. But though the designs of their adversaries were happily defeated, yet it ought ever to be remembered, in honour of the memory of the bishop of London, that such umbrage was taken by the then great minister, on occasion of the advice given by him and his brethren to the clergy in that critical juncture, as in fact soon terminated in the visible diminution, if not the entire sinking, of the superior interest and authority of his lordship. Hitherto he had long been looked on, to use Whiston's phrase [c], as heir apparent to the see of Canterbury upon the demise of Dr. Wake, but from this period that prospect entirely vanished. Upon this disgrace at court, pains were even taken to fix the character upon him of a haughty persecutor, and even a secret enemy to the civil establishment: and to this end, a passage in the introduction to his "Codex," hinting the independency of the Spiritual Court upon any Temporal one, was severely handled by the direction of the then chief justice of the King's-bench [d], as derogatory to the supreme power and superintendency of that court over all others. And there were likewise not wanting great numbers to join in a general cry of persecution against our prelate, for hindering the promotion of a friend of the chancellor to an English bishopric, on a suspicion of Deism [e]. To these public mortifications, may be added a private disgust, said to be taken by the king, for his censuring with an episcopal boldness the abuse which was frequently made of masquerades; a diversion to which his majesty shewed a particular liking [f].

However, neither these, nor yet other discouragements he met with, were able to break his vigilant and steady attention to the duties of his pastoral office; in writing and printing pastoral letters to the clergy and laity, in opposition to infidelity and enthusiasm; in visitation charges, as well as

[c] *Memoirs of his own Life*, Vol. I. p. 219. 2d edit. 1753.

[d] The late earl Hardwicke, who encouraged Sir Michael Foster, puisne judge of that court, then recorder of Bristol, to write a piece upon the subject.

[e] Dr. Rundle, a particular friend

of lord Talbot, then lord high-chancellor. Whiston's *Memoirs*, p. 218.

[f] He had not only preached against this diversion in the former reign, but procured an address to the king from several of his brethren the bishops, to put them down.

occasional sermons, besides lesser pieces of a mixt nature, and small particular tracts against the prevailing immoralities of the age: in the repeated editions of which last, he took more satisfaction in his decline of life, than in his larger volumes of a disciplinarian and more controversial nature [G].

He was very sensible of his decay for some time before his death, in which he complained of a languor that hung about him. As, indeed, he had made free with his constitution by incredible industry, in a long course of study and business of

[G] For the reader's satisfaction we shall insert here a catalogue of his works as follows: An edition of Drummond's "Polemia-middiana, &c. 1691," 4to. has been already mentioned, as also the "Chronicon Saxonicum, 1692," 4to. and his "Librorum Manuscriptorum Catalogus," printed the same year, all three at Oxford: where he likewise published "Julii Cæsaris Poptus Iccius Illustratus," a tract of W. Somner, with a dissertation of his own, 1694. An edition of "Quintilian de Arte Oratoria, with Notes. Oxon. 1693," 4to. A translation of Camden's "Britannia into English, 1695," fol. and again with large editions in 1722, and 1772, two vols. fol. "Vita Thomæ Bodleii Equitis Aurati & Historia Bibliothecæ Bodleianæ," prefixed to a book, intituled, "Catalogi Librorum Manuscriptorum in Anglia & Hibernia in unum collecti. Oxon. 1697," in 2 vols. folio. "Reliquiæ Spelmanianæ, &c." mentioned above, 1698, fol. "Codex Juris Ecclesiastici Anglicani, &c. 1713," fol. "A Short State of some present Questions in Convocation, 1700," 4to. "A Letter to a Friend in the Country, concerning the Proceedings in Convocation in the Years 1700 and 1701, 1703," 4to. "The Right of the Archbishop to continue or prorogue the whole Convocation. A Summary of the Arguments in Favour of the said Right." "Synodus Anglicana, &c. 1702." "A Parallel between a Presbyterian Assembly, and the new Model of an English Provincial Synod," 4to. "Reflections upon a Paper, intituled, 'The Expedient proposed,' 4to. "The Schedule of Prorogation reviewed,"

4to. "The pretended Independence of the Lower House upon the Upper House a groundless notion, 1703," 4to. "The Marks of a defenceless Cause, in the Proceedings and Writings of the Lower House of Convocation," 4to. "An Account of the Proceedings in Convocation in a Cause of Contumacy, upon the Propositor's going into the Country without the Leave of the Archbishop, commenced April 10, 1707." All these upon the disputes in Convocation, except the "Synodus Anglicana, &c." are printed without his name, but generally ascribed to him. "Visitations parochial and general, with a Sermon, and some other Tracts, 1717," 8vo. "Five Pastoral Letters, &c. Directions to the Clergy, and Visitation Charges, &c." 8vo. "Family Devotion; A Treatise against Intemperance; Admonition against Swearing; Advice to Persons that have been Sick; Trust in God; Sinfulness of neglecting the Lord's Day; Against Lukewarmness in Religion; Several occasional Sermons; Remarks on Part of a Bill brought into the House of Lords by the Earl of Nottingham in 1721, intituled, 'A Bill for the more effectual Suppression of Blasphemy and Profaneness,' is also ascribed to the bishop; as is also, "The Case of addressing the Earl of Nottingham, for his Treatise on the Trinity," published about the same time. Lastly, "A Collection of the principal Treatises against Popery, in the Papal Controversy, digested into proper Heads and Titles, with some Prefaces of his own. Lond. 1738." 3 vols. fol.

various kinds; he had well nigh exhausted his spirits, and worn out a constitution which was naturally so vigorous, that life might, otherwise, have probably been protracted to more than 79; towards the end of which year of his age, namely, Sept. 6, 1748, he died with true Christian fortitude, an apparent sense of his approaching dissolution, and in a perfect tranquillity of mind, during the intervals of his last fatal indisposition at Bath, after a very short continuance there. His lordship was married, and left several children of each sex, who were all handsomely provided for by him.

We shall give a sketch of his character, as drawn by Mr. Whiston [H], whose impartiality in his favour is beyond the reach of suspicion. "I must say somewhat of bishop Gibson, one of quite another character than the aforementioned bishop, (Hoadly, i. e. with respect to the care of, and residence upon his diocese) one that I think married but once," (he had before censured Hoadly for remarrying, and that with a young woman in his old age) "and changed his diocese but once; one who has written several devotional and practical manuals with good reputation; one who performed divine offices in a sober, and grave, and solemn way, becoming a Christian bishop; one of such great generosity, that he freely gave the 2500l. left him by Dr. Crow, once his chaplain, to Dr. Crow's own relations [who were very poor]; and one who in the reign of king George I. preached, and procured an address to the king from several of his brethren the bishops, to put down that gross court foolery of masquerades, which, in my opinion, was an action both very bold and very meritorious. This bishop also published several sober pastoral letters to his diocese against infidelity. Yet, all this is done in such a way of gross ignorance of primitive Christianity, as if he had never heard of any other standard but modern Popish canons, and parliamentary laws, and political injunctions of princes; like the infamous doctrine of Mr. Hobbes of Malmesbury.—I have said it not unfrequently, that this bishop seemed to think the church of England, as it just then happened to be, established by modern laws and customs, came down from heaven with the Athanasian Creed in its hand."

[H] In his Memoirs as before, p. 214.

GIBSON (RICHARD), commonly called the Dwarf, was an eminent English painter, in the time of Sir Peter Lely,



Lely, to whose manner he devoted himself, and whose pictures he copied to admiration. He was originally servant to a lady at Mortlake, who observing, that his genius led him to painting, put him to De Cleyn to be instructed in the rudiments of that art. De Cleyn was master of the tapestry-works at Mortlake, and famous for the cuts which he designed for some of Ogilby's things, and for Sandys's translation of Ovid. Gibson's paintings in water-colours were well esteemed; but the copies he made of Lely's portraits, gained him the greatest reputation. He was greatly in favour with Charles I. to whom he was page of the back-stairs; and he also drew Oliver Cromwell several times. He had the honour to instruct in drawing queen Mary and queen Anne, when they were princesses; and he went over to Holland to wait on the former for that purpose. He was himself a dwarf; and he married one Mrs. Anne Shepherd, who was also a dwarf. Charles I. was pleased, out of curiosity or pleasantry, to honour their marriage with his presence, and to give the bride. Waller wrote a poem on this occasion, "Of the Marriage of the Dwarf" which begins thus:

"Design or chance makes others wive,  
 "But Nature did this match contrive.  
 "Eve might as well have Adam fled,  
 "As she deny'd her little bed  
 "To him, for whom Heaven seem'd to frame  
 "And measure out this only dame, &c."

Fenton, in his notes on this poem, tells us, that he had seen this couple painted by Sir Peter Lely; and that they appeared to have been of an equal stature, each of them measuring three feet ten inches. They had, however, nine children, five of which attained to maturity, and were well-proportioned to the usual standard of mankind. To recompense the shortness of their stature, nature gave them an equivalent in length of days; for Gibson died in Covent-Garden, in his 75th year; and his wife, surviving him almost 20 years, died in 1709, aged 89.

There was WILLIAM GIBSON, nephew to this Richard, who was instructed in the art of painting both by him and Sir Peter Lely, and became also eminent. His excellence, like his uncle's, lay in copying after Sir Peter Lely; although he was a good limner, and drew portraits for persons of the first rank. His great industry was much to be commended, not only for purchasing Sir Peter Lely's collection after his

Waller's  
 Works,  
 Fenton

death, but likewise for procuring from beyond sea a great variety of valuable things in their kind; insomuch, that his collection of prints and drawings, was not inferior to any persons of his time. He died of a lethargy in 1702, aged 58.

Mr. EDWARD GIBSON, his kinsman, was instructed by him, and first painted portraits in oil; but afterwards finding more encouragement in crayons, and his genius lying that way, he applied himself to them. He was in the way of becoming a master, but died when he was young.

GIFANIUS (HUBERTUS, or OBERTUS), a learned critic and great civilian, was born at Buren in Guelderland in 1534. He studied at Louvain and at Paris, and was the first who erected the library of the German nation at Orléans. He took the degree of doctor of civil law there, in 1567; and went from thence to Italy in the retinue of the French ambassador. Afterwards he removed to Germany, where he taught the civil law with high repute. He taught it first at Strassburg, where he was likewise professor of philosophy; then in the university of Altdorf, and at last at Ingoldstadt. He forsook the Protestant religion to embrace the Roman Catholic. He was invited to the imperial court, and honoured with the office of counsellor to the emperor Rodolph. He died at Prague in 1609, if we believe some authors; but Thuanus, who is more to be depended on, places his death in 1604. Besides notes and comments upon authors of antiquity, he wrote several pieces relating to civil law; and was on all hands allowed to be a very great, though, as it should seem, not a very good man. Scaliger says, that "he was counsellor to the emperor; and because a married man must keep house, he sent away his wife to Nuremberg. He was worth a great deal of money; yet he lived in a garret, and made his children supply the place of servants." This, if true, was most fordid avarice.

As to his literary character, he has been accused of a notorious breach of trust, with regard to the MSS. of Fruterius. Fruterius was a great genius, and had collected a quantity of critical observations; but died at Paris in 1566, when he was only 25. He left them to Gifanius to be published, who acted fraudulently, and suppressed them as far as he was able; for which he is severely treated by Janus Douza in his satires and elsewhere. The fact is also mentioned by Thuanus. He was charged with plagiarism, and had quarrels with Lambin upon this head. Gifanius, it seems, had inserted

Hist. ad an.  
1566.

inserted in his edition of Lucretius all the best notes of Lambin, without acknowledging to whom he was obliged; and not only so, but had taken occasion to speak slightly, and with some contempt, of Lambin; for which, however, Lambin, in a third edition of that author, has loaded him with all the hard names he could think of. He calls him "audacem, arrogantem, impudentem, ingratum, petulantem, insidiosum, fallacem, infidum, nigrum," and what not? He had, also, another terrible quarrel with Scioppius, about a MS. of Symmachus; which Scioppius, it is said, had taken away, and used without his knowledge. These quarrels are not worth relating. It is pity, that polite literature will not restrain the passions, and civilize the manners of its professors; but experience has shewn, that it will not: which gives us reason to conclude, that human nature will be human nature still, and that its depravity will appear under some mode or other, in spite of all applications to correct it.

GILBERT (WILLIAM), a learned physician, who first discovered several of the properties of the load-stone, was born at Colchester, where his father was recorder [A], in 1540; and, after an education at the grammar-school, was sent to Cambridge [B]. Having studied physic there for some time, he travelled abroad for his further improvement; and, in one of the foreign universities, had the degree conferred upon him of M.D. He returned to England with a considerable reputation for his learning in general, and had especially the character of being deeply skilled in philosophy and chemistry; and resolving to make his knowledge useful to his country by practising in his faculty, he presented himself a candidate to the college of physicians in London, and was elected a fellow of that society about 1573. Thus every way qualified for it, he practised in this metropolis with great success and applause; which being observed by queen Elizabeth, whose talent it was to distinguish persons of superior merit, she sent for him to court, and appointed him her physician in ordinary; and gave him, besides, an annual pension to encourage him in his studies [C]. In these, as much as his extensive business in his profession would give him leave, he applied himself chiefly to consider and examine the various properties of the load-stone; and proceeding in the experi-

[A] Symonds' Collection in the History of Colchester, Vol. I. fol. 437.

[B] Wood says, he was educated at both universities. Ath. Oxon. Vol. I.

[C] Id. *ibid.*

mental way, a method not much used at that time, he discovered and established several qualities of it not observed before. This occasioned much discourse; and, spreading his fame into foreign countries, great expectations were raised from his treatise on that subject, which were abundantly fulfilled when it appeared in public.

He printed it, in 1600, under the following title, "De Magnete, magneticisque Corporibus & de magno Magnete tellure, Physiologia nova:" i. e. "Of the Magnet (or Load-stone) and magnetical Bodies, and of that great Magnet the Earth." It contains the history of all that had been written on that subject before his time [D], and then reduces all the various phenomena under four heads; its attraction; its direction to the poles of the earth, and the earth's verticity and fixedness to certain points of the world; its variation; and its declination. These several properties he derives from the magnetical nature of the earth, which he supposes to be a great magnet. Upon the whole, it is the first regular system on this curious subject, and may not unjustly be styled the parent of all the improvements that have been made therein since. In this piece our author shews the use of the declination of the magnet, which had been discovered by Norman in finding out the latitude [E], for which purpose also he contrived two instruments for the sea. This invention was published by Thomas Blondville in a book intitled, "Theoriques of the Planets, together with the making of two Instruments for Seamen, for finding out the Latitude without Sun, Moon, or Stars, invented by Dr. Gilbert, 1624." But the hopes from this property, however promising at first, have by a longer experience been found to be deceitful [F].

After the demise of Elizabeth, the doctor was continued as chief physician to James I. but he enjoyed that honour only a short time, paying his last debt to nature, Nov. 30, 1603 [G]. His corpse was interred in Trinity church at

[D] Among these are Harriot, Hues, Wright, Kendal, Barlow, and Norman, which shews Wood's observation to be unexamined at least when he tells us, that Barlow had knowledge in the magnet 20 years before Gilbert's book came out; and whatever was the intention of the antiquary's remark, it is certain from his own account, that Gilbert first improved this knowledge to that degree of perfection, as to be fit for public view

and use, since Barlow did not publish his magnetical advertisement till 1616. Ath. Oxon. Vol. I. See also the article BARLOW (WILLIAM) in Biog. Brit.

[E] What these are may be seen in Halley's article.

[F] See more of this in Whiston's article.

[G] Inscription on his monument.

Colchester,

Colcheſter, where he was born, and where there is a handſome monument raiſed to his memory [H]; a print of which is to be ſeen in the “*Hiſtory and Antiquities of Colcheſter*,” by Morant. By a picture of him in the ſchool gallery of Oxford, he appears to have been tall of ſtature, and of a chearful countenance [I]. All that is left us of his character, has been ſaid on the occaſion of his famous book; on which account we have the higheſt encomiums of him, ſuch as are uſually made by one author upon another. Thus Carpenter tells us, that he had trodden out a new path to philoſophy [K]. Sir Kenelm Digby compares him with Harvey, the diſcoverer of the circulation [L]. Barrow ranks him with Galileo, Gaſſendus, Merſennus, and Deſ Cartes; whom he repreſents as men reſembling the ancients in ſagacity and acuteness of genius [M]. Theſe atteaſtations of his high merit are indeed given him by his countrymen; but that they may not be ſuſpected of partiality [N], there is good reaſon to believe, that his fame was ſtill more celebrated among foreigners [O]; of which this is one very ſtrong confirmation, that the famous Peireſc often lamented, that when he was in England he was not acquainted with our philoſopher [P].

Befides his principal work printed in his life-time, he left another treatiſe in MS. which coming into the hands of Sir William Boſwell, was from that copy printed at Amſterdam, in 1651, 4to, under this title, “*De mundi noſtro ſublunari Philoſophia nova*.” As he was never married, he gave by his laſt will all his library, conſiſting of books, globes, inſtruments, &c. and a cabinet of minerals, to the college of phyſicians; and this part was punctually performed by his brothers, who inherited his eſtate, which muſt have been

[H] There is alſo a Latin inſcription, declaring it to be erected by his two brothers Ambroſe and William, who therein give the deceased the title of Armiger, or Eſquire, as well as his father.

[I] Ath. Oxon. Vol. I.

[K] In a book intituled, “*Geography delineated, &c. in two Books*,” B. I. c. iii.

[L] Treatiſe of Bodies, c. xx.

[M] Opuscula, p. 87.

[N] This remark of lord Bacon is the leaſt free from that cenſure. He frequently mentions Gilbert's book with applauſe; and in one place particularly

ſtyleſ it a painful and experimental work, Adv. of Learning, L. i. c. 13. words, in his lordſhip's mouth, of ſingular force and extent of meaning, and which are handſomely illuſtrated by the compliment of Mr. Wright prefixed to the book: by which it appears, that our author ſpent no leſs than 18 years in bringing it to perfection.

[O] This is intimated by the following expreſſion in his epitaph, “*Liberum de magnete apud exteros celebrem in rem nauticam compoſuit*.”

[P] Gaſſendus in vita Peireſc.

ſomewhat

somewhat considerable. Wood observes, he was the chief person in his parish at Colchester.

GILPIN (BERNARD), an English divine, was descended from an ancient family in Westmorland, and born at Kentmire in that county, 1517. After passing through a grammar-school, he was sent to Oxford, and admitted a scholar on the foundation of Queen's-college in 1533. Here he stuck close to his study, and made himself master of Erasmus's works, which were then the vogue; at the same time cultivating logic and philosophy, he became a distinguished disputant in the schools. To these acquisitions he added a singular knowledge in the Greek and Hebrew tongues; in which last he was instructed by Thomas Neale, then fellow of New-college, who afterwards became Hebrew professor. March 1541, he proceeded M. A. having taken his degree of B. A. at the usual term before. He was now also chosen fellow of his college, being much beloved for sweetness of disposition and unaffected sincerity of manners. At the same time, his eminence for learning was such, that he was chosen one of the first masters to supply Christ-church-college, after the completing of its foundation by Henry VIII.

As he had been bred in the Roman Catholic religion, so he had continued hitherto steady to that church; and in defence thereof, while he resided at Oxford, held a disputation against Hooper, afterwards bishop of Worcester, and martyr for the Protestant faith. But in Edward VI's time being prevailed upon to dispute with Peter Martyr, against some positions maintained by him in his divinity lecture at Oxford, and being staggered a little therein, he began more seriously to read over the Scriptures and writings of the fathers, expecting to confirm himself in his opinions by stronger arguments: on the contrary, the result of his enquiries was the cooling of his zeal for Popery, and kindling a desire toward the new religion: in which temper he applied for further instruction to Tonsall, bishop of Durham; who was his mother's uncle. That prelate told him, that in the matter of transubstantiation Pope Innocent III. had done unadvisedly, in making it an article of faith; and confessed, that the Pope had also committed a great fault, in taking no better care than he had done, in the business of indulgences and other things. After this he consulted other private friends, and at the same time, continuing his diligence in searching the Scriptures and the fathers, he began to observe many abuses

abuses and some enormities in Popery, and to think reformation necessary.

Whilst he was going on in this course, having taken orders, he was overruled by his friends to accept, against his will, the vicarage of Norton in the diocese of Durham. This was in 1552; and being a grant from Edward VI. before he went to reside, he was appointed to preach before his majesty, who was then at Greenwich. His sermon was greatly approved [A], and recommended him to the notice of Sir Francis Ruffel and Sir Robert Dudley, afterwards earls of Bedford and Leicester, and to secretary Cecil, afterwards lord-treasurer Burleigh, who obtained for him the king's licence for a general preacher during his majesty's life, which, however, happened to be not much above half a year after. Thus honoured, he repaired to his parish, but he soon grew uneasy here: for, however resolved he was against Popery, he was scarcely settled in some of his religious opinions; and he found the country overspread with Popish doctrines, the errors of which he was unable to oppose. In this unhappy state he applied to bishop Tonsill, then in the Tower; who advised him to provide a trusty curate for his parish, and spend a year or two abroad, in conversing with some of the most eminent professors on both sides the question. The proposal to travel was quite agreeable to Gilpin; who, after resigning his living, from a scruple of conscience, set out for London, to receive the bishop's last orders, and embark. The bishop promised to support him abroad; and at parting put into his hands a treatise upon the Eucharist, which the times not suiting to be printed here, he desired might be done under his inspection at Paris [B]. With this charge he embarked for Holland, and on landing, went immediately to Malin to visit his brother George, who was then a student there. After a few weeks he went to Louvain, which he pitched on for his residence; proposing to make occasional excursions to Antwerp, Ghent, Brussels, and other places in the Netherlands. Louvain was then a chief place for students in divinity, some of the most eminent divines on both sides of the question residing there; and the most important topics of religion were discussed with great freedom.

[A] It was preached upon Luke ii. ver. 41 to 48; and was chiefly levelled against sacrifice.

[B] It was written in Latin with this title, "De veritate corporis & sanguinis Christi Domini in Eucharistia," and

contained a defence of the real presence in the gross sense; an opinion which Gilpin, who had a great reverence for his uncle, seems to have imbibed from him, and to have retained ever after.

Gilpin made the best use of his time, and soon began to have juster notions of, and greater satisfaction in, the doctrine of the Reformed, when he was alarmed with the news of Edward's death, and the accession of Mary to the throne.

However, this bad news came attended with an agreeable account of Bp. Tonsall's release from the Tower, and re-establishment in his bishopric: but the consequence of this was not so agreeable; for afterwards he received a letter from his brother George, inviting him to Antwerp upon a matter of great importance. Coming thither, he found that the business was a request of the bishop's, to persuade him to accept of a living of considerable value, which was become vacant in his diocese. George used all his endeavours for the purpose, but in vain [c]; Bernard was too well pleased with his present situation to think of a change, and excused himself to his patron on the same scruple of conscience as before, against taking the profits while another did the duty. "And whereas," concludes he, "I know well your lordship is careful how I should live, if God should call your lordship, being now aged, I desire you let not that trouble you. For if I had no other shift, I could get a lectureship I know shortly, either in this university, or at least in some abbey hereby, where I should not lose my time; and this kind of life, if God be pleased, I desire before any benefice [d]." This letter was dated Nov. 22, 1554. Meanwhile, he was greatly affected with the misfortune of the English exiles from Q. Mary's persecution; and not a little pleased to find, that though unable personally to assist them, yet his large acquaintance in the country furnished him with the means of serving many of them by recommendations. He had been now two years in Flanders, and made himself master of the controversy, as it was there handled. He left Louvain, therefore, and went to Paris, where his first care was to print his patron's book [e]; which he performed entirely to his lordship's satisfaction this

[c] He succeeded better in a request made afterwards, at the instance of the earls of Bedford and Leicester, to give him in writing an exact account of the progress of his change from the Romish religion; which was executed, and is printed in his life by bishop Carleton. George was now at the English court, but employed as a minister from thence in the Low Countries, where he usually resided.

[d] He was much delighted with his present situation, which was near to a monastery of Minorite friars; and had the use of an excellent library of theirs, and enjoyed the company of the best scholars; nor, says he, was I ever more desirous to learn.

[e] For this purpose, he took lodgings at the house of Vascofan an eminent printer, to whom he had been recommended by his friends in the Netherlands.



same year 1554, and received his thanks for it. Here Popery became quite his aversion; he saw more of its superstition and craft than he had yet seen; the former among the people, the latter among the priests. In this city he met with his old Hebrew master, Neal, of New-college: Neal had always been a favourer of Popery, and was now a bigot to it; and he tried his strength upon his quondam pupil, but found him above his match. This was the same Neal, who was afterwards chaplain to Bp. Bonner, and distinguished himself by vouching the silly story of the Nag's-head Consecration.

After three years absence, Gilpin returned to England in 1556, a little before the death of queen Mary; and soon after received from his uncle the archdeaconry of Durham, to which the rectory of Easington was annexed. He immediately repaired to his parish; where, notwithstanding the persecution, which was then in its height, he preached boldly against the vices, errors, and corruptions of the times, especially in the clergy [F]. This was infallibly to draw vengeance upon himself; and, accordingly, a charge consisting of 13 articles was drawn up against him, and presented in form to the bishop; but Tonsill found a method of dismissing the cause in such a manner, as to protect his nephew, without endangering himself. The malice of his enemies could not, however, rest: his character, at least, was in their power; and they created him so much trouble, that not able to undergo the fatigue of both his places, he begged leave of the bishop to resign either the archdeaconry or his parish; and the rich living of Houghton le Spring becoming vacant, the bishop presented him to it, on his resignation of the archdeaconry. He now lived retired, and gave no immediate offence to the clergy; the experience he had of their temper, made him more cautious not to provoke them. But all his caution availed nothing. He was soon formally accused to the bishop a second time; and again protected by him. Nor even yet were his enemies quieted: enraged at this second defeat, they delated him to Bonner, Bp. of London; and here they went the right way to work. Bonner was just the reverse of Tonsill, and immediately gave orders to apprehend him. Gilpin had no sooner notice of it, but, being no stranger to this prelate's BURNING zeal, he prepared for

[F] He often preached against pluralities, and non-residence; upon which who breached that doctrine, would quickly become heretics; and he was accordingly accused of heresy.

martyrdom;

martyrdom; and commanding his house-steward to provide him a long garment, that he might go the more comely to the stake, he set out for London. It is said, that he happened to break his leg in the journey, which delayed him; however that be, it is certain, that the news of queen Mary's death met him on the road, which proved his delivery.

Upon his return to Houghton, he was received by his parishioners with the sincerest joy; and though he soon after lost his patron, Bp. Tonstall, yet he quickly experienced, that worth like his could never be left friendless. When the Popish bishops were deprived, the earl of Bedford recommended him to the queen for the bishopric of Carlisle; and took care, that a *cong   d' elire* should be sent down to the dean and chapter for that purpose: but Mr. Gilpin declined this promotion. He refused also an offer the following year, which seems to have been more to his taste. Queen Elizabeth, at her accession to the throne, had procured one Dr. Francis, a Protestant physician, to be chosen provost of Queen's-college. Francis was received with great reluctance by the fellows, who were attached to Popery; and, finding his situation uneasy among them, determined to resign, and made an offer of the place to Gilpin. But though he loved the university well, and this college in particular, of which he had been fellow, and was assured likewise, that the present fellows had a very great esteem for him; yet all was not able to move him from his parsonage. Here he spent the remainder of his days; abounding in hospitality, charity, and all good works. The fame of his hospitality was so great and so extensive, that lord Burleigh, returning from Scotland, made a visit to Houghton; and, though he came without any previous notice, yet he was received with his whole retinue, and treated in so affluent and generous a manner, that he would often afterwards say, he could hardly have expected more at Lambeth. Towards the latter part of his life, his health was much impaired; and there happened a very unfortunate affair, which entirely destroyed it. As he was crossing the market-place at Durham, an ox ran at him; and threw him down with such violence, that it was imagined he had received his death's wound. He lay long confined; and though he got abroad again, he never recovered even the little strength he had before, and continued lame as long he lived. He died, 1583, in his 66th year. He was in all respects a most excellent person; but, for particulars, we refer to his life, written by Carleton, bishop of Chichester, whence this memoir is chiefly taken.

He used to express a particular indignation at slander; often saying, that "it deserved the gallows more than theft [G]."

[G] Thus Shakspeare,

"He that steals my purse, steals trash; 'tis something, nothing;

" 'Twas mine, 'tis his; and has been slave to thousands;

" But he, that filches from me my good name,

" Robs me of that, which not enriches him;

" And makes me poor indeed."

OTHELLO.

GILDON (CHARLES), an-English critic, was born at Gillingham in Dorsetshire, about 1666: his father was a member of Gray's-inn, and had suffered much by his adherence to Charles I. Gildon had the first rudiments of his education at the place of his nativity, whence his relations, who were Roman Catholics, sent him to the English-college at Doway, with a design to make him a priest: but, after some time, he found his inclinations tending another way. He returned to England in 1685; and as soon as he was grown up, and capable of enjoying the pleasures of life, falsely so called, he came to London. Here he spent the greatest part of his paternal estate; and, to crown his other imprudences, married a woman with no fortune at the age of 23. During the reign of James II. he employed himself in reading the controversies of those times; and declared, that it cost him above seven years study, before he could overcome the prejudices of his education. Necessity constraining him, as he himself owns, he made his first attempt in the dramatic way in his 23d year; and, at length, produced three plays; none of which, however, had any success. He was the author of many other things, as Letters, Essays, Poems, &c. and, as he affected criticism above all things, published several works in that way. Among the rest, were "The Complete Art of Poetry," and "The Laws of Poetry, as laid down by the Duke of Buckingham in his Essay on Poetry, by the Earl of Roscommon in his Essay on Translated Verse, and by Lord Landsdown on unnatural Flights in Poetry, illustrated and explained." He was also an author in the religious or philosophical way, and published in 1705, "The Deist's Manual, or Rational Enquiry into the Christian Religion, with some Animadversions on Hobbes, Spinoza, The Oracles of Reason, Second Thoughts, &c." as he had in 1695, published, "The Miscellaneous Works of Charles Blount, Esq; to which he had prefixed the Life of that Gentleman, together with an Account and Vindication of his Death." By these

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publications we may be convinced that, however difficult he might find it, he certainly got rid of his Popish prejudices; which, nevertheless, was not quite so well done of him, if it be true, that a bad religion is better than none. Gildon died in 1723; and Boyer, in his "Political State," soon after gave the following account of him. "On Sunday, Jan. 12, died Mr. Gildon, a person of great literature, but a mean genius: who, having attempted several kinds of writing, never gained much reputation in any. Among other treatises, he wrote the English Art of Poetry, which he had practised himself very unsuccessfully in his dramatic performances. He also wrote an English Grammar: but what he seemed to build his chief hopes of fame upon, was his late Critical Commentary on the Duke of Buckingham's Essay on Poetry, which piece was perused and highly approved by his grace." Gildon had been concerned in some plot against Pope, which procured him a place in the Dunciad:

"Ah Dennis! Gildon ah! what ill-starr'd rage  
 "Divides a friendship, long confirm'd by age?  
 "Blockheads with reason wicked wits abhor,  
 "But fool with fool is barbarous civil war, &c."

Lib. iii. ver. 173.

GIORGIONE, so called from his noble and comely aspect, was an illustrious painter, and born at Castel Franco in Trevisano, a province in the state of Venice, in 1478. Though he was but of an indifferent parentage, yet he had a fine genius and a large soul. He was bred up in Venice, and first applied himself to music; in which he had so excellent a talent, that he became famous for singing and playing on the lute. After this, he devoted himself to painting, and received his first instructions from Giovanni Bellino; but having afterwards studied the works of Leonardo da Vinci, he soon arrived at a manner of painting superior to them both. He designed with greater freedom, coloured with more strength and beauty, gave a better relievio, more life, and a nobler spirit to his figures; and was the first among the Lombards, who found out the admirable effects of strong lights and shadows. Titian was extremely pleased with his bold and terrible gusto; and intending to make his advantage of it, frequently visited him, under pretence of keeping up the friendship they had contracted at their master Bellino's: but Giorgione, growing jealous of his intentions,

contrived to forbid him his house as handsomely as he could. Upon this, Titian became his rival in his art, and was so careful in copying the life, that he excelled Giorgione in discovering the delicacies of nature: Titian thought, that Giorgione had passed the bounds of truth; and though he imitated in some things the boldness of his colouring; yet he tamed, as one may say, the fierceness of his colours, which were too savage. He tempered them by the variety of tints, that he might make his objects the more natural: but, notwithstanding his efforts to outdo his rival, Giorgione still maintained his character for the greatness of his gusto; and it is allowed, that if Titian has made several painters good colourists, Giorgione first shewed them the way to be so. Giorgione excelled both in history and portraits. The greatest of his performances is at Venice, on the front of the house wherein the German merchants have their meetings, on the side which looks towards the grand canal. He did this piece of painting in competition with Titian, who painted another side of that building; but both these pieces being almost entirely ruined by age, it is difficult to form any judgement of them. His most valuable piece in oil is that of our Saviour carrying his cross, now in the church of San Rovo at Venice; where it is held in wonderful esteem and veneration. He worked much out of Venice, as at Castel Franco and Trivisano; and many of his pieces were bought up and carried to foreign parts, to shew that Tuscany alone had not the prize of painting. Some sculptors in his time took occasion to praise sculpture beyond painting, because one might walk round a piece of sculpture, and view it on all sides; whereas a piece of painting could never represent but one side of a body at once. Giorgione hearing this said, that they were extremely mistaken; for that he would undertake to do a piece of painting, which should shew the fore and hind parts, and the two sides, without putting spectators to the trouble of going round it, as sculptors are to view a statue: and he brought it about thus. He drew the picture of a young man naked, shewing his back and shoulders, with a fountain of clear water at his feet, in which there appeared by reflection all his fore parts: on the left side of him; he placed a bright shining armour, which he seemed to have put off, and in the lustre of that all the left side was seen in profile: and on his right he placed a large looking-glass, which reflected his right side to view.

It being too common for men who excel in the fine arts to be subject to the amorous passion, Giorgione was not ex-

empt from it. He fell extremely in love with a young beauty at Venice, who was no less charmed with him, and submitted to be his mistress. She fell ill of the plague: but, not suspecting it to be so, admitted Giorgione to her bed; where the infection seizing him, they both died in 1511, he being no more than 33.

GIOSEPPINO, an eminent painter, so called by contraction from Gioseppe d'Arpino, a town of Naples, where he was born in 1560. His father was an ordinary painter, who did business for the country people: but he, being carried to Rome very young, and employed by some painters then at work in the Vatican to grind their colours, soon made himself master of the elements of design, and by degrees grew very famous. Having a great deal of wit and genius, he became a favourite with the popes and cardinals, who found him business enough. He had particular respect shewn him by Gregory XIII. and was so well received by the French king Lewis XII. that he made him a knight of the order of St. Michael. He has the character of a florid invention, a ready hand, and a good spirit, in all his works; but yet, having no sure foundation in the study of nature, or the rules of art, and building only upon fantastical ideas formed in his own head, he has run himself into a multitude of errors, and been guilty of many extravagances necessarily attending those who have no better a guide than their own capricious fancy. His battles in the Capitol are most esteemed of all his pieces. He died at Rome in 1640, aged 80.

GIOTTO, an eminent painter, sculptor, and architect, was born in 1276, at a little village near Florence, of parents who were plain country people. When a boy, he was sent out to keep sheep in the fields; and, having a natural inclination for design, he used to amuse himself with drawing them after the life upon sand, in the best manner he could. Cimabue travelling once that way found him at this work, and thence conceived so good an opinion of his genius for painting, that he prevailed with his father to let him go to Florence, and be brought up under him. He had not applied himself long to designing, before he began to shake off the stiffness of the Grecian masters. He endeavoured to give a finer air to his heads, and more of nature to his colouring, with proper actions to his figures. He attempted likewise to draw after the life, and to express the different passions of the mind; but could not come up to the liveliness

ness of the eyes, the tenderness of the flesh, or the strength of the muscles in naked figures. What he did, however, had not been done in 200 years before, at least with any skill equal to his. Giotto's reputation was extended far and near, insomuch, that Pope Benedict IX. sent a gentleman of his court into Tuscany, to see what sort of a man he was; and withal to bring him a design from each of the Florentine painters, being desirous to have some notion of their skill and capacities. When he came to Giotto, he told him of the Pope's intentions, which were to employ him in St. Peter's church at Rome; and desired him to send some piece of design by him to his holiness. Giotto, who was a pleasant ready man, took a sheet of white paper, and setting his arm close to his hip to keep it steady, he drew with one stroke of the pencil a circle so round and so equal, that "round as Giotto's O," afterwards became proverbial. Then presenting it to the gentleman, he told him smiling, that "there was a piece of design, which he might carry to "his holiness." The man replied, "I ask for a design:" Giotto answered, "Go, Sir, I tell you his holiness asks nothing else of me." The Pope, who understood something of painting, easily comprehended by this, how much Giotto in strength of design excelled all the other painters of his time; and accordingly sent for him to Rome, and employed him. Here he painted a great many things, and among the rest a ship of Mosaic work, which is over the three gates of the portico, in the entrance to St. Peter's church: which very celebrated piece is known to all painters, by the name of Giotto's vessel. Pope Benedict being dead, Clement V. succeeded him, and transferred the papal court to Avignon; whither, likewise, Giotto was obliged to go. After some stay there, having perfectly satisfied the Pope by many fine specimens of his art, he was by him largely rewarded, and returned to Florence full of riches and honour in 1316. He was soon called to Padua, where he painted a new-built chapel very curiously; went from thence to Verona, and then to Ferrara. At the same time the poet Dante, bearing that Giotto was at Ferrara, and being himself then in exile at Ravenna, got him over to Ravenna, where he wrought several things; and perhaps it might be here that he drew Dante's picture, though the friendship between the poet and the painter was previous to this. In 1322, he was again invited abroad by Castruccio Castrucani, lord of Luca; and, after that, by Robert king of Naples. Giotto painted many things at Naples, and chiefly the chapel, where the

king was so pleased with him, that he used very often to go and sit by him while he was at work: for Giotto was a man of pleasant conversation and wit, as well as ready with his pencil. One day, it being very hot, the king said to him, "If I were as you, Giotto, I would leave off working this "hot weather;" "And so would I, Sir," says Giotto, "if "I were as you." He returned from Naples to Rome, and from Rome to Florence, leaving monuments of his art in almost every place he passed through. The number of his works is so great, that it would be endless to recount them. There is a picture of his in one of the churches of Florence, representing the death of the blessed Virgin, with the apostles about her: the attitudes of which story, Michael Angelo used to say, could not be better designed. Giotto, however, did not confine his genius altogether to painting: he was, as we have said, a sculptor and architect. In 1327, he formed the design of a magnificent and beauteous monument for Guido Tarlati, bishop of Arezzo, who had been the head of the Ghibeline faction in Tuscany: and, in 1334, undertook the famous tower of Sancta Maria del Fiore, for which work, though it was not finished, he was made a citizen of Florence, and endowed with a considerable yearly pension.

His death happened in 1336: and the city of Florence erected a statue in marble over his tomb. He had the esteem and friendship of most of the excellent men of the age he lived in; and among the rest of Dante and Petrarch. He drew, as we have said, the picture of the former; and the latter mentions him in his will, and in one of his familiar Latin epistles.

Epist. Lib.  
iv.

GIRALDI (LILIO GREGORIO), in Latin Gyraldus, an ingenious critic, and one of the most learned men modern Italy has produced, was born at Ferrara in 1479, of an ancient and reputable family. He learned the Latin tongue and polite literature under Baptist Guarini; and afterwards the Greek at Milan under Demetrius Chalcondyles. He retired into the neighbourhood of Albert Picus, prince of Carpi, and of John Francis Picus, prince of Mirandula; and, having by their means access to a large and well-furnished library, he applied himself intensely to study. Then he went to Modena, and thence to Rome: in which city he was, when it was plundered by the soldiers of Charles V. in 1527. He lost all he had in the general ruin; and, what was worse even than this, he lost soon after his patron cardinal Rangoni, with

Niceron, &c.  
Blount's  
Censura Au-  
thorum, &c.



with whom he had lived some time. He was then obliged to shelter himself in the house of the prince of Mirandula, not the great Picus, but a relation of the same name; but he had the misfortune to lose this friend and protector in 1533, when he was assassinated by a cabal, which his nephew was at the head of. Giraldi was at that time so afflicted with the gout, that he had great difficulty to save himself from the hands of the conspirators; after having lost all which he had acquired, since the sacking of Rome. He then returned to his own country, and lived at Ferrara. The gout tormented him so for the six or seven last years of his life, that, as he speaks of himself, he might be said rather to breathe than to live. He was such a cripple in his hands and feet, that he was incapable of doing the common necessities of life, or even moving himself. Add to this dreadful state and condition, that he suffered extreme poverty. All this did not affect him so, but that he made what use he could of intervals of ease, to read, and even write: and many of his books were composed in those intervals. He died at length of this dreadful malady in 1552; and was interred in the cathedral of Ferrara, where the following epitaph, composed by himself, was inscribed upon his tomb:

D. M.

Quid hospes aditas? tymbion  
Vides Gyraldi Lili,  
Fortunæ utriusque paginam  
Qui pertulit, sed pessima  
Est usus altera, nihil  
Opis ferente Apolline,  
Nil scire refert amplius  
Tua aut sua; in tuam rem abi.

His works consist of 17 productions, which were first printed separately; but afterwards collected and published in 2 vols. folio, at Basil 1580, and at Leyden 1696. The most valued pieces among them are, "Historia de Deis Gen-  
tium,"—"Historiæ Poetarum tam Græcorum quam Lat-  
inorum Dialogi decem,"—and, "Dialogi duo de Poetis  
nostrorum temporum." The first of these books is one  
of the last he composed, and full of the deepest erudition.  
The other two, which make up the history of the ancient  
and modern poets, are written with great exactness and  
judgement. Vossius speaks highly of this work; declares,  
that the author has shewn great judgement and learning, as  
well as industry, in composing it; and observes, that though

De Poet.  
Latin.

Confutat.  
Fabul.  
Burton, &c.

Posterior  
Scaligerana.

his professed design is to collect memoirs concerning their persons, characters, and writings in general, yet he has occasionally interspersed many things, regarding the very art of poetry, which may be useful to those who intend more particularly to cultivate it. Joseph Scaliger, indeed, would persuade us, that nothing can be more contemptible than the judgement he passes on the poets he treats of: but as men who speak from prejudice or passion, as Scaliger often did, are mighty apt to contradict themselves, so it is remarkable, that in another place this same Scaliger allows all the works of Giralduſus to be very good, and that no man knew better how to temper learning with judgement.

There is a work also by Giralduſus, "*de annis & menſibus, cæterisque temporis partibus, una cum Kalendario Romano & Græco,*" written with a view to the reformation of the kalendar, which was afterwards effected by Pope Gregory XIII. about 1582. There are likewise among his works a few poems, the principal of which is intituled, "*Epistola in qua agitur de incommodis, quæ in direptione Urbana paſſus eſt; ubi item eſt quaſi catalogus ſuorum, amicorum Poetarum, & deſceatur interitus Herculis Cardinalis Rangonis.*" This poem is annexed to the Florentine edition of the "*Two Dialogues concerning his contemporary Poets;*" and is curious and interesting, as it contains a kind of literary history of that time.

Not. in  
Diog. Laert.  
Lib. viii.

Ad ann.  
1552.

The highest eulogies have been bestowed upon Giralduſus, by authors of the first name. Caſaubon calls him, "*vir ſolidè doctus, & in ſcribendo accuratus,*" a man ſolidly learned and an accurate writer. Thuanus ſays, that "*he was excellently ſkilled in the Greek and Latin tongues, in polite literature, and in antiquity, which he has illuſtrated in ſeveral works; and that, though highly deſerving a better fate, he ſtruggled all his life with ill health and ill fortune.*"

Niceron, &c.

GIRALDI (JOHN BAPTIST CINTIO), an Italian poet, of the ſame family with Lillio Giraldi, was born at Ferrara in 1504. His father, being a man of letters, took great care of his education; and placed him under Cælio Calcagnini, to ſtudy the languages and philoſophy. He made an uncommon progreſs, and then applied himſelf to the ſtudy of phyſic: in which faculty he was afterwards a doctor. He muſt have been a very ſurprizing perſon; for he was pitched upon, at 21 years of age, to read public lectures at Ferrara upon phyſic and polite literature. In 1542, the duke of Ferrara made him

him his secretary; which office he held till the death of that prince in 1558. He was continued in it by his successor; but envy having done him some ill offices with his master, he was obliged to quit the court. He left the city at the same time, and removed with his family to Mondovi in Piedmont; where he taught the belles lettres publicly for three years. Then he went to Turin; but the air there not agreeing with his constitution, he accepted the professorship of rhetoric at Pavia; which the senate of Milan, hearing of his being about to remove, and apprized of his great merit, freely offered him. This post he filled with great repute; and afterwards obtained a place in the academy of that town. It was here he got the name of Cintio, which he retained ever after, and put in the title-page of his books. The gout, which was hereditary in his family, beginning to attack him severely, he returned to Ferrara; thinking that his native air might afford him some relief. But he was hardly settled there, when he grew extremely ill; and, after languishing about three months, died in 1573.

His works are all written in Italian, except some orations, spoken upon extraordinary occasions, in Latin. They consist chiefly of tragedies: a collection of which was published at Venice 1583, in 8vo. by his son Celso Giraldi; who, in his dedication to the duke of Ferrara, takes occasion to observe, that he was the youngest of five sons, and the only one who survived his father. There are also some prose works of Giraldi: one particularly upon Comedy, Tragedy, and other kinds of poetry, which was printed at Venice by himself in 1554, 4to. As little as this Giraldi seems to be known, some make no scruple to rank him among the best tragic writers that Italy has produced.

GIRALDUS (SILVESTER), a very learned and very eloquent man in his time, was born of noble parents, at the castle of Mainarpir, near Pembroke in South Wales, in 1145. Discovering an early inclination for the service of the church, he was put to books; and his uncle, who was bishop of St. David's, took special care of his education. When he had made a proper advancement, he was sent to France, and studied theology at Paris under Peter Comestor; for theology, it seems, was then in its most flourishing state in that city. Having finished his own pursuits, he thought himself capable of reading lectures to others; and accordingly did so, upon the Belles Lettres and Rhetoric in the English college there. He returned to England about 1172, and brought with him

Cave, Hist.  
Liter.  
Tanner's  
Bibl. Bri-  
tannico  
Hibern.

so high a reputation for learning and zeal for the church, that Richard, Abp. of Canterbury, and the Pope's legate, pitched upon him in 1175, to collect some neglected tithes, and reform some abuses, in the principality of Wales. He was invested with an extraordinary commission; and he exerted himself so vigorously, that, in the course of his progress, he suspended an archdeacon for keeping a concubine. In 1176, the bishop of St. David's dying, he was named with three others, to be presented to the king, but declined it. The same year he went to Paris, in order to study the canon law. He spent three years upon it; and with so much success, that he was offered the professorship in the university there: but refused to accept it, as designing to go to Bologna to perfect himself in that science. He returned to England in 1180; and, in 1184, became known to Hen. II. who, moved with his great merit and abilities, sent him the year after, as secretary, with his son prince John into Ireland. John returned with his army the same year; but Giraldus stayed some months longer in Ireland, to search for antiquities, and to make a topography or description of the isle; for which purpose he travelled all over it, and did not pass over to Wales till 1186. He afterwards spent some time in composing his own memoirs, and then went to Oxford; where he employed three whole days in reciting them publicly. The bishopric of St. David's becoming vacant in 1198, he was elected a second time; but a dispute arose about it, for the settling of which he himself went to Rome in 1200. He did not succeed, having a rich competitor to vie with: "*erant tum enim omnia venalia Romæ*," for all things were then venal at Rome; as they were before, and have been ever since. He lived above 70 years, and was the author of many works; some of which have been printed, some remain in MS. He was a prodigious enemy to the monks, whom he has treated very severely; and it was a common saying with him, "*à Monachorum malitia libera nos, Domine*," from the malice of the Monks, good Lord, deliver us. Tanner makes it almost a matter of wonder, that a man in such a dark and ignorant age, could be so universally learned, and withal so eloquent, as Giraldus was. However, he had other qualities in common with his neighbours; for he was credulous and superstitious in the highest degree; and there were no dreams or visions so senseless and extravagant, which he did not believe to be divine Revelations.

The only works of his, which a reader can have any curiosity to see, are his "Topographia Hiberniæ, sive de Mirabilibus & Habitatoribus Hiberniæ libri tres, ad Henricum II." "Expugnatio Hiberniæ, sive Historia Vaticinalis de expugnata ab Anglis Hibernia." "Itinerarium Cambriæ." "Descriptio Cambriæ." These are all to be found in a collection published by Camden at Francfort, 1602, in folio, under the title of "Anglica, Normannica, & Cambrica, à veteribus scripta." His three books, "De Rebus à se gestis," together with other pieces, are published by Wharton, in the second volume of "Anglia Sacra;" and in the Lambeth and Cotton libraries there are still extant some things in MS. as among others, "Liber Carminum & Epigrammatum," and "De Principis Instructione Distinctiones tres;" which last, Cave tells us, is a pretty long work, but well deserving to be read.

Hist. Lit.  
Vol. II.

GLAIN (N. SAINT), a name that would not be worth preserving, but for the singularity of the anecdote which happens to be connected with it. This person was born at Limoges about 1620, and retired into Holland for the sake of professing the Protestant religion. Arms and letters seem to have occupied him by turns; for, after having served the republic as a military captain, he worked for some time in the Holland Gazette. The reading of Spinoza's book changed this zealous Protestant into as zealous an Atheist. He was so strongly possessed in favour of Spinozism, that he thought he should do a service to the public if he made it more accessible. With this view he translated into French the famous "Tractatus Theologico-Politicus" of Spinoza; and published it, at first, under the title of "La Clef du Sanctuaire," "The Key of the Sanctuary." The work making a great noise, he published it a second time, in order to spread it farther, with the title of "Traité des Cérémonies superstitieuses des Juifs," "A Treatise of the superstitious Ceremonies of the Jews." And lastly, in a third publication, he intitled it "Reflexions curieuses d'un esprit désintéressé sur les matières les plus importantes du Salut," "Curious and disinterested Reflections upon Points the most important to Salvation." This was printed at Cologne in 1678, 12mo. Who can say now, that bigotry and zeal belong to religion only?

GLANDORP (MATTHIAS), a German physician, was born in 1595, at Cologne, where his father was a surgeon.

geon. His first application to letters was at Bremen; whence he returned to Cologne, and devoted himself to philosophy, physic, and chirurgery. He studied four years under Peter Holtzem; who was the elector's physician, and professor in this city; and he learned the practical part of chirurgery from his father. To perfect himself in these sciences, he went afterwards into Italy, and made some stay at Padua; where he greatly benefited himself by attending the lectures of Jerome Fabricius ab aquapendente, Adrian Spigelius, and Sanctorius. He was here made M.D. After having visited the principal towns of Italy, he returned to his country in 1618, and settled at Bremen; where he practised physic and chirurgery with so much success, that the archbishop of this place made him his physician in 1628. He was also made physician of the republic of Bremen. The time of his death is not precisely known; but the dedication of his last work is dated Oct. 8, 1632, so that he could not be dead before, as some Journalists have asserted, though it is probable he was soon after. He published at Bremen, "*Speculum Chirurgorum*," in 1619; "*Methodus Medendæ Paronychiae*," in 1623; "*Tractatus de Polypo Narium affectu gravissimo*," in 1628; and "*Gazophylacium Polypusium Funiculorum & Setonum Reseratum*," in 1633. These four pieces were collected and published, with emendations, under the title of his works, at London, in 1729, 4to, with his life prefixed: and it must needs suggest an high opinion of this young physician, that though he died a young man, yet his works should be thought worthy of a republication 100 years after; when such prodigious improvements have been made in philosophy, physic, and sciences of all kinds, of which he had not the benefit.

GLANVIL (JOSEPH), a distinguished writer, was born in 1636, at Plymouth in Devonshire, where he probably received the first rudiments of his education, and was entered a batler of Exeter-college Oxford, April 19, 1652; he was placed under Samuel Conant, an eminent tutor, and having made a good proficiency in his studies, he proceeded B. A. Oct. 11, 1655. The following year, he removed to Lincoln-college, probably upon some view of preferment. Taking the degree of M. A. June 29, 1658, he assumed the priestly office [A], and became chaplain to Francis Rouse, Esq;

[A] Assumed it, that is, without the principles of the sectaries at that time, of which his patron Rouse was a ring-

Esq; then made provost of Eton-college by Oliver Cromwell, and designed for one of his upper house [of Lords]. Had this patron lived a little longer, Glanvil's expectations would, no doubt, have been fully answered; since he entirely complied with the principles of the then prevailing party, to whom his very prompt pen must needs have been serviceable. But Rouse dying the same year, he returned to his college in Oxford, and pursued his studies there during the subsequent distractions in the state. About this time, he became acquainted with Mr. Richard Baxter, who entertained a great opinion of his genius, and continued his respect for him after the Restoration, when he renounced his principles. The friendship was also still kept up on Glanvil's side, who, Sept. 3, 1661, addressed an epistle to this friend, professing himself to be an admirer of his preaching and writings; he also offered to write something in his defence, but yielded to his advice, not to sacrifice his views of preferment to their friendship [B].

Accordingly, he had the prudence to take a different method; and turning his thoughts to a subject not only inoffensive in itself, but entirely popular at that time, viz. a defence of experimental philosophy, against the notional way of Aristotle and the schools; he published it this year under the title of "The Vanity of Dogmatizing, or Confidence in Opinions manifested, in a Discourse of the Shortness and Uncertainty of our Knowledge and its Causes, with some Reflections on Peripateticism, and an Apology for Philosophy, 1661," 8vo. Those meetings, which gave rise to the Royal Society, were much frequented at this time [C], and encouraged by learned men of all persuasions; so that this small discourse introduced him to the knowledge of the literary world in a very favourable light. He had an opportunity of improving it by the weakness of an antagonist, whom he answered in an appendix to a piece called, "Sceptis Scientifica, or confessed Ignorance the Way to Science, in an Essay on the Vanity of Dogmatizing, and confident

a ring-leader. This, added to Wood's silence about his having any orders, and his taking orders in the church of England after the Restoration, is the ground of the conjecture, that he assumed the priesthood.

[A] Baxter's true Defence of the meer Nonconformists, c. xiv. Lond. 1681. Kennet's Regist. p. 609.

[C] Birch's History of the Royal

Society, Vol. I. In the introduction. Wood says, he reflected with regret upon his university education, and wished he had been sent to Cambridge, where he should have had a free method of philosophizing. Athon. Oxon. Vol. II. col. 664. This points evidently to Dr. Henry More, as will appear hereafter.

" Opinion,

"Opinion, 1665," 4to. Our author dedicated this piece to the Royal Society, in terms of the highest respect for that institution; and the Society being then in a state of infancy, and having many enemies, as might be expected in a new design, which seemed to threaten the ruin of the old notional way of philosophizing in the schools, the "Scepſis" was presented to the council by lord Brereton, at a meeting Dec. 7, 1664; when his lordship also proposed the author for a member, and he was elected accordingly in that month [D].

The truth is, he had promised so much from this noble plan, that there was an apprehension it might rather hurt than serve them, by raising expectations which they should not answer [E]; but as Glanvil's wit led him to means above the common road, so he was too fond of a gay colouring, which frequently betrayed him to overcharge his subject, his wit promptly running into excess. He observes, himself, in regard to his first piece, that it was a fortuitous, undesigned, abortive, and equivocal effect of a very diverse intention; his first design being only to correct enthusiasm [F], in a preface to another discourse upon the soul's immortality; but his considerations on that subject, which he thought a sheet would have comprised, grew so voluminous, that being too much for a preface, he was advised to print it apart; wherefore, reassuming his pen to make some additions to the beginning, where he had been most curt and sparing, his thoughts run out into that discourse.

Hence it appears, that his original plan was first formed in the view of conforming to the re-establishment of the church at the Restoration, in which spirit we find it was levelled against the dominant enthusiasm of the preceding times; but that design, as he declares, being rendered less necessary, by his majesty's much-wished-for return, occasioned the alteration, and accordingly, soon after its appear-

[D] Birch, Vol. I. p. 500, 501. 504.

[E] Mr. Oldenburgh, secretary to that society, in a letter to Mr. Boyle on this occasion, dated Dec. 10, three days after the "Scepſis" was presented to the Society, writes thus concerning it; "I was very glad to find it [the design of the Royal Society] to be so well understood at last by some. Though I fear the great expectation he [Glanvil] raiseth of the enterprize may be of more prejudice than advantage to them, if they be not com-

petently endowed with a revenue to carry on their undertaking." Boyle's Works, Vol. V. p. 328. folio.

[F] However, he was not of a temper to throw away what he had written in that view; on the contrary, he made some additions to it, suitable to its tenor, and first preached, and afterwards printed it with the following title, *Advs Sceptus*: "Or a seasonable Recommendation and Defence of Reason in the Affairs of Religion, against Infidelity, Scepticism, and Fanaticism of all sorts; 1670," 4to.



ance in the new shape [c], he took orders in the church of England, and obtained the rectory of Winbush in Essex [H] that year. The act of conformity taking place in 1662, by virtue of which the vicarage of Frome-Selwood in Somersetshire became vacant, he was presented to that living by Sir James Thynne [I]. The same year, in defence of the doctrine of pre-existence, he published his "Lux Orientalis, &c." wherein, after Origen, he endeavoured to shew, that the souls of men were created all at once like the angels; that some of them having sinned and fallen, with the other apostate spirits, were thrust, for their disobedience, into a state of silence and insensibility; whence they were, at several times and occasions, dropt down into these terrestrial bodies, and so doomed, as a punishment for their former rebellion, to endure all the miseries of this new life [K].

In 1663, the house of John Mumpesson of Tedworth in Wiltshire being disturbed by the beating of a drum invisibly every night, our author turned his thoughts to that subject, and in 1666 printed, in 4to, "Some philosophical Considerations, touching the being of Witches and Witchcraft." In this piece he defended the possibility of witchcraft, which drew him into a controversy that ended only with his life: during the course of it, he proposed to confirm his opinion by a collection of several narratives relating to it. Whereupon, as he held then a correspondence with Mr. Boyle, that gentleman observing with how much warmth the dispute was carried on, gave him many just cautions about his managing so tender a subject; and hinted to him, that the credit of religion might suffer by weak arguments upon such

[c] The "Scepſis" was, indeed, no more than his former book against dogmatizing reviewed, and more closely digested, and with better caution; and was apparently done with a view of that honour mentioned above, which he obtained by it. The remarks upon his first piece were made by Thomas de Albius, or Thomas White, in a book intitled, "Sciri, five Sceptices & Scepticorum à jure Disputationis explicatio, 1663," 12mo. White was grandson of Plowden the famous lawyer in Elizabeth's reign. He was a Romish priest, and esteemed the best philosopher among them in England. Glanvil, therefore, subjoined to his "Scepſis," "A Reply to the Exceptions of the learned Thomas Albius,

"&c." or, "Scire tuum nihil est:—No doubt ye are the men, and wisdom shall die with you. He also added "A Letter to a Friend concerning Aristotle;" all penned with more sobriety than was shewn in the first tract.

[H] This seems to have been his first preferment in the church, as Kennet observes in his Register, p. 529.

[I] Athen. Oxon. *ubi supra*.

[K] As imaginary as this doctrine is, our author scruples not to recommend it to the public, as serviceable to religion; maintaining its consistency with orthodox divinity, &c. In this he plainly follows Dr. Henry More, being, indeed, a congenial disciple of his. See "Lux Orientalis, &c. 1662," 12mo.

topics. In answer to which, Glanvil professes himself much obliged for those kind admonitions, and promises to be exceeding careful in the choice of his relations [L]: however, he made a shift to pick out no less than 26 modern relations, besides that of Mr. Mumpesson's Drummer [M].

His defence of the Royal Society procured him many friends, some of whom obtained for him the rectory of the Abbey-church at Bath, into which he was inducted June the same year, 1666. From this time he fixed his residence in that city; and, continuing on all occasions to testify his zeal for the new philosophy, by exploding Aristotle, he was desired to make a visit to Mr. Robert Crosse, vicar of Chew, near Pensford in Somersetshire, a great zealot for the old established way of teaching in the schools. Our Author accepted the invitation, and going to Pensford in 1677, happened to come into the room, just as the vicar was entertaining his company with the praises of Aristotle and his philosophy. After their first civilities were paid, he went on with his discourse, and applying himself to Mr. Glanvil, treated the Royal Society and modern philosophers with some contempt. Glanvil, not expecting so sudden an attack, was in some measure surprized, and did not answer with that quickness and facility as he otherwise might probably have done. But afterwards, both in conversation and by letters, he attacked his antagonist's assertion, that Aristotle had more advantages for knowledge than the Royal Society, or all the present age had or could have, because he did "totam per-agrare Asiam," travel over all Asia [N].

Neither did Glanvil rest the matter so, but laid the plan of a further defence of the Royal Society; but bishop Sprat's

[L] Boyle's Works, Vol. V. p. 244. 628.

[M] These relations were not printed till after his death, in a piece intitled, "Sadducismus Triumphans, in two Parts, 1681," 8vo; and again in 1682, with large additions by Dr. Henry More, the editor of both editions; to whom our author had addressed a letter on the subject: and in an appendix to the first part concerning the possibility of apparitions, there is added, an account of the nature of a spirit, translated by our author, from the two last chapters of More's "Enchiridion Metaphysicum." This confirms our observation concerning Mr. Glanvil's Moriasm; and we shall

venture another remark, by way of conjecture, that the famous story of Mumpesson's drummer probably gave birth to Addison's comedy called "The Drummer."

[N] Wood tells us, that Crosse had been fellow of Lincoln-college, and was preferred by the parliament to this rich vicarage; where, leaving his fellowship, he settled in 1654, and was constituted an assistant to the commissioners for ejecting ignorant, &c. ministers. At the Restoration he conformed, and so held his living. While in the university he was accounted a noted philosopher and divine, an able preacher, and well versed in the fathers and schoolmen. Athen. Oxon.

history of it being then in the press, he waited to see how far that treatise should anticipate his design. Upon its publication in 1667, finding there was room left for him, he pursued his resolution [o]; and printed his piece the following year, with this title, expressing both the motives of writing it; "Plus Ultra, or the Progress and Advancement of Knowledge since the Days of Aristotle, in an Account of some of the most remarkable late Improvements of practical useful Learning; to encourage Philosophical Endeavours, occasioned by a Conference with one of the notional Way, 1668," 12mo. In some parts of this piece he treated the Somersetshire vicar with rough raillery [p], which in return brought him into a very rude and scurrilous dispute with Henry Stubbs, physician at Warwick. In this petulant way, however, of managing the controversy, Glanvil

[o] After Sprat's MS. was read to the Royal Society, Oct. 1664, Mr. Oldenburg, in a letter to Mr. Boyle, dated Nov. 24, following, remarked that he knew not whether there was enough said in it of particulars; and in another letter, dated Oct. 1, 1667, after that history was printed, and ready for publication, he wrote as follows.—  
 "There is a certain gentleman, a florid writer, one of our own royal collegiates, who intends to print shortly some paralipomena relating to the history of our Society; wherein he means to take notice of the performances of some eminent members thereof, more than has been done by Mr. Sprat; and further to recommend and vindicate the modern experimental philosophy, by representing the advantages of this way of trials, both for light and use, above that of former times. It had been extant, I find by some letters, ere this, but that he staid for Mr. Sprat, to see what room he had left for his thoughts; and finding now that he has not throughout prevented him, he seems resolved to pursue his design, though it will not make above half a dozen sheets, and therein to acknowledge some grand contributions to philosophy, that have been omitted by the other. This is but just, and has therefore received encouragement from me, together with the suggestion of some particulars,

"which this author could not be acquainted with so well as the suggester." Boyle's Works, Vol. V. What the author here intimated was evidently Mr. Joseph Glanvil's, and the book his "Plus Ultra." Birch's Hist. of the Royal Society, Vol. II. p. 197.

[p] The vicar returned the language in a piece, which was denied the press both at Oxford and at London for its scurrility. However, Glanvil somehow obtaining the contents, got them printed at London, with proper remarks of his own, under the title of "The Chew-Gazette;" but of these there were only 100 taken off, and those dispersed into private hands, to the end, as Glanvil said, that Croffe's shame might not be made public, &c. After this letter was abroad, Croffe wrote ballads against our author and the Royal Society; while other wags at Oxford, pleased with the controversy, made a doggerel ballad on them both, which began thus:

Two Gospel knights,  
 Both learned wights,  
 And Somerset's renown'd,  
 The one in village of the shire,  
 But vicarage too great I fear,  
 The other lives in town-a.

Glanvil tells us, that Croffe wrote a book called "Biographia," containing rules how lives are to be written, &c. Athen. Oxon.

appeared equal, if not superior to his opponents; at least he had the last blow in it [Q]. But when Dr. Meric Casaubon entered the lists, and managed the argument with more candor and greater knowledge, he chose to be silent; because, not willing to appear in a controversy with a person, as he says, of fame and learning, who had treated him with so much civility, and in a way so different from that of his other assailants [R]. While he was thus pleading the cause of the institution in general, he shewed himself no unuseful member in respect to the particular business of it. The Society having given out some queries to be made about mines, our author communicated a paper in relation to those of Mendip-hills, and such as respect the Bath, which was well received, ordered to be registered, and afterwards printed in their transactions [S].

In

[Q] Stubbe was then, as Wood observes, a summer practitioner at Bath; and bearing no good-will to the concerted proceedings of Glanvil, took Cross's part, and encouraged him to write against the virtuosi, and at the same time entered the lists himself, and the following pamphlets passed between them. 1. "The Plus Ultra reduced to a Nonplus, &c. 1670," 4to. Stubbe. 2. "A prefatory Answer to Mr. Henry Stubbe, the Dr. of Warwick, wherein the Malignity, &c. of his Animadversions are discovered, 1671," 12mo, Glanvil. 3. "A Preface against Eccebolius Glanvil, F.R.S. subjoined to his Reply, &c. Oxford, 1671," 4to, Stubbe. The doctor also fell upon his antagonist, in his "Epistolary Discourse concerning Phlebotomy, 1671," 4to; upon which Glanvil immediately published "A farther Discovery of Mr. Stubbe, in a brief Reply to his last Pamphlet, 1671," 8vo; to which was added, "Ad clerum Somersetensem Epistola, ΗΙΠΟΘΕΤΗΣΙΣ." And the doctor, among other things, having censured the new philosophy, as tending to encourage Atheism, our author published his "Philosophia Pia, &c. 1671," 8vo. This closed the controversy.

[R] Dr. Casaubon's Animadversions were published in "A Letter to Peter du Moulin, D. D. concerning natural and experimental Philosophy, &c. Cambridge, 1669." The doctor ob-

serves, that Mr. Glanvil does not want words to set out his matter to the best advantage, and closes his letter in the following candid style. "What I had to except against the book you brought me, I have told you; I must now thank you for it; for in very truth, his divinity at the end, which is somewhat mystical (I hope I do not understand it) and those two particulars; his contempt of Aristotle, and his censuring all other learning, besides experimental philosophy, and what tendeth to it, as useless, and meer wrangling and disputing excepted; I have read the rest, wherein he doth give us an exact account of late discoveries, with much pleasure, &c." This piece is mentioned by our author, in the close of his "Prefatory Answer to Stubbe," where he tells us, he had answered the strictures in a particular discourse which he thought to publish next, when he reckoned with Stubbe: but he afterwards changed his mind.

[S] The first of these was registered Oct. 10, 1667, and printed in the Phil. Trans. No. 28, and the two others in No. 39 and 49. In his account of the Bath water, he supposes it to be a mixture from several springs of mineral water of a different nature; to confirm which, he observes, "That in 1659, the hot-bath was much improved by the breaking out of a spring, which the workmen at last found

In the mean time he was far from neglecting the duties of his ministerial function: on the contrary, he distinguished himself so remarkably by his discourses from the pulpit, that he was frequently desired to preach upon public and extraordinary occasions, and several of these sermons were printed in a collection after his death. But, in justice to his memory, we must not omit to mention one which was never printed. His old antagonist, Stubbe, going from Bath on a visit to Bristol, had the misfortune, on his return, to fall from his horse into a river, which, though shallow, proved sufficient to drown him: his corpse being interred in the abbey-church, our rector paid an honourable tribute to his memory, in a funeral sermon on the occasion [T]. He also wrote an "Essay concerning Preaching," for the use of a young divine; to which he added, "A seasonable Defence of Preaching, and the plain Way of it." This was chiefly levelled against that affectation of wit and fine speaking, which begun then to be fashionable. This essay was published in 1678, and the same year he was collated by his majesty to a prebend in the church of Worcester. This promotion was procured by the marquis of Worcester, to whom his wife was something related; and it was the easier obtained as he had been chaplain to the king ever since 1672: in which year he exchanged the vicarage of Frome for the rectory of Street, with the chapel of Walton annexed, in Somersetshire. This commodious exchange was easily compassed, since both the livings were in the patronage of Sir James Thynne.

He published a great number of Tracts besides what have been mentioned, a list of which may be seen below [U]. As he

"found again and restored; that in digging they came to a firm foundation of factitious matter, which had holes in it like a pumice stone, through which the water played, so that," says he, "it is like the springs which are brought together by art;" which probably was the necromancy the people of ancient times believed and reported to have contrived and made these baths; as in a very ancient MS. I find these words; "When Lud Hudibras was dead, Bladud his son, a great necromancer, was made king, and he made the wonder of the hot-bath by necromancy, and he reigned 21 years, and after he died, and lies at the new Troy." And in

another old chronicle, it is said, "that king Bladud sent to Athens for necromancers to effect this great business; who 'tis like, were no other than cunning artificers, well skilled in architecture and mechanics."

[T] Ath. Ox. Vol. II. col. 568.

[U] These are: 1. "A Blow at modern Sadducism, &c. 1668," to which was added, 2. "A Relation of the fancied Disturbance at the House of Mr. Mumpesson;" as also, 3. "Reflections on Drollery and Atheism." 4. "Palpable Evidence of Spirits and Witchcraft, &c. 1668." 5. "A Whip for the Droll Fidler to the Atheist, 1668." 6. "Essays on several important subjects in Philosophy

he had a lively imagination, and a flowing style, these came from him very easily, and he continued the exercise of his pen to the last; the press having scarcely finished his piece intitled, "The zealous and impartial Protestant, &c. 1680," when he was attacked by a fever, which, baffling the physician's skill, cut him off in the vigour of his age. He died at Bath, Nov. 4th of the same year, about the age of 44. Mr. Joseph Pleydal, archdeacon of Chichester, preached his funeral sermon [w], when his corpse was interred in his own parish church, where a decent monument and inscription was afterwards dedicated to his memory by Margaret his widow; sprung from the Selwins of Gloucestershire. She was his second wife; but he had no issue by either.

Soon after his decease, several of his sermons, and other pieces, were collected and published with the title of, "Some Discourses, Sermons, and Remains, 1681," 4to. by Dr. Henry Horneck, who tells us, that death snatched him away, when the learned world expected some of his greatest attempts and enterprizes. The Dr. has given us a very advantageous character of him and his writings: the substance of which is, "That his wit lay out of the common road; that as he valued no notions that were mean and trivial, so those he sent abroad favoured of more than ordinary genius. His soul seemed to be spun of a finer thread than those of other mortals, and things looked with another face when they passed through the quicker fire of his laboratory. Some curious artists, though their work is materially the same with that of meaner artificers, yet the shape they give it, and the neatness of the fabric, makes it seem a thing composed of different ingredients. Even the most obvious truths," continues he, "coming from our author, received an additional lustre, and that meat which familiarity made in a manner nauseous to some nicer palates, when dressed with his sauce, became more poignant, and more agreeable. His discourses from the pulpit, as they were very solid, so they were, which is the grace and life of them, pathetic: and by his zeal and fervour one might guess,

6. "Iosophy and Religion, 1676," 4to.

7. "An Essay concerning Preaching, 1678," 8vo; to which was added,

8. "A seasonable Defence of Preaching, and the plain Way of it." 9.

"Letters to the Dukes of Newcastle."

10. Three single Sermons, besides four printed together, under the title of

"Seasonable Reflections and Dif-

courses, in order to the Conviction and Cure of the scoffing Infidelity of a degenerate Age."

[w] It was afterwards printed: in the close of it he says, he had once thought to have given the audience his character, but was not ashamed to tell them, he found himself not able to do it worthily.

"how great his desire to God for Israel was, that they might be saved. Though he met with disappointments sometimes, yet he remembered he was a Christian; and as he was not without his crosses, so he carried himself under them like a true philosopher. His mind seemed to be serene when things went most contrary to his wishes; and whatever storm the inconstancy and fickleness of sublunary objects threw upon him, still he felt a calm beyond that of Socrates, when the ungrateful Athenians sent him the fatal draught to drink his death. He had a mind fitted for contemplation, and his thought could dwell on a divine object, till he had sucked out the cream and marrow. His divinity, as well as his philosophy, was free from dogmatizing; and while he tied himself to no [ipse dixit] master, he arrived to a clearer apprehension of truth and error. The divine Plato was somewhat dearer to him than the subtler Aristotle, and it cannot be otherwise where souls long to be transformed into the image of the Deity. Nothing seemed to engross his desire so much, as the reformation of the unbelieving world; and, indeed, there were few men fitter for that enterprize, God having blessed him with a considerable stock both of reason and eloquence."

We have given a longer transcript, because the style of this eulogist is really a specimen of our author's; more florid than elegant. Wood, who knew him, speaks with more impartiality, and says, That he was a person of more than ordinary parts, of a quick, warm, spruce, and gay fancy. He had a very tenacious memory, and was a great master of the English language, expressing himself therein with easy fluency, and in a manly, yet, withal, a smooth style [x]; but that, as to his temper, he was conceited. With respect to his religion, he was a Latitudinarian, and started many new-fangled and fanciful hypotheses in philosophy: the first of these ingredients shews itself (according to the nature of it) foremost in all his compositions. The second is seen in several of them, but more particularly in his piece, "The zealous and impartial Protestant." As to the last of these remarks, whoever will give himself the trouble of looking ever so little into his writings, especially his "Lux Orienta-

[x] Wood also observes, that our author used to speak of himself as more fortunate in his first thoughts than in his corrections. However that be, it is certain his practice is non-consonant

thereto; since it is not easy to find an author who revised his performances oftener, or altered them more; though, Wood says, they were still the same in substance. Ath. Oxon.

"lis, &c." and his "Sadducismus Triumphatus," will find evidences, more than enough, of our author's new-fangled hypotheses. His apologist, Dr. Horneck, did not venture to deny it, and has only given the representation of it in the glass of flattery, when he tells us, that his wit lay out of the common road, his fertile brain soared above the common level, and that he valued no notions that were mean and trivial.

In reality, these fancies were congenial to him, being the effect of a too creative imagination, such as his evidently was, which, indeed, run away with his reason and sense. This was so much his nature, that, at his first appearance in public, he set out with a defence of Campanella's most extravagant doctrine of a man's investing himself with the thoughts of another, by the force of imagination. The story is curious and entertaining, and therefore we shall present the reader with it as follows. "That one man," says he, "should be able to find the thoughts of another, and determine them to their particular objects, will be reckoned among the first rank of impossibles; yet by the power of advanced imagination it may very probably be effected, and history abounds with instances. I shall trouble the reader but with one; and the hands, from which I had it, make me secure of the truth of it.

"There was lately a lad at the university of Oxford, who, being of very pregnant and ready parts, and yet wanting the encouragement of preferment, was, by his poverty, forced to leave his studies there, and cast himself upon the wide world for a livelihood. Now his necessities growing daily on him, and wanting the help of friends to relieve him, he was at last forced to join himself to a company of vagabond gypsies, whom occasionally he met with; and to follow their trade for a maintenance. Amongst these extravagant people, by the insinuating subtlety of his carriage, he quickly got so much of their love and esteem, as that they discovered to him their mystery, in the practice of which, by the pregnancy of his wit and parts, he soon became so good a proficient, as to be able to outdo his instructors. After he had been a pretty while exercised in their trade, there chanced to ride by a couple of scholars who had formerly been of his acquaintance. The scholars quickly spied out their old friend among the gypsies; and their amazement to see him among such a society, had well nigh discovered him; but by a sign he prevented their owning him among that crew; and taking one of them  
"aside



“ aside privately, desired him, with his friend, to go to an  
 “ inn not far distant from thence, promising there to come  
 “ to them : they accordingly went thither, and he follows :  
 “ after their first salutations, his friends enquire how he  
 “ came to lead so odd a life, and to join himself to such a  
 “ cheating beggarly company. The scholar gypsy, having  
 “ given them an account of the necessity which drove him  
 “ to that kind of life, told them, that the people he went  
 “ with were not such impostors as they were taken for, but  
 “ that they had a traditional kind of learning among them,  
 “ and could do wonders by the power of imagination, and  
 “ that himself had learned much of their art, and improved  
 “ it farther than themselves could. To evince the truth of  
 “ which, he told them, he would remove into another room,  
 “ leaving them to discourse together, and upon his return  
 “ tell them the sum of what they had talked of, which he  
 “ accordingly performed, giving them an account of what  
 “ had passed between them in his absence. The scholars,  
 “ being amazed at so unexpected a discovery, earnestly de-  
 “ sired him to unriddle the mystery ; in which he gave them  
 “ satisfaction, by telling them that what he did was by the  
 “ power of imagination, his fancy binding theirs ; and that  
 “ himself had dictated to them the discourse they held to-  
 “ gether while he was from them. That there were warrant-  
 “ able ways of heightening the imagination to that pitch, as  
 “ to bind another’s, and that when he had compassed the  
 “ whole secret, of some parts of which he said he was yet  
 “ ignorant, he intended to leave their company, and give  
 “ the world an account of what he had learned. Now,”  
 continues Glanvil, “ that this strange power of the imagina-  
 “ tion is no impossibility, the wonderful signatures of the  
 “ fœtus, caused by the imagination of the mother, is no  
 “ contemptible item. The sympathies of laughing and  
 “ gaping are resolved into this principle, and I see not why  
 “ the fancy of one man may not determine the cogitation of  
 “ another rightly qualified, as easily as his bodily motion.  
 “ This influence seems to be no more unreasonable than  
 “ that of one string of a lute upon another, when a stroke  
 “ on it causeth a proportionable motion in the sympathizing  
 “ consort, which is distant from it, and not sensibly touched.  
 “ Now if this notion be strictly verifiable, it yields us a good  
 “ account how angels inject thoughts into our minds, and  
 “ know our cogitations ; and here we may see the source of  
 “ some kinds of fascination. If we are prejudiced against  
 “ the speculation, because we cannot conceive the manner  
 “ of

“ of such an operation, we shall, indeed, receive no help  
 “ from the common philosophy ; but yet the hypothesis of a  
 “ mundane soul, lately revived by that incomparable Platonic  
 “ and Cartesian Dr. Henry More, will handsomely relieve  
 “ us. Or if any would rather have a mechanical account,  
 “ I think it may probably be made out some such way as  
 “ follows. Imagination is inward sense ; to sense is re-  
 “ quired a motion of certain filaments of the brain, and  
 “ consequently in imagination there is the like, they only  
 “ differing in this ; that the motion of the one proceeds im-  
 “ mediately from external objects, but that of the other hath  
 “ its immediate rise within us. Now then, when any part  
 “ of the brain is strongly agitated, that which is next, and  
 “ most capable to receive the motive impress, must in like  
 “ manner be moved : now we cannot conceive any thing  
 “ more capable of motion, than the fluid matter that is in-  
 “ terspersed among all bodies, and contiguous to them ; so  
 “ then the agitated parts of the brain begetting a motion in  
 “ the proxime æther, it is propagated through the liquid  
 “ medium, as we see the motion is, which is caused by a  
 “ stone thrown into the water. Now, when the thus moved  
 “ matter meets with any thing like that from which it re-  
 “ ceived its primary impress, it will proportionably move it,  
 “ as it is in musical strings tuned unisons ; and thus the  
 “ motion being conveyed from the brain of one man, to the  
 “ fancy of another, it is there received from the instrument  
 “ of conveyance, the subtle matter, and the same kind of  
 “ strings being moved and much-what after the same man-  
 “ ner as in the first imaginant, the soul is awakened to the  
 “ same apprehensions as were those that caused them. I  
 “ pretend not to any exactness or infallibility in this ac-  
 “ count, foreseeing many scruples that must be removed to  
 “ make it perfect. It is only a hint of the possibility of me-  
 “ chanically solving the phænomenon, though very likely it  
 “ may require many other circumstances completely to make  
 “ it out [y].”

This conceit is so much the same with that of Campanella,  
 and the reasoning with that of Gaffarel, that it is more than  
 probable our author had seen it in the “ Unheard-of Curio-  
 “ sities” of the latter [z]. Gaffarel’s treatise was trans-

[y] Vanity of Dogmatizing, chap.  
 xx. p. 195. It is true he left this  
 story out in the second appearance of  
 that treatise, under the title of “ Scep-  
 “ sis Scientifica,” but the doctrine and  
 his reasoning upon it were still preserved.

[z] Chap. vi. parag. 13: concern-  
 ing the power of Talismanical figures  
 in physiognomy, and the manner how  
 to know the natural inclinations of any  
 man according to Campanella.

lated into English by Mr. Childmead, M. A. of Christ-church, Oxford, and published in 1650; only two years before Glanvil's admission into that of Exeter; and consequently cannot be supposed to have escaped him.

GLISSON (FRANCIS), an English physician, was son of William Glisson of Rampisham in Dorsetshire, and grandson of Walter Glisson, of the city of Bristol. Where he learned the first rudiments of his grammar is not known, but he was sent afterwards to Caius-college in Cambridge, apparently with a view to physic. However, as the best foundation for it, he went through the academical courses of logic and philosophy, and proceeded in arts, wherein he took both degrees; and, being chosen fellow of his college, was incorporated M. A. at Oxford, Oct. 25, 1627 [A]. From this time, applying himself particularly to the study of medicine, he took his doctor's degree in that faculty at Cambridge, and was appointed regius professor of physic there in the room of Dr. Ralph Winterton; he held this post 40 years, that is, probably as long as he lived. But not chusing to reside constantly at Cambridge, he offered himself, and was admitted, candidate of the college of physicians, in 1634, and was elected fellow Sept. 30 [B], the ensuing year.

In the study of his art, he had always set the immortal Harvey before him as a pattern; and treading in his steps, he was diligent to improve physic, by anatomical dissections and observations. The success was answerable; he was appointed to read Dr. Edward Wall's lecture, in 1639; and, in executing that office, made several new discoveries of principal use towards establishing a rational practice of physic. He continued to discharge the duties of this place, till the breaking out of the civil wars, when he retired to Colchester, and followed the business of his profession, with great repute in those times of public confusion. He was thus employed during the memorable siege and surrender of that city to the rebels, 1648; and resided there some time after.

Amidst his practice he still prosecuted the improvement of it, by anatomical researches: and in this way published an account of the rickets in 1650, wherein he shewed, how the viscera of such as had died of that disorder were affected [C]. This was the more curious, as the rickets had but then

[A] Wood's Fasti Ox. Vol. I. col. 238. General Dict. and Goodall's account of the college of physicians.

[B] From college register.

[C] The title of it is, "De Rachitide; sive morbo puerili qui vulgo the  
" Rickets

then lately appeared in England; being first discovered in the counties of Dorset and Somerset, about 15 years before. In this treatise he had the assistance of two of his colleagues [D]; and these, with other fellows of the college, joining in a request to him to communicate to the public some of his anatomical lectures which had been read before them, he drew those up in a continued discourse, and printed it with this title, "*Anatomia Hepatis*, Lond. 1654."

This brought him into the highest esteem among the faculty, and he was chosen one of the elects of the college the year following, and was afterwards president for several years. He published other pieces besides those already mentioned [E]. The last of which was a "*Treatise of the Stomach and Intestines*," printed at Amsterdam in 1677, not long before his death, which happened that year, in the parish of St. Bride, London.

Wood observes, that he died much lamented, as a person to whose learned lucubrations and deep disquisitions in physics, not only Great-Britain, but remoter kingdoms, owe a particular respect and veneration. That, for instance, the world is obliged to him for the discovery of the *capsula communis*, or *vagina portæ*; and that he hath likewise furnished certain marks for the more easy distinguishing the *vena cava*, *porta*, and *vasa fellea*, in respect to the liver. It is also said, that he gave such an excellent account of sanguification, and supported it with such arguments and experiments, that in 1684 few had doubted of the truth thereof. His treatise of the liver is indeed his *chef d'œuvre*; though in his last piece on the stomach and guts, there are several ingenious problems proposed and discoursed of, both philosophical and physical; as for instance, the various colours of the *cutis* or *cuticula*, and the hair: the specifical difference of hunger and thirst, from the five other senses: questions concerning rumination

"*Rickets dicitur*, Lond. 1650." But though this disease was then of such modern extraction, yet a treatise had been published, before this of our author, in 1645, 8vo, by Dr. Whistler, afterwards president of the college, with the title of "*Pædoplianchnosteoceæ*," from the viscera being judged to be the parts principally affected. In which opinion he was followed by our author, who likewise copied this original, in shewing what was found præternatural in the viscera of those that died thereof. But the cause and nature of this

disorder was better explained afterwards by Dr. John Mayow, in a small treatise published upon it in 1668, 12mo, and again 1681.

[D] Dr. George Bate and Dr. Ahasuerus Regemorter.

[E] These are, 1. "*De Lymphæductis nuper repertis*, Amst. 1659," with the "*Anatomica prolegomena & Anatomia Hepatis*." 2. "*De naturæ substantia energetica, seu de vitæ naturæ ejusque tribus primis facultatibus*, &c. Lond. 1672." 4to.

in animals, together with the structure, tenacity, and various uses of the fibres: the parenchyma of the stomach and guts: the manner of deglutition, concoction, distribution of the chyle, secretion, &c.: of the differences, causes, and signs of flatus, with their most proper discutients: of the hypochondriac flatus: of the parts affected in a rheumatism. But his Physiology is not at present in any esteem.

GNOSTICS, certain Heretics of the second century, so called, from their pretending to extraordinary knowledge and illumination. The main branch of this pretension lay in the combinations and genealogies of their *Æons*, or attributes of the Deity: but these combinations being no better than arbitrary and precarious fancies, they differed about the number and order of these *Æons*, which disagreement made different sects among them. But the main errors, which almost all of them fell into, are these: First, They supposed a chimerical production of *Æons*, which amount to so many deities or divine attributes; Secondly, They held the creation and government of the world, to be the result and business of these *Æons*, and that the Supreme Being had no hand in it; Thirdly, They believed the Mosaic institution to be a rule set by the Demiurgus, or Creator of the world, whom they distinguished from the sovereign or celestial *Æons*, which made up the fulness of the Deity; and, Fourthly, They held that Christ, sent from heaven to save mankind, did not assume real flesh, and that his sufferings were only in appearance. Their principles led them to a licentious and dissolute way of living: for they maintained, that it was not only lawful but commendable to give themselves up to their appetites; and accordingly, their practice was remarkably scandalous. The Gnostics are subdivided into several distinctions. Some of the first were called Eutuchytæ, and were the disciples of Simon Magus. It is said, that they opposed the Gospel to the Law and the Prophets; and affirmed, that Jesus Christ was not the son of him who gave the Law, but of another unknown Deity. They went also by several other names. They had many apocryphal books, in which their principles were contained, as, "The Revelations of Adam;" "The History of Noriah, Noah's Wife;" a great many books pretended to be written by Seth; "The Prophecy of Batsuba;" "The Gospel of Perfection," which was stuffed with scandalous indecencies; "Eve's Gospel;" "Philip's Gospel;" "Mary's Questions and Lying-in;" from which Epiphanius reports several ridiculous

culous and flagitious things; and many other Gospels, which they imputed to the Apostles. The learned Dr. Hammond believes, that this heresy begun in the times of the Apostles; and that St. Paul alludes to them in 1 Tim. vi. 20. and in several other places. They spread through a great part of Christendom, and lasted to almost the end of the fourth century.

GODDARD (JONATHAN), an English physician and chemist, and promoter of the Royal Society, was the son of a rich ship-builder at Deptford, and born at Greenwich about 1617. Being industrious and of good parts, he made a quick progress in grammar-learning; and, at 15 years of age was entered a commoner at Magdalen-hall, Oxford, in 1632. He staid at the university about four years, applying himself to physic; and then left it, without taking a degree, to travel abroad, as was then the custom, for further improvement in his faculty. At his return, not being qualified, according to the statutes, to proceed in physic at Oxford, he went to Cambridge, and took the degree of bachelor in that faculty, as a member of Christ-college; after which, intending to settle in London, without waiting for another degree, he engaged in a formal promise to obey the laws and statutes of the College of Physicians there, Nov. 1640. Having by this means obtained a proper permission, he entered into practice; but however, being sensible of the advantage of being elected into the college, he took the first opportunity of suing for his doctor's degree at Cambridge, which he obtained as a member of Catharine-hall, in 1642: and was chosen fellow of the College of Physicians in 1646. In the mean time, he had the preceding year engaged in another society, for improving and cultivating experimental philosophy. This society usually met at or near his lodgings in Wood-street, for the convenience of making experiments [A]; in which the doctor was very assiduous, as the reformation and improvement of physic was one principal branch of this design. In 1647, he was appointed lecturer in anatomy at the college: and it was from these lectures, that his reputation took its rise. As he, with the rest of the assembly which met at his lodgings, had all along sided with the parliament, he was made head physician in the army, and was taken, in that station, by Cromwell, first to Ireland

[A] See Dr. Wallis's account of it in the preface to Langtoft's "Chronicle" by Hearne.

in 1649, and then to Scotland the following year; and returned thence with his master, who after the battle of Worcester, rode into London in triumph, Sept. 12, 1651. He was appointed warden of Merton-college, Oxon, Dec. 9th following, and was incorporated M. D. of the university, Jan. 14th the same year. Cromwell was the chancellor; and returning to Scotland, in order to incorporate that kingdom into one commonwealth with England, he appointed our warden, together with four others, to act as his delegates in all matters relating to grants or dispensations that required his assent [B]. This instrument bore date, Oct. 16, 1652. His powerful patron dissolving the long parliament, called a new one named the little parliament in 1653; wherein the warden of Merton sat sole representative of the university, and was appointed one of the council of state the same year.

A series of honours and favours bestowed by the usurper, whose interest he constantly promoted, could not fail of bringing him under the displeasure of Charles II. who, presently after his return, removed him from his wardenship, by a letter bearing date July 3, 1660; and claiming the right of nomination, during the vacancy of the see of Canterbury, appointed another warden in a manner the most disgraceful to our author. The new warden was Dr. Edw. Reynolds, then king's chaplain, and soon after bishop of Norwich; who was appointed expressly as successor to Sir Nathaniel Brent, no notice being taken of Dr. Goddard [C]. Thus driven from Oxford, he removed to Gresham-college, where he had been chosen professor of physic on Nov. 7, 1655. Here he continued to frequent those meetings, which gave birth to the Royal Society; and, upon their establishment by the Royal Charter in 1663, was therein nominated one of the first council. This honour they were induced to confer upon him, both in regard to his merit in general as

[B] The others were Dr. Wilkins, warden of Wadham; Dr. Goodwin, president of Magdalen; Dr. Owen, dean of Christ-church; and Cromwell's brother-in-law, Peter French, a canon of the same church. Three of these deputies were a quorum. Wood's Fasti, Vol. II. col. 98.

[C] Our author, it is true, was strongly attached to Cromwell; which, no doubt, brought this mark of the king's resentment upon him; otherwise, it was not deserved by his beha-

viour in the college. For this we have the testimony of Wood, who was bred at Merton, and always mentions Dr. Goddard, as warden, in terms of kindness and respect. He was, indeed, the first patron to that antiquary; who, as such, dedicated his brother's sermons to him, published in 1659, and sent it him to London, bound in blue Turkey with gilt leaves; as we find it carefully set down in the history of his own life, published by Mr. Hearne.

a scholar,

a scholar, and to his particular zeal and abilities in promoting the design of their institution: of which there is full proof in the "Memoirs" of that society by Dr. Birch, where there is scarcely a meeting mentioned, in which his name does not occur for some experiment or observation made by him. At the same time he carried on his business as a physician, being continued a fellow of the college by their new charter in 1663. Upon the conflagration in 1666, which consumed the Old Exchange, our professor with the rest of his brethren removed from Gresham, to make room for the merchants to carry on the public affairs of the city: which, however, did not hinder him from going on with his services both to natural philosophy and physic. In this last, he was not only an able but a conscientious practitioner; for which reason he continued still to prepare his own medicines. He was so fully persuaded that this, no less than prescribing them, was the physician's duty, that in 1668, whatever offence it might give the apothecaries, he was not afraid to publish a treatise, recommending it to general use. He observes, that the greatest part of the apothecaries were far from being possessed of that degree of knowledge, which was necessary to fit them for the due execution of their own employment; notwithstanding which, they were very desirous of invading that of the physician, and of prescribing, as well as compounding medicines. He expatiates very largely upon this, and shews what prejudicial consequences attend it, with regard to the art of physic, the progress of which it retards; with regard to the credit of the physician, which suffers often by other men's faults; and lastly, with regard to the patients themselves, who, while they seek to avoid expence, are brought to a condition, that lays them under a necessity of parting with more money, than might have purchased health at first. The remedy he proposes as only capable of removing all these mischiefs, is, that physicians make their own medicines.

This treatise was received with applause: but as he found the proposal in it, attended with such difficulties and discouragements as were likely to defeat it, he pursued that subject the following year, in "A Discourse setting forth the unhappy Condition of the Practice of Physic in London, 1669," 4to. But this availed nothing, and when an attempt was made by the College of Physicians, in the same view, 30 years afterwards, it met with no better success. In 1671, he returned to his lodgings at Gresham-college, where he continued prosecuting improvements in philosophy,  
till



till his death, which was very sudden. He used to meet a select number of friends at the Crown-tavern in Bloomsbury, where they discoursed on philosophic subjects, and in his return from thence in the evening of March 24, 1674, he was seized with an apoplectic fit in Cheapside, and dropped down dead.

His memory was preserved by certain drops, which were his invention, and bore his name; but which, like all such sort of nostrums, have been long ago obsolete. The reader will find an account of his other inventions below [D]. He had several learned treatises dedicated to him as a patron of learning, all made by persons well acquainted with him, and written without any view of interest; where he is particularly recommended for his extensive learning, his skill in his profession, knowledge of public affairs, and generous disposition, for his candor, affability, and benevolence to all good and learned men [E]. Of this last there is one instance worth preserving; and that is, his taking into his apartment at Gresham, Dr. Worthington, who lodged with him for the convenience of preparing for the press the works of Mr. Joseph Mede, which he finished and published in 1664. But he more particularly claims a place in these memoirs, if what Dr. Seth Ward [F], bishop of Salisbury, attests of him, be true; namely, that he was the first Englishman, who made that noble astronomical instrument the telescope.

Ward's  
Lives of the  
Gresham  
Professors.

Biog. Brit.

[D] Two of these are printed in Sprat's "History of the Royal Society," No. 137, 138; and a great many others in Birch's "History of the Royal Society." p. 193. 290. The first is a proposal for making wine from sugar, to which some improvements have been added since by Dr. Shaw, in his "Chymical Lectures." 2. "Arcana Goddardiana." These are some receipts published at the end of the second edition of the "Pharmacopœia Bateana," Lond. 1691. There are two papers of his published in Philos. Transf. No. 137, 138; and a great many others in Birch's "History of the Royal Society."

[E] For instance, Mr. Edmund Dickinson in "Delphi Phœnicizantes," Oxon. 1655," 8vo. Dr. Wallis's "Mathesis Universalis, Ox. 1656-7," 4to.

[F] In his piece, intitled, "In Hm. Bullialdi Astron. Philol. fundamenta Inquisitio brevis. Oxon. 1653," 4to.

GODEAU (ANTHONY), a French bishop, was descended from a good family at Dreux, and born in 1605. Being inclined to poetry from his youth, he applied himself to it; and cultivated his genius in such sort, that he made his fortune by it. He was but 24 when he became a member of that society which met at the house of Mr. Conrart, to confer upon subjects of polite learning, and to communicate their performances in that way. From this society cardinal Richelieu took the hint, and formed the resolution of establishing

ing the French academy for belles lettres; and our author in a few years obtained the patronage of that powerful ecclesiastic. In 1636, he was advanced to the bishopric of Grasse, which he afterwards relinquished for that of Venice. He assisted in several general assemblies of the clergy, held in the years 1645 and 1655; wherein he vigorously maintained the dignity of the episcopal order, and the system of pure morality [A], against those who opposed both. These necessary absences excepted, he constantly resided upon his diocese, where he was perpetually employed in visitations, preaching, reading, writing, or attending upon the ecclesiastical or temporal affairs of his bishopric, till Easter-day, April 17, 1671; when he was seized with a fit of an apoplexy, of which he died the 21st.

He was a very voluminous author, both in prose and verse [B]; but it may suffice to mention one in each way, as only worth any notice. His "Ecclesiastical History," 3 vols. fol. The first of which appeared in 1653, containing the "History of the first eight Centuries;" but as he did not finish the other two, nothing of them was printed. Hereby, however, he obtained this merit, that he was the first person who gave a "Church History" in the French language. His other performance is a "Translation of the Psalms into French Verse." These were so well approved, that those of the Reformed Religion have not scrupled to use them at home in their families, instead of the version of Marot, which is adapted and consecrated to the public service [C]. However, the Jesuit, Vavassor, wrote a piece on purpose, to prove that our author had no true taste for poetry [D]; and Boileau remarks several defects in his poetical performances.

Pelisson in  
Hist. de l'  
Academie  
Francoise.  
Dupin's  
Bibliothe-  
que des Au-  
teurs Eccle-  
siastiques de  
xvii siecle.  
Niceron's  
Memoirs,  
&c. Tom.  
xviii. p. 11.

[A] One of his best pieces is upon this subject, and was published in 1709, with the title of "Christian Morals for the Instruction of the Clergy of the Diocese of Vence;" it was afterwards translated into English by Basil Kennet.

[B] Moreri gives the titles of no less than fifty; and then concludes thus: "Our author also wrote Christian eclogues, several poems and poetical

pieces, which are more commendable for the sentiments of piety which they inspired, than for the beauty and harmony of the versification."

[C] See a critique upon them, in the preface to an "Essay towards a Paraphrase on the Psalms, &c. by Basil Kennet, 1709," 8vo.

[D] The title of it is, "Godellus utrum Poeta?"

GODOLPHIN (JOHN), an eminent civilian of England, third son of John Godolphin, Esq; was descended from an ancient family of his name in Cornwall, and born, 1617,

at

at Godolphin in the island of Scilly. He was sent to Oxford, and entered a commoner of Gloucester-hall, in 1632; and, having laid a good foundation of logic and philosophy, he applied himself particularly to the study of the civil law. He chose this for his profession; and accordingly took his degrees in that faculty, that of bachelor in 1636, and of doctor in 1642-3. He was then observed to be inclined to Puritanism, which afterwards plainly appeared in two treatises of divinity, published by him in 1650, and 1651 [A]. Going to London afterwards, he sided with the anti-monarchical party; and taking the oath called the Engagement, was by an act passed in Cromwell's Convention, or short Parliament, July 1653, constituted judge of the Admiralty jointly with William Clarke, LL. D. and Charles George Cock, Esq; [B]. July 1659, upon the death of Clarke, he and Cock received a new commission to the same place, to continue in force no longer than December following.

Notwithstanding these compliances with the powers then in being, he was much esteemed for his knowledge in the civil law, which obtained him the post of king's-advocate at the Restoration: after which, he published several books in his own faculty then in good esteem, as "A View of the Admiral's Jurisdiction, 1661," 8vo. wherein is printed a translation by him, of Grasias, or Ferrand's "Extract of the ancient Laws of Oleron [c];" "The Orphan's Legacy, &c. treating of last Wills and Testaments, 1674," 4to. And "Repertorium Canonicum, &c. 1678," 4to. In this last piece he strenuously and learnedly asserts the king's supremacy, as a power vested in the crown, before the Pope invaded the right and authority, or jurisdiction. He died in 1678.

Ath. Oxon.

[A] The titles are, 1. "The Holy Limbec, or an Extraction of the Spirit from the Letter of certain eminent Places in the Holy Scripture." Other copies were printed with this title, "The Holy Limbec, or a Seminary of Spiritual Extractions, &c." 2. "The Holy Arbour, containing the whole Body of Divinity, or, the Sum and Substance of the Christian Religion."

[B] This person, who was a counsellor of the Inner-Temple, Wood says, was a great anti-monarchist, and in some measure contributed to the death of Charles I. He was one of those persons appointed to consult of a Reformation in the law, in 1651: one of

the commissioners of the Prerogative-court, and one of the High-court of Justice, in 1653; and author of a canting whimsical book, intitled, "English Law; or, a summary Survey of the Household of God on Earth, &c. 1651." To which is added, "An Essay of Christian Government, under the Regimen of our Lord and King; the one immortal, invincible, &c. Prince of Peace, Emanuel." This shows him to be a fifth monarchy-man.

[c] This is a small island on the coast of France; but these laws are the first original of all our Admiralty jurisdiction.

GODWIN (THOMAS), an English bishop, was born in 1517, at Ockingham in Berkshire; and, being put to the grammar-school there, quickly made such a progress, as discovered him to be endowed with excellent parts. But his parents being low in circumstances, he must have lost the advantage of improving them by a suitable education, had they not been noticed by Dr. Richard Layton, archdeacon of Bucks; who, taking him into his house, and instructing him in classical learning, sent him to Oxford, where he was entered of Magdalen-college about 1538. Not long after, he lost his worthy patron, Dr. Layton; but his merit, now become conspicuous in the university, had procured him other friends; so that he was enabled to take the degree of B. A. which he did July 12, 1543. The same merit released his friends from any further expence, by obtaining him, the year ensuing, a fellowship of his college; and he proceeded M. A. in 1547. But he did not long enjoy the fruits of his merit in a college life: his patron, the archdeacon, being a zealous reformer, had taken care to breed up Godwin in the same principles. This brought him into the displeasure of some fellows of his college, who, being zealous for the old religion, made him so uneasy, that, the free-school at Brackley in Northamptonshire becoming vacant in 1549, and being in the gift of the college, he resigned his fellowship, and accepted it. In this station, he married, and lived without any new disturbance as long as Edward VI. was at the helm: but, upon the accession of Mary, his religion exposed him to a fresh persecution, and he was obliged to quit his school. In this exigence he applied himself to the study of physic; and being admitted to his bachelor's degree in that faculty, at Oxford, July 1555, he practised in it for a support, till Elizabeth succeeded to the throne.

From the time of his being of Magdalen-college he had fixed upon divinity for his profession; and the times now favouring his original design, he was resolved to enter into the church. In this he was encouraged by Bullingham, bishop of Lincoln, who gave him orders, and made him his chaplain: his lordship also introduced him to the queen, and obtained him the favour of preaching before her majesty; who was so much pleased with the propriety of his manner, and the grave turn of his oratory, that she appointed him one of her Lent-preachers. He had discharged this duty by an annual appointment, with much satisfaction to her majesty, some years; when he was made dean of Christ-church, Oxford,

ford, in 1565, and had also a prebend conferred on him, by his patron, bishop Bullingham. This year also he took his degree of D. D. at Oxford. In 1566, he was promoted to the deanery of Canterbury, being the second dean of that church: and queen Elizabeth making a visit to Oxford the same year, he attended her majesty, and among others kept an exercise in divinity against Dr. Lawrence Humphries, the professor; wherein the famous Dr. Jewel, bishop of Salisbury, was moderator.

He continued 18 years at Canterbury, and was then, in 1584, advanced to the bishopric of Bath and Wells; but soon after fell under his sovereign's displeasure, by entering a second, if not a third time, into matrimony. This, and its consequences, made the rest of his life uneasy: so that, gradually losing his strength and spirits, he sunk at length into a quartan ague, and died in 1590. Sir John Harrington's account of this affair may amuse the reader; which take in his own words.

" Bishop Godwin came to the place, as well qualified  
 " for a bishop as might be; unreprouable, without simony,  
 " given to good hospitality, quiet, kind, affable, a widower,  
 " in the queen's good opinion. There is not less ability  
 " shewn in keeping than acquiring. If he had held on as  
 " clear as he entered, I should have highly extolled him;  
 " but see his misfortune, that first lost him the queen's favour,  
 " and after forced him to another mischief. Being aged and  
 " diseased, and lame of the gout, he married, as some thought,  
 " for opinion of wealth, a widow of London. A chief fa-  
 " vourite of that time, whom I am sorry to have occasion to  
 " name again in this kind, had laboured to get the manor of  
 " Banwell from the bishopric; and, disdainig the repulse,  
 " now hearing this intempestive marriage, took advantage  
 " thereof, and caused it to be told to the queen, knowing  
 " how much she disliked such matches, and instantly pressed  
 " the bishop with letters and mandates for the manor of Ban-  
 " well for 100 years. The good bishop, not expecting such  
 " a sudden tempest, was greatly perplexed; yet a while he  
 " held out, and endured many sharp messages from the  
 " queen, of which myself carried him one, delivered me  
 " by my lord of Leicester, who seemed to favour the bishop,  
 " and dislike the knight for molesting him: but they were  
 " soon agreed, like Pilate and Herod, to condemn Christ.  
 " Never was harmless man so traduced to his sovereign: it  
 " was said, he had married a girl of 20 years old with a  
 " great portion; that he had conveyed half the bishopric to  
 " her;

“ her ; that, because he had the gout, he could not stand to  
 “ his marriage ; with such scoffs, to make him ridiculous to  
 “ the vulgar, and render him odious to the queen. The  
 “ good earl of Bedford happening to be present when these  
 “ tales were told, and knowing the Londoner's widow the  
 “ bishop had married, said merrily to the queen, after his  
 “ dry manner : ‘ Madam, I know not how much the wo-  
 “ man is above 20, but I know a son of hers is but little  
 “ under 40 : ’ “ but this rather marred, than mended the  
 “ matter. One said, ‘ majus peccatum habet,’ he hath  
 “ therefore the greater sin. Another told of three sorts of  
 “ marriage : 1st, Of God's making, as of Adam and Eve,  
 “ two young folks, were coupled ; 2d, Of man's making,  
 “ when one was old and the other young, as Joseph's mar-  
 “ riage ; 3d, Of the devil's making, when two old folks  
 “ marry, not for comfort, but for covetousness, and such  
 “ they said was this. The conclusion of the premises was  
 “ this, that, to pacify his persecutors, and to save Banwell,  
 “ he was fain to part with Wilscombe for 99 years (I would  
 “ it had been 100) and so purchased his peace.

“ Thus the bishopric as well as the bishop was punished :  
 “ who wished in his heart he had never taken this prefer-  
 “ ment, to foil himself in his decrepit age with that stain,  
 “ that all his life he had abhorred ; and to be made an in-  
 “ strument of another man's sacrilege, and used like a leaden  
 “ conduit-pipe to convey waters to others, and drink no-  
 “ thing but the dregs and dross and rust himself. Where-  
 “ fore right honestly and modestly, and no less learnedly,  
 “ writes his own son of him, in his catalogue of bishops of  
 “ Bath and Wells : ‘ O illum felicem ! si felix manere  
 “ maluisset, quam regiminis ecclesiastici labores tum susci-  
 “ pere, cum laboribus impar, fractus senio, &c.’ O hap-  
 “ py he, if he would rather have remained happy where he  
 “ then was, than undergo the labours of ecclesiastical go-  
 “ vernment, when broken with age, unequal to labours, &c.  
 “ —How strangely he was entrapped in the unfit marriage ;  
 “ I know not, if it may be called a marriage, ‘ non Hy-  
 “ menæus adest illi, non gratia lecto.’ Himself protested  
 “ to me, with tears in his eyes, he took her for a guide to  
 “ his house ; and for the rest (they were his own words) he  
 “ lived with her, as Joseph did with Our Lady. Setting this  
 “ one disgrace of his aside, he was a man very well esteemed  
 “ in the country, and beloved by all men for his great hos-  
 “ pitality ; of the better sort for his kind entertainments and  
 “ pleasant discourse at his table. His reading had been much ;  
 “ his

“ his judgement and doctrine sound ; his government mild,  
 “ and not violent ; his mind charitable, and therefore I would  
 “ not but when he lost this life he won heaven ; according to  
 “ his word, ‘ Win God, win all.’ This I truly say of him,  
 “ which his son was not so fit to say, for fear, perhaps, of the  
 “ foolish saying, yet wise enough if it be well understood,  
 “ *Nemo laudat patrem nisi improbus filius,*’ i. e. None so  
 “ loud about a father’s worth as a worthless son.”

GODWIN (FRANCIS), son of the preceding, was born at Havington in Northamptonshire, 1561 ; and, after a good foundation of grammar-learning, was sent to Christ-church-college, Oxford, where he was elected a student in 1578 [A]. He proceeded B. A. in 1580, and M. A. in 1583 [B] ; about which time he wrote an entertaining piece upon a philosophical subject, where imagination, judgement, and knowledge, keep an equal pace ; but this, contradicting certain received notions of his times, he never published. It came out about five years after his death, under the title of, “ The Man in the Moon ; or, a Discourse of a Voyage” thither. By Domingo Gonfales, 1638,” 8vo [C]. He suppressed also another of his inventions at that time, which was the secret of carrying on a correspondence by signals, and in a much quicker way than by letters. He had probably not been long M. A. when he entered into orders ; and became in a short time rector of Samford Orcais, in Somersetshire, a prebendary in the church of Wilts, canon residentiary there, and vicar of Weston in Zoyland, in the same county ; he was also collated to the subdeanery of Exeter, in 1587. In the mean time, turning his studies to the subject of the antiquities of his own country, he became acquainted with Camden ; and accompanied him in his travels to Wales in 1590, in the search of such curiosities. He took great delight in these enquiries, in which he spent his leisure hours for several years ; but at length, leaving the pursuit in a general way to Camden, he confined himself to such antiquities as seemed to concern ecclesiastical causes or persons. After some time, however, finding with regard to matters ecclesiastical, that he could add little or nothing to Fox’s work on that subject, he restrained his enquiries to ecclesiastical per-

[A] His father was dean at this time.

[C] It is mentioned by Bp. Wilkins, in his discourse upon the same subject.

[B] Wood’s Fasti, Vol. I.

sons [D]; and here he spared no pains, so that he had enough to make a considerable volume in 1594.

He became B.D. in 1593, and D.D. in 1595; which year, resigning the vicarage of Weston, he was appointed rector of Bishop's Liddiard, in the same county. He still continued assiduous in pursuing the history of ecclesiastical persons; and, having made an handsome addition to his former collections, published the whole in 1601, 4to, under the following title: "A Catalogue of the Bishops of England, since the first planting of the Christian Religion in this Island; together with a brief History of their Lives and memorable Actions, so near as can be gathered of Antiquity [E]." It appears, by the dedication to lord Buckhurst, that our author was at this time chaplain to this nobleman, who, being in high place and credit under queen Elizabeth, immediately procured him the bishopric of Llandaff. This was said to be a royal reward for his Catalogue, and this success of it encouraged him to proceed. The design was so much approved, that afterwards he found a patron of it in James I. inasmuch, that Sir John Harrington, a favourite of prince Henry, wrote a treatise, by way of supplement to it, for that prince's use [F]. Our author therefore devoted all the time he could spare from the duties of his function, towards compleating and perfecting this Catalogue; and published another edition in 1615, with great additions and alterations [G]. But, this being very erroneously printed, by reason of his distance from the press, he resolved to turn that misfortune into an advantage; and accordingly sent it abroad the year after, in a new elegant Latin dress; partly for the use of foreigners, but more perhaps to please the king [H], to whom it was dedicated, and who in return gave him the bishopric of Hereford, to which he was translated in 1617. In the mean time, various reports

[D] Preface to the first edition of his "Catalogue of English Bishops."

[E] This, containing only a catalogue of the bishops of Bath and Wells, was published by Hearne, at the end of Johannes de Wethamstede's chronicle from a MS. in the library of Trinity-college, Cambridge, of our author's own hand-writing, &c.

[F] It was drawn purely for the private use of the prince, without any intention to publish it; which was done afterwards, with the title of, "A brief View of the State of the Church of

"England." It is carried on only to the year 1608 (when it was written) from the close of our author's works.

[G] To the former title there was now added; "whereunto is prefixed, A Discourse concerning the first Conversion of our Britain unto Christian Religion."

[H] It is well known how unprincipally fond James was of being esteemed a Latin scholar. The title is, "De Præsulibus Angliæ Commentarius, &c. 1616," 4to.

having



having been spread to his disadvantage, about his secret of corresponding already mentioned, and the thing coming at length to the ears of king James, he was careful to communicate the secret to his majesty; and, to convince him that it was a fact and not a fiction, he published his treatise under the title of "*Nuncius Inanimatus Utopiæ, 1629,*" 8vo [1]. In 1630, came out the third edition of his "*Annals of the Reigns of Henry VIII. Edward VI. and Queen Mary,*" in Latin, 4to [K]; as did also a translation of them into English, by his son Morgan Godwin: also, the same year, his small treatise, intituled, "*A Computation of the Value of the Roman Sesterce and Attic Talent.*" After this he fell into a low and languishing disorder, and died in April 1633.

His character is differently represented by different authors. Wood tells us, that "He was a good man, and a grave di- Ath. Oxon: vine, a skilful mathematician, an excellent philosopher, a pure Latinist, and an incomparable historian, being no less critical in histories than the learned Selden. A person also he was, so celebrated by many in his time, whether at home or beyond sea, that his memory cannot otherwise but be precious in succeeding ages, for his indefatigable pains and travel in collecting the succession of all the bishops of England and Wales, since the first planting of the Gospel among the Christians; not premitting such of the British church, or any that have been remembered by the care or diligence of preceding writers, or had been kept in memory in any old monument or record. But as he has, in those infinite labours, endeavoured, out of a puritanical pique, to bring a scandal on the ancient Roman Catholic Bishops, and to advance the credit of those

[1] It was printed again in 1657, as was also the same year a translation of it, with the title of, "*The Mysterious Messenger,*" by Dr. Thomas Smith; who, in a letter to Hearne, declares himself satisfied, that the original was designed only by the way of wit and fancy, as an amusement. Notwithstanding which, our author expressly declares, "That he thought the use of this art to be very great, as well in times of peace as war, upon which account he thought it his duty to take some pains in the delivery thereof; which," continues he, "I will not do so willingly, lest that when it shall be made known to

"many, we cannot use or practice these things in their due times." Agreeably to this, he deals only in generals, without producing any particular examples: but the subject having been pursued since by Dr. Wilkins, several methods of performing it are related by him in his "*Secret and Swift Messenger.*"

[K] They were first published in 1616, and again in 1628, 4to. The reign of Mary is inserted in Kennet's "*History of England,*" Vol. I. They are commended for the style by Degory Wheare, in "*Relationes Hyemales;*" and in Nicolson's "*Historical Library.*"

“ who were married since the Reformation (he being one of  
 “ that number) for the credit of the Protestant cause ; so  
 “ comes one afterwards, by name William Prynne, a crop-  
 “ eared and stigmatized Presbyterian, the most inveterate  
 “ enemy to bishops that ever appeared in our horizon, who  
 “ thence, from his labours, takes all advantages, whether  
 “ truth or not truth, to raise arguments against, and bring  
 “ a scandal on, the prelatical function. Take heed there-  
 “ fore of being partial, lest others light candles from your  
 “ torch, and thereby in the end you lend a helping-hand for  
 “ the cutting of your own throat.” On the other hand, Dr.  
 Willis, having taken notice of his various preferments be-  
 sides the bishopric of Hereford, is very severe upon him, in  
 the following words : “ As to the character of this bishop,  
 “ notwithstanding the freedom he takes with other bishops  
 “ reputations, he was certainly a very great simoniac ;  
 “ omitted no opportunity in disposing of his preferments, in  
 “ order to provide for his children. Bishop Gibson, in his  
 “ Codex Ecclesiasticus, has some account of his selling the  
 “ chancellorship of Llandaff’s being made a law precedent.  
 “ In short, nothing, it is reported, fell in his gift, but what  
 “ he sold or disposed of in regard to some son or daughter.  
 “ But this practice, I presume, had been so notorious in  
 “ Elizabeth’s reign, that it occasioned her aversion to bi-  
 “ shops marriage ; and their endeavours to raise families out  
 “ of the church revenues, no doubt encouraged her taking  
 “ into her hands bishops estates in her reign ; and afterwards  
 “ gave occasion to that excellent statute of king James,  
 “ against alienating or leasing of church lands, except on  
 “ certain limitations [L].”

However, in justice to our bishop, we must not omit Sir  
 John Harrington’s character of him. “ Of this bishop,”  
 says he, “ I may speak plainly, or rather spare all speech ;  
 “ considering that every leaf of his worthy work is a suffi-  
 “ cient testimony of his virtuous mind, indefatigable indus-  
 “ try, and infinite reading. For, even as we see commonly,  
 “ those gentlemen that are well descended and better bred,  
 “ are most careful to preserve the true memory of the pedi-  
 “ gree of their ancestors, which the base and ignorant, be-  
 “ cause they could not conserve, will seem to condemn ; so  
 “ this worthy bishop, in collecting so diligently, and relating  
 “ so faithfully, the succession and lives of so many of our  
 “ Christian bishops in former ages, doth prove himself more.

[L.] Willis’s Survey, Vol. II. p. 552.

“ by

“ by spiritual than carnal birth to be come of those ancestors;  
“ of whom it was long before prophesied by the princely  
“ prophet, instead of thy Father’s, &c. [M].” He married,  
when a young man, the daughter of Wollton, bishop of  
Exeter; by whom he had many children.

[M] Brief View, &c. p. 168.

GODWIN (Dr. THOMAS), a learned English writer, and an excellent schoolmaster, was born in Somersetshire 1587; and, after a suitable education in grammar-learning, was sent to Oxford. He was entered of Magdalen-hall in 1602; and took the two degrees in arts 1606 and 1609. This last year, he removed to Abingdon in Berkshire, having obtained the place of chief master of the free-school there; and in this employ distinguished himself by his industry and abilities so much, that he brought the school into a very flourishing condition; and bred up many youths who proved ornaments to their country, both in church and state. To attain this commendable end, he wrote his “*Romanæ Historiæ Anthologia* [A],” an English Exposition of the Roman Antiquities, &c. and printed it at Oxford, in 1613, 4to. However, his inclinations leading him to divinity [B], he entered into orders, and became chaplain to Montague bishop of Bath and Wells. He proceeded B.D. in 1616, which year he published at Oxford, “*Synopsis Antiquitatum Hebraicarum*, &c.” a Collection of Hebrew Antiquities, in three books, 4to. This he dedicated to his patron; and obtaining some time after from him the rectory of Brightwell in Berkshire, he resigned his school, the fatigue of which had been long a subject of his complaint [C]. Amidst

[A] The second edition was published in 1623, with considerable additions. He also printed a “*Florilegium Phrasicon*, or a Survey of the Latin Tongue.”

[B] In the preface to his “*Anthologia*, &c.”

[C] Ibid. but the degree of his aversion can only be seen in his own way of expressing it, which indeed is somewhat curious: “*Miraris forsitan & redarguis, quod nondum destiterim ab his elementaribus; quasi vita mihi vitalis foret, in hisce minutis integram meam ætatem eludere, & votum unicuique in his prævis studiis senium contrahere. Qui sic sentis, nec me*

*fatis noris nec ludi literarii (pone le-  
nocinium minimis moletrinx dices)  
iniquas leges aut miseras quotidiana-  
nas & omnigenas. Sentio me in pis-  
trinum damnatum, & cogita tu hanc  
anthologiam è pistrino prodeuntem.  
Si minus placeat, illud dabis puero-  
rum circumstrepentium susurris, in-  
ter quos nata est; si placeat, illud  
debes puerorum crebris interroga-  
tiunculis, quorum Enodationes me-  
vel invitum Indies reducant ad hæc  
studia, quæ alias quamdudum jussis-  
sem suas sibi res habere: sic me  
amet Theologia, sacratior mihi pa-  
gina in votis, cum hæc in manibus,  
ludo regente,”*

his

his parochial duties, he prosecuted the subject of the Jewish antiquities; and, in 1625, printed in 4to, "Moses and Aaron, &c." He took his degree of D.D. in 1636, but did not enjoy that honour many years; dying upon his parsonage in 1642-3, and leaving a wife, whom he had married while he taught school at Abingdon.

Besides the pieces already mentioned, he published "Three Arguments to prove Election upon Foresight by Faith;" which coming into the hands of Dr. William Twisse, of Newbury in Berkshire, occasioned a controversy between them; wherein our author is said not to have appeared to advantage.

GOEZ (DAMIAN DE), a Portuguese writer, was born at Alanquar near Lisbon of a noble family, we know not what year; and brought up at the court of king Emanuel, whose valet de chambre he was. Having a strong passion for travelling, he contrived to get a public commission; and travelled through almost all the countries of Europe, contracting as he went an acquaintance with all the learned. Thus, at Dantzic, he was familiar with the brothers, John and Olaus Magnus; and he spent five months at Friburg with Erasmus. He afterwards went to Italy, and was at Padua in 1534. He continued four years in this city, studying under Lazarus Bonamicus; not, however, without making frequent excursions into different parts of Italy. Here he got into the good graces of Peter, afterwards cardinal, Bembus, of Christopher Madrucius, cardinal of Trent, and of James Sadolet. On his return to Louvain in 1538, he had recourse to Conrad Glocenius and Peter Nannius, whose instructions were of great use to him. Here he applied himself to music and poetry; in the former of which he made so happy a progress, that he was qualified to compose for the churches. He married at Louvain, and his design was to settle in this city; in order to enjoy a little repose after 14 years travelling. He did continue here some time, and composed some works; but a war breaking out between Charles V. and Henry II. of France, Louvain was besieged in 1542. Goetz has written the history of this siege, in which he bore a considerable part; for he put himself at the head of the soldiers, and contributed much to the defence of the town. When he was old, John III. of Portugal, recalled him into his country, in order to write the history of it; but the favours this monarch loaded him with, created him so much envy, that his tranquillity was at an end,

and, and he came to be accused; and, though he cleared himself from all imputations, was confined to the town of Lisbon. Here he was one day found dead in his own house; and in such a manner, as to make it doubted whether he was strangled by his enemies, or died of an apoplexy. He wrote, "Fides, Religio, Moresque Æthiopium."—"De Imperio & Rebus Lusitanorum,"—"Hispania."—"Urbis Olissiponensis Descriptio."—"Chronica do Rey Dom Emanuel."—"Historia do Principe Dom Joam;" and other works, which have been often printed, and are much esteemed. Nicholas Antonio says, that, though he is an exact Bibl. Hispan. writer, yet he has not written the Portuguese language in its purity; which, however, is not to be wondered at, considering how much time he spent out of his own country.

GOFF (THOMAS), an English writer, was born in Essex in 1592, and received his first learning at Westminster-school. From thence he removed to Christ-church-college in Oxford, and took the degree of B.D. before he left that university. In 1623, he was preferred to the living of East-Clandon in Surrey; where, according to Langbaine, he Lives of the Poets met with a Xantippe of a wife, whose intolerable tongue and temper shortened his days so, that he died in 1627. He wrote several pieces on different subjects, among which are five tragedies; none of which were published till some years after his death. Philips and Winstanley have ascribed a comedy to this author, called, "Cupid's Whirligig;" but with no appearance of probability; since the gravity of his temper was such, that he does not seem to have been capable of a performance so ludicrous. In the latter part of his life he forsook the stage for the pulpit, and instead of plays wrote sermons; some of which appeared the year he died. To these works may be added, his "Latin Oration at the Funeral of Sir Henry Savile," spoken and printed at Oxford in 1622; another in Christ-church cathedral, at the funeral of Dr. Godwin, canon of that church, printed in London 1627.

GOQUET (ANTONY-YVES), a French writer, and author of a celebrated work, intituled, "L'Origine des Loix, des Arts, des Sciences, & de leur Progres chez les anciens Peuples, 1758," 3 vols. 4to. His father was an advocate, and he was born at Paris in 1716. He was very unpromising as to abilities, and reckoned even a dull fellow, in his early years; but, his understanding developing itself,

itself, he applied to letters, and at length produced the above work. The reputation he gained by it was great, but he enjoyed it a very small time; dying the same year of the small-pox, which disorder, it seems, he always miserably dreaded. It is remarkable, that Conrad Fugere, to whom he left his library and his MSS. was so deeply affected with the death of his friend, as to die himself three days after him.

**GOLDAST** (**MELCHIOR HAIMINSFIELD**), a famous civilian and historian, was born at Bischoffsel in Swisserland in 1576, and was a Protestant of the confession of Geneva. **Bayle's Dict.** He studied the civil law at Altorf under Conrade Rittershufius, with whom he boarded; and returned in 1608 to Bischoffsel, without paying Rittershufius, which occasioned several letters to be written on both sides. Goldast pretended to be a gentleman, and possibly might be so; yet he was not able, some say, nor willing, to pay his debts. In truth, he was always poor; and had no other subsistence but what he acquired by the publication of books. His way was, when he published any work, to send copies of it to the magistrates and great people, from whom he usually received something more than the real value; and his condition was such, that his friends imagined they did him vast service, in helping him to carry on this miserable traffic. In 1599, he lived at St. Gal, in the house of a gentleman, who declared himself his patron, and whose name was Schobinger. The same year he went to Geneva, and lived there at the house of professor Lectius, with the sons of Vassan, whose preceptor he was. In 1602, he went to Lausanne, because he could live cheaper there than at Geneva. His patron Schobinger advised him to it; but with this restriction, says he, "that you refrain hereafter from your frequent removals, which are not for your advantage or credit, and have made you suspected of an odd turn of temper among some persons, who lately complained of it to me at Zurich." This passage is taken from the fifth letter of a collection printed at Francfort in 1683, with this title, "*Virorum clarissimorum & doctorum ad Melchiorum Goldastum Epistolæ*," 4to; and it is from this collection, that these memoirs of him are originally extracted.

Notwithstanding Schobinger's caution, he returned soon after to Geneva; and upon the recommendation of Lectius, was appointed secretary to the duke of Bouillon. This place he did not keep long; for he was at Francfort in 1603, and

had a settlement at Försteg in 1604. In 1605, he lived at Bischoffsels; where he complained of not being safe on the score of his religion, which rendered him odious even to his relations. He was at Francfort in 1606, where he married and continued till 1610, in very bad circumstances. We do not know what became of him afterwards; only that he lost his wife in 1630, and died himself in 1635. He was a man of capricious temper, and his want of integrity has been complained of; not that we are to believe all that Scioppius has said against him, as well because Scioppius was very abusive, as because he supposed Goldast to be the man who had furnished Scaliger with materials for compiling the satire, intitled, "Munsterus Hypobolimæus." The greatest part of the writings published by Goldast are not his own productions, but only reduced by him into a body, or published from MSS. in libraries; and by this it appears, that he was one of the most indefatigable men in the world. Conringius has given him a great character in the following passages: In Præfat. ad Tacitum de moribus Germanorum. "He is a person," says he, "who has deserved so well of his country, by publishing the ancient monuments of Germany, that undoubtedly the Athenians would have maintained him in the Prytaneum, if he had lived in those times." And elsewhere, "When this more valuable and certain kind of learning," meaning the public law of the German empire, "was promoted in Germany at the beginning of this century by Melchior Goldast, who neither had, nor perhaps ever will have, an equal in illustrating the affairs of Germany, and by whose guidance a more exact knowledge of the empire began by degrees to prevail among us, &c." In Dedicat. Exercitat. de Rep. Germani Imperii.

We omit to transcribe the titles of his works, they being very numerous, very long, and not very interesting to an Englishman; but the curious reader may find them at full length in Nicéron's "Memoires, &c." and long enough to give him an idea of them in Bayle's "Dictionary." Tom. XXIX.

GOLDSMITH (OLIVER), a poet, and one of those geni, whose wit, instead of diminishing, served rather to increase his misfortunes. He was born at Roscommon in Ireland, in 1729; and, being a third son of four, was intended by his father for the church. With this view he was trained in the classics, and sent to Trinity-college, Dublin, in June 1744; where he obtained the degree of B. A. in 1749, but afterwards turned his thoughts to physic, and went to Edinburgh in 1751. Here his beneficent disposition,

Life of Goldsmith, prefixed to his Poems and Plays, printed at Dublin in 1777, 8vo.

sition, as we are told, soon involved him in difficulties ; and he was obliged precipitately to leave Scotland, in consequence of having engaged himself to pay a considerable sum of money for a fellow-student.

In 1754, he arrived at Sunderland near Newcastle, where he was arrested at the suit of a taylor in Edinburgh, to whom he had given security for his friend ; but, by the favour of some gentlemen in the college, who probably admired his wit, as much as they pitied his want of wisdom, he was soon delivered from the bailiff's clutches, and passed over in a Dutch ship to Rotterdam. He proceeded to Brussels, then visited a great part of Flanders ; and, after spending some time at Strasburg and Louvain, where he obtained the degree of M. B. he accompanied an English Gentleman to Geneva.

It is an undoubted fact, says his biographer, that this ingenious unfortunate made the greatest part of his tour on foot, having left England with very little money ; but being of a philosophic turn, and possessed with an almost enthusiastic passion for seeing the manners of different countries and people, he was not discouraged by any apparent difficulties. He had some knowledge of the French language, and of music ; he played tolerably well on the German flute, which, from an amusement, became at times a means of subsistence. His learning and other attainments procured him an hospitable reception at most of the religious houses ; and his music made him welcome to the peasants of Flanders and Germany : " whenever I approached a peasant's house towards nightfall," he used to say, " I played one of my most merry tunes ; and that generally procured me not only a lodging, but subsistence for the next day." The higher ranks, it seems, had not any taste for his music ; " they always thought my performance odious, and never made me any return for my endeavours to please them."

Life, p. 3.

On his arrival at Geneva, he became a travelling-tutor to a young man, who was articled to an attorney ; but, on unexpectedly receiving a fortune, was determined to see the world. This wary youth, in the contract with his preceptor, made a proviso, that he should be permitted to govern himself ; and he was a manager of his money to a parsimonious extreme. During Goldsmith's continuance in Switzerland, he assiduously cultivated his poetical talent ; and thence sent the first sketch of his epistle, called " The Traveller," to his brother, a clergyman in Ireland ; who, giving up fame and fortune, had retired early to happiness and



and obscurity (not that these always go together) on an income of 40*l.* a year. From Geneva the preceptor and pupil visited the south of France, where disagreeing (for Goldsmith had probably too many humours of his own, to attend to those of other people) they separated from each other; and our poet was left once more upon the world at large. He traversed, however, through many difficulties, the greatest part of France; and, bending his course at length to England, arrived at Dover in 1758.

His finances were so low on his return to England, that he with difficulty got to London; where, though a bachelor of physic, he applied to several apothecaries to be received into their shops as a journeyman. His broad Irish accent, and the uncouthness of his appearance, occasioned him to be treated by these gentry with contempt and insult; but at length, a chemist near Fish-street, struck with the simplicity of his manner, joined to his forlorn condition, took him into his laboratory; where he continued, till he discovered that his old friend Dr. Sleight was in London. This was one of those gentlemen, who formerly saved him from limbo, and now took him under his care, till some establishment could be procured for him. Shortly he became an assistant in instructing the youths at the academy at Peckham; then a writer in "The Monthly Review;" and afterwards he was employed in "The Public Ledger," in which his "Citizen of the World" originally appeared, under the title of "Chinese Letters."

Fortune seemed now to take some notice of a man she had long neglected. The simplicity of his character, the integrity of his heart, and the merit of his productions, made his company acceptable to the better sort; and he emerged from apartments he had near the Old Bailey, to the politer air of the Temple; where he took handsome chambers, and lived in a genteel style. His "Traveller," his "Vicar of Wakefield," his "Letters on the History of England," his "Good-natured Man, a Comedy," raised him up, and insured success to any thing that should follow; as, "The Deserted Village," "She Stoops to Conquer, &c."—Notwithstanding the success of his pieces, by which he cleared vast sums, his circumstances were by no means prosperous; and this his biographer imputes to two causes: partly to the liberality of his disposition, which made him give away his money without wit and wisdom, and partly to an unfortunate habit of gaming, the arts of which (as may well be believed) he very little understood.

With

With all his accomplishments and powers, he does not appear to have been either wise or happy. Of his want of wisdom enough has appeared; and his temperament does not seem to have been fitted for happiness. Though simple, honest, humane, and generous, he was irritable, passionate, peevish, and sullen; and spleen has run so high with him, that he is said to have "often left a party of convivial friends abruptly in the evening, in order to go home, and brood over his misfortunes." Can wretchedness more extreme be conceived? The latter part of his life was embittered by a violent strangury, which, united with other vexations, brought on a kind of habitual despondency. In this unhappy state he was attacked by a nervous fever, which being improperly treated, and by himself too, put an end to his mortality April 1774, in the 45th year of his age.

Life, p. 9.

Goldsmith, like Smollet, Guthrie, and others who subsisted by their pens, is supposed sometimes to have sold his name to works, in which he had little or no concern.

GOLIUS (JAMES), a professor of Arabic at Leyden, was sprung of a considerable family in that city; and was born at the Hague in 1696. He was sent to the university at Leyden, where he suffered no part of learning to escape his application; and having made himself master of all the learned languages, he then proceeded to physic and divinity; neither was he still satisfied without the mathematics. His education being now finished, he took a journey to France with the dukes de la Tremouille; when being invited to teach the Greek language at Rochelle, he accepted that employ, and would have held it longer, had not that city been reduced again to the dominion of the French king the year following. Upon this change, Golius resolved to return to Holland. He had early taken a liking to Erpenius, the Arabic professor at Leyden; by the help of whose lectures, together with his usual diligence, he had made a great progress in the Arabic tongue, and contracted an intimate friendship with his master. In this disposition, having obtained an opportunity of attending the Dutch ambassador, in 1622, to the court of Morocco, he consulted with Erpenius, and took proper instructions from him, for the improvement of both in that language; for the professor was deficient so far, that, having never lived in the country where it flourishes and is spoken, he met with many words, proverbs, and terms, whose meaning he rather guessed at, than really knew. He, therefore, directed his pupil to observe carefully every production

production, either of nature, art, or custom there, which were unknown in Europe; and to describe them, setting down the proper name of each, and the derivation of it, if known. He also gave him a letter directed to that prince, together with a present of a grand Atlas and a New Testament, in Arabic. These procured him a most gracious reception from Muley Zidan, then king of Morocco, who declared a particular satisfaction in them, and afterwards read them frequently.

In the mean time, Golius made so good use of Erpenius's advice, that he attained a perfect skill in the Arabic tongue; while the same curiosity, that led him into the knowledge of the customs and learning of the country, made him very agreeable to the doctors and courtiers. By this means, he became particularly serviceable to the ambassador, who, growing uneasy because his affairs were not dispatched, was advised to present to his majesty a petition, written by Golius in the Arabic character and language, and in the Christian style; a thing very extraordinary in that country. The king was astonished at the beauty of this petition, with respect both to the writing and the style; and sending for the Talips, or secretaries, shewed them the petition, which they admired. Whereupon, he immediately sent for the ambassador to know who drew it up; and, being informed it was done by Golius, desired to see him. At the audience, the king speaking to him in Arabic, Golius answered in Spanish, that he understood his majesty very well, but could not answer him in Arabic, by reason of its guttural pronunciation, to which his throat was not sufficiently inured. This excuse was accepted by the king, who granted the ambassador's request, and dispatched him immediately [A]. Golius arrived in Holland, with several books unknown in Europe; and among others, "The Annals of the Ancient Kingdom of Fez and Morocco," which he resolved to translate. He communicated every thing to Erpenius, who well knew the value of them, but did not live long to enjoy the treasure; that professor dying in Nov. 1624, after recommending this his best-beloved scholar, to the curators of the university for his successor. The request was complied with, and Golius saw himself immediately seated in the Arabic chair, which he filled with so much sufficiency, that the great Erpenius was not missed.

[A] *Colomies, Melanges Historiques. Aurant. 1675, p. 75, &c.*

A mind less inflamed with the desire of knowledge would have set down satisfied here; but Golius still thirsted after farther perfection: and, being persuaded that this could only be had from the fountain-head, he applied therefore to his superiors, for leave to take a journey to the Levant; and obtained letters-patent from the prince of Orange, dated Nov. 30, 1625. He set out immediately for Aleppo, where he continued 15 months; after which, making excursions into Arabia towards Mesopotamia, he went by land to Constantinople, in company with Cornelius Hago, ambassador from Holland to the Porte. Here the governor of the coast of Propontis gave him the use of his pleasant gardens and curious library: in which retirement, he applied himself wholly to the reading of the Arabic historians and geographers, whose writings were till then either unknown to, or had not been perused by, him. Upon his return to the city, discovering occasionally, in conversation with great men there, a prodigious memory of what he had read, he excited such admiration, that a principal officer of the empire treated with him, upon going with the Grand Signior's commission, and viewing the whole empire, in order to describe the situation of places with more exactness, than was done in the then present maps. He excused himself on pretence of the oath which he had taken to the States, but in reality on account of the danger of such an undertaking. Here also he found his skill in physic of infinite service, in procuring him the favour and respect of the grandees; from whom, as he would take no fees, he received many valuable and rich presents. Nor was this all, several more costly favours were conferred upon him, in the view of soliciting his stay. He lived four years among them, in the enjoyment of these munificent caresses; and, having in a great measure satisfied his thirst of Eastern learning, and made himself absolute master of the Turkish, Persian and Arabic tongues, he returned in 1629, laden with curious MSS. which have been ever since the glory of the university-library at Leyden.

He did not intend, however, they should so continue, locked up from the world. On the contrary, as soon as he was settled at home, he began to think of making the best use of them, by communicating them to the public; and to facilitate the reading of them, he printed an "Arabic Lexicon," and a new edition of "Erpenius's Grammar, enlarged with Notes and Editions;" to which also, he subjoined several pieces of poetry, extracted from the Arabian writers, particularly, Tograi and Ababella. But his views

were

were not limited within the bounds of Europe : he had been an eye-witness of the wretched state of Christianity in the Mahometan countries, and saw it with the compassion of a Fellow-christian. He resolved, therefore, to make his skill in their language serviceable to them, and herein his zeal was very remarkable. Nobody ever solicited so strongly for great offices of state, and in the prosecution of their views, as he did to procure an edition of the "New Testament" in their original language ; with a translation into the vulgar Greek by an Archimandrite, which he prevailed with the States to present to the Greek church, groaning under the Mahometan tyranny : and as some of these Christians use the Arabic tongue in divine service, he took care to have dispersed among them an Arabic translation of the Confession of the reformed Protestants, together with the Catechism and Liturgy [B].

However, intent as he was upon the services of religion and learning abroad, he did not neglect his duty at home, which was now become double to what it had been before his last journey to the East ; for the curators, during his absence, had honoured him with an additional employ of a very different nature from the former, viz. the professorship of mathematics, to which he was chosen in 1626. He discharged the functions of both, with the highest applause for 40 years. He was also appointed interpreter in ordinary to the States, for the Arabic, Turkish, Persian, and other Eastern languages ; for which he had an annual pension, and a present of a chain of gold with a very beautiful medal, which he wore as a badge of his office. He went through the fatigue of all these posts with the less difficulty, as he always enjoyed a good state of health, which, however, he was careful to preserve by temperance in diet, and abstinence from enfeebling pleasures. By this means, his constitution was so firm, that, at the age of 70, he travelled on foot all the way from the Meuse to the Wahal, a journey of 14 hours. This was in 1666, and he died Sept. 28, 1667 ;

[a] For this purpose he employed an Armenian, who understood the vulgar Arabic, as well as the phrases consecrated to religion ; and could accommodate Golius's style to the capacity of every body ; otherwise his expression might probably have been too sublime and abstruse. Golius kept this Armenian two years and a half at his house ; and promised him the same pension that

the States had granted to the Archimandrite, who translated the New Testament into vulgar Greek. Yet he did not know whether the States would be at that expence. He did not propose the matter to them, till the work was finished ; however, they agreed to his proposal, and likewise made a handsome present to himself.

having passed through all academic honours, and made himself as much respected for his virtue and piety, as for his learning.

Though he may well be called an universal scholar, yet his chief excellence lay in philology and the languages; for which he had so great a natural talent, that, though he did not begin seriously to study the Persian language till he was 54, he made himself so perfectly a master of it, as to write a large dictionary in it, which was printed at London. He could have done as much for the Turkish language: and he made such a progress in the Chinese, that he was able to read and understand their books; though he began late to learn this language, of which to know the characters only is no slight matter, since they amount to the number of 8000. Besides the books which he finished and printed, he left several MSS. of others, which would have been no ways inferior to them, had he lived to complete them. He had begun a Geographical and Historical Dictionary for the Eastern countries; wherein the names of men and places, throughout the East, were explained. He had long given expectations of a new edition of the "Koran," with a translation and confutation of it.

Amidst all this profound literature, his religion was plain, easy, and practical. He lamented and abhorred the factions and disputes, especially about indifferent matters, which disgraced Christianity: he could not endure to have divinity looked on as a science: he thought the truth exposed to danger, even by men of knowledge and learning; who thus introduced philosophy into divinity, merely for the sake of disputing.

He married a lady of a very good family, and well allied, with whom he lived 24 years, and who survived; together with two sons, who studied the civil law at Leyden, and became considerable men in Holland. See Funabr. Onat. Jac. Goltii à Gronov. & Swert. Athen. Belgic.

GOLTZIUS (HENRY), a famous painter and graver, was born in 1558, at Mulbréc in the duchy of Juliers; and learned his art at Haerlem, where he married. Falling into a bad state of health, which was attended with a shortness of breath and spitting of blood, he resolved to travel in Italy. His friends remonstrated against a man in his condition stirring; but he answered, that "he had rather die learning something, than live in such a languishing state." Accordingly, he passed through most of the chief cities of Ger-

many, where he visited the painters, and the curious; and went to Rome and Naples, where he studied the works of the best masters, and designed an infinite number of pieces after them. To prevent his being known, he passed for his man's servant; pretending, that he was maintained and kept by him for his skill in painting: and by this stratagem he came to hear what was said of his works, without being known, which was a high pleasure to him. His disguise, his diversion, the exercise of travelling, and the different air of the countries through which he travelled, had such an effect upon his constitution, that he recovered his former health and vigour. He relapsed, however, some time after, and died at Haerlem in 1617. Mr. Evelyn has given the following testimony of his merit as a graver: "Henry Goltzius," says he, "was a Hollander, and wanted only a good and judicious choice, to have rendered him comparable to the profoundest masters that ever handled the burin; for never did any exceed this rare workman: witness those things of his after Gasparo Celio, &c.—and, in particular, his incomparable imitations after Lucas Van Leyden, in The Passion, the Christus Mortuus, or Pieta; and those other six pieces, in each of which he so accurately pursues Durer, Lucas, and some others of the old masters, as make it almost impossible to discern the ingenious fraud. He was likewise an excellent painter,"

Evelyn's  
Chalcography, p. 69,  
70, 81.  
1755, 12mo.

GOLTZIUS (HUBERT), a German writer, was born at Vendo in the duchy of Gueldres in 1526. His father was a painter; and he was himself bred up in this art, learning the principles of it from Lambert Lombard. But he did little at painting, and seems to have quitted it early in life; for he had a particular turn to antiquity, and especially to the study of medals, to which he entirely devoted himself. He considered medals as the very foundation of true history; and travelled through France, Germany, and Italy, in order to make collections, and to draw from them what lights he could. His reputation was high in this respect, so that the cabinets of the curious were every where open to him; and on this account it was, that he was honoured with the freedom of the city of Rome in 1567. He was the author of several excellent works, as, "*Imperatorum fere omnium vivæ imagines à J. Cæsare ad Carolum V. ex veteribus numismatibus.*"—"Fasti Magistratum, & triumphorum Romanorum ab U. C. usque ad Augusti obitum."—"De Origine & Statu Populi Romani."—"Vitæ & res gestæ

Melchior  
Adam, &c.

Epist. xxi.  
lib. 2.

Scaligerana  
Posterior.

"J. Cæsaris & Augusti Cæsaris, ex Nummis & Inscripti-  
tionibus Antiquis," and other treatises; in all which  
he applies medals to the clearing up of ancient history. He  
was so nice and accurate in publishing them, that he had  
them printed in his own house, and corrected them himself;  
nay, he even went so far as to engrave the plates for the  
medals with his own hands. Accordingly, his books were  
admired all over Europe, and thought an ornament to any  
library. The learned bestowed the highest eulogies upon  
them. Lipsius, speaking of the "Fasti Consulares," says,  
that "he knows not which to admire most: his diligence in  
seeking so many coins, his happiness in finding, or his skill  
in engraving them." Scaliger spoke as well of this work,  
as his great soul could condescend to speak, when he says,  
"Goltzius nihil me docet, scio omnia illa; sed est bonus  
liber pro tyronibus;" that is, Goltzius teaches me no-  
thing; I know all those things: but it is a good book for  
beginners. His books, however, though they abound with  
erudition and curious knowledge, must be read with some  
caution; for there are many false medals in them, which  
Goltzius adopted for real antiques. It could not be, but  
that many errors of this nature must be committed by a  
man, whose love and veneration for Roman antiquities was  
such, that he gave to all his children nothing but Roman  
names, such as Julius, Marcellus, &c. so that he might easily  
receive for antiques what were not so, out of pure fondness  
for any thing of that kind: - Upon this principle, it is pro-  
bable, that he took for his second wife, the widow of the an-  
tiquary Martinus Smetius; whom, no doubt, he married  
more for the sake of Smetius's medals and inscriptions, than  
for any thing belonging to herself. However, she was even  
with him if he did; for she was very ill-natured, and plagued  
him in such a manner as to shorten his days. He thought,  
perhaps, that he could easily condemn all her ill qualities,  
provided he became possessed of Smetius's treasure: but if he  
had known, that the meanest reptile of a female is able to  
disturb the repose of the greatest and the wisest man, provided  
she be willing, it would have stood him in better stead than  
all his medals. He died at Bruges in 1583, aged 57.

GOMBAULD (JOHN OGIER DE), a French poet, was  
born in 1567, at St. Just de Lussac, near Brouage in Saint-  
onge. He was a gentleman by birth, and his breeding was  
suitable to it. After a foundation of grammar-learning, he  
finished his studies at Bourdeaux; and having gone through  
most



most of the liberal sciences, under the best masters of his time, he betook himself to Paris, in the view of making the most of his parts: for, being the cadet of a fourth marriage by his father, his patrimonial finances were a little short. At Paris, he soon introduced himself to the knowledge of the polite world, by sonnets, epigrams, and other small poetical pieces, which were generally applauded: but, reaping no other benefit for the present, he was obliged to use the strictest oeconomy, to support a tolerable figure at court, till the assassination of the king by Ravillac in 1610. This extraordinary incident provoked every Muse in France. The subject was to the last degree interesting, and furnished our poet with one of those opportunities, which are said to fall in every man's way once in his life of making his fortune. He did not let it slip, but exerted his talent to the utmost on the occasion; and the verses he made pleased the queen-regent, Mary de Medicis, so highly, that she rewarded him with a pension of 1200 crowns; nor was there a man of his condition, that had more free access to her, or was more kindly received by her. He was also in the same favour with the succeeding regent, Anne of Austria, during the minority of Lewis XIV.

In the mean time, he was constantly seen at that delicious meeting-place of all the persons of quality and merit, the house of Mad. Rembouillet. This was like a small choice court, less numerous indeed than that of the Louvre, but, to say the truth, more excellent; since nothing approached this Temple of Honour, where Virtue itself was worshiped under the name of the incomparable Ardenice, but what deserved her approbation and esteem. Such was that mansion of politeness, which entirely engaged the heart of Gombauld; and as he frequented it with greater pleasure, so with more assiduity than any other, the Louvre not excepted. Thus he passed his time in a way the most agreeable to a poet, and at length devoted himself entirely to the belles lettres. He published several things which were so many proofs of excellence in this way [A]; so that he grew to be one of those choice spirits, who make up the ministry in the republic of letters, and form the schemes of its advancement. In this employ we find him among those few men of wit, whose meetings in 1629 gave rise to the Academy of

[A] Of these the most admired was of "Poems." 4. A Volume of "Let-  
his "Endymion," a romance in prose. "ters," all published before 1652.  
It was printed in 1624. 2. "Ama- Pelisson's Hist. del' Acad. Fran. p. 339.  
"rantha, a Pastoral." 3. A Volume Paris, 1672, 12mo.

Belles Lettres, founded by cardinal Richelieu [B]; and, accordingly, he became a member of that society at its first institution. He was one of the three who was appointed to examine the statutes of the new academy in 1643, and he afterwards finished memoirs for completing them. March 12, 1635, he read a discourse before the academy upon "Je ne sai quoi," which was the sixth of those that for some years were pronounced at their meetings the first day of every week.

He lived many years in the enjoyment of these honours, and, what is more essential, with good finances, which yet were increased with an additional pension from M. Seguier, chancellor of France. These marks of esteem set his merit in the most conspicuous light; especially when it is considered that he openly professed the Reformed Religion, and was indeed a zealous Huguenot: but he preserved himself from any ill effects of this by a degree of prudence, very uncommon in men of his profession. He had always enjoyed very good health; but, as he was one day walking in his room, which was customary with him, his foot slipped; and, falling down, he hurt himself so, that he was obliged almost constantly to keep his bed to the end of his life, which lasted near a century. However, in 1657, when at the age of 90, he published a large collection of epigrams; and many years after a tragedy called "Danaïdes." This was some time before his death; which did not happen till 1666, in his 99th year.

In his person he is represented tall and well-shaped, of a graceful aspect, and the air of a man of quality; in his manners he was modest and regular, sincere in his piety, and proof against all temptations. His mind was as noble as his person was agreeable; he had an upright soul, and was naturally virtuous. His genius was elevated, but more judicious than fanciful. He was of a hot and hasty temper, much inclined to anger, though he had a grave and reserved countenance. His posthumous works were printed in Holland in 1678, with this title, "Traitez & Lettres de Monsieur Gombauld sur la Religion." They contain religious discourses, and were most esteemed of all his works by himself; he composed them from a principle of charity, with a design to convert the Catholics, and confirm the Protestants in their faith.

[B] These meetings were held at the house of Mr. Conrart, who is said to be the author of the preface to Gombauld's treatises and letters upon religion. *Colomies Bibl. Choise, 155, 2d edit.*

**GONDI** (JOHN PAUL), afterwards cardinal de Retz, was born in 1613, and died in 1679. He was a doctor of the Sorbonne, then coadjutor to his uncle the archbishop of Paris; and at length, after many intrigues, which his restless and unbounded ambition engaged him in, became a cardinal. This extraordinary man has drawn his own character in his memoirs, which are written with such an air of grandeur, impetuosity of genius, and inequality, as gives us a very strong representation of his conduct. He was a man who, from the greatest degree of debauchery, and still languishing under its consequences, preached to the people, and made himself adored by them. He breathed nothing but the spirit of faction and sedition. At the age of 23, he had been at the head of a conspiracy against the life of cardinal Richelieu. He was the author of the barricadoes, precipitated the parliament into cabals, and the people into sedition. Voltaire says, that he was the first bishop who carried on a civil war without the mask of religion: however, his schemes turned out so ill at the long run, that he was obliged to fly France. He went into Spain and Italy, and assisted at the conclave at Rome, which raised Alexander VII. to the pontificate. This pontiff not making good his promises to the cardinal, he left Italy; and went first into Germany, then into Holland, and then into England. After having spent the life of an exile and vagabond, as we may say, for five or six years, he obtained leave upon certain terms to return to his own country; which now he could do with safety, his great enemy cardinal Mazarine being dead in 1661. He was afterwards at Rome, and assisted in the conclave which chose Clement IX.; but, upon his return to France, retired from the world, and ended his life like a philosopher: which made Voltaire say, that "in his youth he lived like Catiline, and like Atticus in his old age." In this retreat he wrote his memoirs, "several parts of which," says the same Voltaire, "are worthy of Sallust, but the whole is not equal." They are supposed, however, to be written with impartiality, the author having every where spoken with the same freedom of his own infirmities and vices, as any other writer could have done. Some friends, with whom he entrusted the original M.S. fixed a mark on those passages, where they thought the cardinal had dishonoured himself, in order to have them omitted, as they were in the first edition: but they have since been restored. The best edition of these memoirs is that of Amsterdam, 1719, in 4 vols. 12mo. This cardinal was the author of other pieces; but these, being of a temporary

Age of  
Lew. XIV.

temporary kind, written as party-pamphlets to serve particular occasions and purposes, are not now regarded.

GONGORA (LEWIS DE), a Spanish poet, was born at Cordoua in 1561, of a very distinguished family. He studied at Salamanca, and was known to have a talent for poetry, though he never could be prevailed on to publish any thing. Going into orders, he was made chaplain to the king, and prebendary of the church of Cordoua; in which station he died in 1627. His works are all posthumous, and consist of sonnets, elegies, heroic verses, a comedy, a tragedy, &c. and have been published several times. The Spaniards have a very high idea of this poet, even so as to entitle him prince of the poets of their own nation. Notes and commentaries have been written on his works, and he has been decked out in form like a variorum classic. Some have found great fault with him, charging him with affectation in the use of figures, with a false sublime, with obscurity and an embarrassed diction: however, there have not been wanting persons to undertake his defence, and to free him from all such invidious imputations.

**Boyle's Dict.** GONZAGA (LUCRETIA), an illustrious lady of the 16th century, as remarkable for her wit, learning, and style, as for high birth. She wrote such beautiful letters, that the utmost care was taken to preserve them; and a collection of them was printed at Venice in 1552. There is no learning in her letters, but yet we perceive from them that she was learned; for she declares, in a letter to Robertellus, that his commentaries had led her into the true sense of several obscure passages in Aristotle and Æschylus. All the wits of her time did not fail to commend her highly; and Hortensio Lando, besides singing her praises most zealously, dedicated to her a piece, "Upon moderating the passions of the soul," written in Italian. There was a correspondence between them: and she wrote above 30 letters to him, which have all been printed. In one of them, she blames him for grieving at his poverty: "I wonder," says she, "that you, who are a learned man, and so well acquainted with the affairs of this world, should yet be so strangely vexed at being poor; as though you did not know, that a poor man's life is like sailing near the coast, whereas that of a rich man does not differ from the condition of those who are in the main sea. The former can easily throw a cable on the shore, and bring their ship safe into an harbour; whereas

"whereas the latter cannot do it without great difficulty, &c." We learn from these letters, that her marriage with John Paul Manfrone was unhappy. She was married to him when she was not 14; and his conduct afterwards gave her infinite uneasiness. He engaged in a conspiracy against the duke of Ferrara; was detected and imprisoned by him; but, though condemned, not put to death. She did all in her power to obtain his enlargement; applied to all the powers in Christendom to intercede for him; and even solicited the Grand Signior to make himself master of the castle where her husband was kept. What made her more active, she was not permitted to visit him; and they could only write to each other. But all her endeavours were vain: for he died in prison, having shewn such an impatience under his misfortunes, as made it imagined he had lost his senses. She never would listen afterwards to any proposals of marriage, though several were made her. Of four children she had had, there were but two daughters left, whom she put into nunneries. All that came from her pen was so much esteemed, that a collection was made even of the notes she wrote to her servants: several of which are to be met with in the edition of her letters.

GORDON (THOMAS), a native of Scotland, greatly distinguished by his writings on political and religious subjects, was born at Kircudoright in Galloway. He had an university education, and went through the common course of academical studies; but whether at Aberdeen or St. Andrew's, is uncertain. When a young man, he came to London, and supported himself by teaching the languages. His head was much turned to political and public affairs, and he was employed by the earl of Oxford in queen Anne's time; but we know not in what capacity. He first distinguished himself in the Bangorian controversy by two pamphlets in defence of the bishop, which recommended him to Mr. Trenchard; who took him into his house, at first as his amanuensis, and afterwards into partnership as an author. In 1720, they began to publish in conjunction a series of letters under the name of "Cato," upon various and important subjects relating to the public. About the same time they published another periodical paper, under the title of "The Independent Whig," which was continued some years after Trenchard's death by Gordon alone. The same spirit which appears, with more decent language, in Cato's letters against the administration in state, shews itself in this work

work in much more glaring colours against the hierarchy in the church: After Trenchard's death, the minister, Sir Robert Walpole, knowing his popular talents, took him into pay to defend his measures, for which end he wrote several pamphlets. At the time of his death, July 28, 1750, he was first commissioner of the wine licences, an office which he had enjoyed many years. He was twice married. His second wife was the widow of his great friend, Trenchard; by whom he had children.

He published English translations of Sallust and Tacitus, with additional discourses to each author, which contain much good matter. Also, two collections of his tracts have been preserved: the first intitled, "A Cordial for Low-spirits," in three volumes; and the second, "The Pillars of Priestcraft and Orthodoxy shaken," in two volumes. But these, like many other posthumous things, had better have been suppressed.

Anecdotes  
of Bowyer,  
by Nichols,  
p. 107.

GORDON (ALEXANDER), M. A. a Scotsman, an excellent draughtsman, and a good Grecian, who resided many years in Italy, visited most parts of that country, and had also travelled into France, Germany, &c. was secretary to the Society for Encouragement of Learning; and afterwards to the Egyptian club, composed of gentlemen who had visited Egypt (viz. lord Sandwich, Dr. Shaw, Dr. Pococke, &c.) He succeeded Dr. Stukeley as secretary to the Antiquary Society, which office he resigned in 1741 to Mr. Joseph Ames. He went to Carolina with governor Glen, where, besides a grant of land, he had several offices, such as register of the province, &c.; and died a justice of the peace, leaving a handsome estate to his family. He published, 1. "Itinerarium Septentrionale, or a Journey through most Parts of the Counties of Scotland, in two Parts, with 66 Copper-plates, 1726," folio. 2. "Additions and Corrections, by Way of Supplement, to the Itinerarium Septentrionale; containing several Dissertations on, and Descriptions of, Roman Antiquities, discovered in Scotland since publishing the said Itinerary. Together with Observations on other ancient Monuments found in the North of England, never before published, 1732 [A]," folio. 3. "The Lives of Pope Alexander VI. and his son Caesar Borgia, comprehending the Wars in the Reign of

[A] A Latin edition of the "Itinerarium," including the Supplement, was printed in England, 1731.

\* Charles VIII. and Lewis XII. Kings of France; and  
 "the chief Transactions and Revolutions in Italy, from the  
 "Year 1492 to the Year 1516. With an Appendix of  
 "original Pieces referred to in the Work, 1729," folio.  
 4. "A complete History of the ancient Amphitheatres,  
 "more particularly regarding the Architecture of these  
 "Buildings, and in particular that of Verona, by the mar-  
 "quis Scipio Maffei; translated from the Italian, 1730,"  
 8vo. afterwards enlarged in a second edition. 5. "An  
 "Essay towards explaining the Hieroglyphical Figures on  
 "the Coffin of the ancient Mummy belonging to Cape.  
 "William Lethieullier, 1737," folio, with cuts. 6. "Twen-  
 "ty-five Plates of all the Egyptian Mummies, and other  
 "Egyptian Antiquities in England," about 1739, folio.

GORLÆUS (ABRAHAM), an eminent antiquary, was  
 born at Antwerp, and gained a reputation by collecting me-  
 dals and other antiques. He was chiefly fond of the rings  
 and seals of the ancients, of which he published a prodigi-  
 ous number in 1601, under this title, "Dactyliotheca,  
 "five Annulorum Sigillarium, quorum apud præcos tam  
 "Græcos quam Romanos usus ex ferro, ære, argento, &  
 "auro, Promptuarium." This was the first part of the  
 work: the second was intitled, "Variorum Gemmarum,  
 "quibus Antiquitas in signando uti solita, sculpturæ." This  
 work has undergone several editions, the best of which is  
 that of Leyden, 1695: for it not only contains a vast num-  
 ber of cuts, but also a short explication of them by Grono-  
 vius. In 1608, he published a collection of medals: which,  
 however, if we may believe the "Scaligerana," it is not safe  
 always to trust. We meet there with the following words:  
 "Gorlæus casts medals; he shewed me some, but I found  
 "they were not ancient; since that time he shewed me  
 "none but genuine ones: he is a good man." Some have  
 asserted, that he never studied the Latin tongue; and that  
 the learned preface, prefixed to his "Dactyliotheca," was  
 written by another. Peiresch, as Gassendus relates, used to  
 say, that "though Gorlæus never studied the Latin tongue,  
 "yet he understood all the books written in Latin concern-  
 "ing medals and coins." It is a sign of a good genius to  
 understand a Latin book, only by the knowledge one has of  
 the subject it treats of. Plutarch observes somewhere, that  
 his studying the Roman history in Greek books was the rea-  
 son why he understood the language of the Latin historians.  
 But this story of Peiresch cannot be reconciled with what  
 we

In vit.  
Peiresch.

Swert.  
Athen. Belg.

we read in Swertius, who had been familiarly acquainted with Gorlæus, and who relates that he was brought up in the same school with Andrew Schottus: where it cannot be supposed but that he must have learned Latin. Gorlæus pitched upon Delft for the place of his residence, and died there in 1609. His collections of antiques were sold by his heirs to the prince of Wales.

GOTHOFRED, the name of a very learned family, originally of France. DENIS GOTHOFRED, a celebrated lawyer, the son of a counsellor at Paris, was born there in 1549; quitted Popery, and retired first to Geneva, then to Germany, where he professed to teach law in some universities there. They invited him back to France to fill the chair, which the death of Cujacius vacated in 1590; but Calvinism withheld him from accepting it. He died in 1622. What he is now best known by is, an edition of the "*Corpus Juris Civilis*:" but he left many works upon the subject of law, some of which have been collected and published in Holland, under the title of "*Opuscula*," in folio.

THEODOSIUS, the eldest son of Denis, was born at Geneva in 1580, but embraced the Catholic religion, which his father had abjured. He became a counsellor of state, and died in 1649 at Munster, where he was assisting the embassy from France for a general peace. He well supported the family-reputation for letters, which his father had begun, by composing many works upon the history, rights, and titles of the kingdom.

JAMES, another son of Denis, was born in 1587. He persevered in Calvinism, and was preferred to the first offices in the republic of Geneva. He was five times Syndic, and died there in 1562. He was a man of very accurate and profound erudition. His works are, 1. An edition of "*Philostorgius*, in Greek and Latin, 1642," 4to. 2. "*Mercure Jesuitique*: a Collection of Pieces concerning the "*Jesuits*." 3. "*Opuscula Varia*: juridica, politica, historica, critica." 4. "*De Statu Paganorum sub Imperatoribus Christianis*." 5. "*Vetus Orbis descriptio Græci Scriptoris sub Constantio, &c. Gr. & Lat. cum Notis*," 4to, &c. &c.

DENIS, the son of Theodosius, and nephew of James, was born at Paris in 1615, and died at Lisle, director of the Chamber of Accounts, in 1681. He inherited his father's taste for French history, and made great additions to what his father had done. Of this kind are the histories of

Charles



## G O T H O F R E D.

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Charles VI. Charles VII. Charles VIII. magnificently printed at the Louvre.

JOHN, son of the foregoing, had like his father also a passion for the history and antiquities of France. He succeeded his father, as director of the Chamber of Accounts at Lisle; where he died, very old, in 1732. He gave, 1. An edition of "Philip de Commines." 2. "Journal de Henry III." 3. "Memoires de la Reine Marguerite, &c."

GOUJET (CLAUDE-PETER), a French writer, or rather editor of other people's writings, was born at Paris in 1697, and died there in 1767, after having spent his whole life in literary transactions. He published, 1. "A Supplement to Moreri's Dictionary." 2. "A Supplement to Dupin's Bibliotheque of Ecclesiastical Writers." 3. "Richelet's Dictionary." 4. "An Abridgement of Richelet." 5. "Bibliotheque François," &c. &c.

GOULART (SIMON), a Frenchman, was born near Paris in 1543, and was one of the most indefatigable writers of these latter times. This appears by the great number of works, on which he either wrote notes, or summaries of, or translated into French, or composed himself. After he had studied Theology at Geneva, he was ordained, and succeeded Calvin in the ministry there; which office he held to the time of his death, in 1628. Plutarch's works translated into French by Amiot, and St. Cyprian's works, are in the list of those on which he wrote notes. Scaliger had a great esteem for him. "Goulart's Lucubrations on St. Cyprian" are very useful. He was an ingenious man, who learned "all he knew without the assistance of a master. He applied himself but late to the Latin tongue, when I was at Geneva. He has laboured so well and so prettily on St. Cyprian, that I have read it from the beginning to the end." He made a large collection of very remarkable histories. He has translated into French a great many books; among the rest, the works of Seneca, published at Paris in 1590. He wrote also several treatises of devotion; upon moral subjects; and upon the occurrences of his time. Dr. Aubigné commends these last works; for, having mentioned the titles of some books of that kind, he goes on thus: "To which I shall add the learned pathetic writings, abounding with strong arguments, which Simon Goulart of Senlis published on several occasions; a man worthy to write history, if his character would suffer him to write without partiality."

Bayle's Dict.

Scaligerana

Hist. Univ.  
Tom. III.  
liv. iii.  
ch. 23.

"partiality." When he did not put his name to his books he used to mark it by these three initial letters S. G. S. which signified, "Simon Goulart of Senlis." He was most uncommonly acquainted with all particulars relating to books and authors; insomuch, that Henry III. sent on purpose to Geneva, to know from him who the author was that assumed the name of Stephanus Junius Brutus, for the sake of publishing some very Republican maxims. Goulart was in the secret, but would never reveal it, for fear of hurting those who were concerned in it. The titles of his works may be read in Nicéron's "Memoires."

GOURNAY (MARY DE JARS Lady of), a French female wit, was related to several noble families in Paris, but born, it is said, in Gascony, about 1565 [A]. From her infancy she had a strong turn to literature; and Montaigne publishing his first essays about this time, it was not long before they came to her hands. She read them over with eagerness, was infinitely delighted with them, conceived the highest esteem, and expressed the greatest kindness, for the author. These declarations soon reached the ears of Montaigne, who made many reflections on the occasion in praise of Mademoiselle de Gournay's talents. Hence her esteem grew into a kind of reverential affection for Montaigne, so that, happening to lose her father not long after, she adopted him in his stead, even before she had seen him; and, when he was at Paris in 1588, she made him a visit. She grew intimate with him, and prevailed upon him to accompany her and her mother the lady Gournay, where he passed two or three months. In short, our young devotee to the Muses was so wedded to books of polite literature in general, and Montaigne's Essays in particular, that she resolved never to have any other associate to her happiness. Nor was Montaigne sparing to pay the just tribute of his gratitude. He even foretold, in the second book of his Essays, that she would be capable of the first-rate productions. The connexion was carried through the family; Montaigne's daughter, the viscountess de Jamaches, always claimed Mademoiselle de Jars as a sister; and the latter dedicated her piece, "Le Boupet de Piede," to this sister. Thus she passed many years, blessing and blest in this new alliance; and when she received the melancholy news of Montaigne's death, she

[A.] Bois Robert, in "Recueil de édition. However, Bois imagines her  
"bons contes, &c." p. 158, Dutch to be a Parisian.

crossed almost the whole kingdom of France to mingle her tears and lamentations, which were excessive, with his widow and daughter [B]. Nor did her piety and filial regard stop here. She revised, corrected, and reprinted an edition of his "Essays" in 1635; to which she prefixed a preface, full of the strongest expressions of esteem and devotion for his memory.

The dedication was addressed to cardinal Richelieu, who was this lady's patron; and, to enable her to set up a coach with a suitable equipage, offered to enlarge the small pension which had been granted to her by the king; but, from whatever motive, she declined the kindness. She was much respected, not only by the ministers of state, but even by the royal family itself; and by the most eminent persons, as well as the most learned, of both sexes, in France and elsewhere, with many of whom she kept a correspondence by letters. However, she did not escape the fate which usually attends eminent wits. Aspersions and abuse is a tax which has always been laid on superior excellence, and Mad. de Gournay was not without her share of these. Upon the assassination of Henry IV. by Ravillac the Jesuit, in 1610, it was remembered that Mariana, a general of that order in Spain, had published a book in 1598 (c), in the preface of which, many things were advanced in favour of Jaques Clement, who stabbed his predecessor Henry III. Both Papists and Protestants fell upon the Jesuits, as it were in emulation of each other. Father Coton, an eminent member of the society, undertook their vindication, and was answered in a piece intituled, "Anti-Coton." M. de Gournay engaged in this dispute, and published some pieces in favour of the Jesuits against the "Anti-Coton." Hereupon, there came out the same year 1610, "The Thanks of the Butter-women of Paris, &c." wherein she was not only ridiculed on account of her age, but even reproached with leading a most dissolute life, and characterized as a common prostitute. Upon this, she presented a petition to the lieutenant-criminal, praying that the satire might be prohibited as a scandalous libel; a piece of justice which could not well be refused, especially as she bore the character of a virtuous lady, and the calumny was unsupported by any kind of proofs. However, the wits did not spare to make her person, which indeed

[B] Pasquier's Letters, Vol. II. " & Regis Institutione." See his ar-

[C] The title of it is, "De Rege" title.

was far from engaging, the subject of their mirth and rail-  
lery [D].

She wrote several things in prose and verse, which were collected into one volume and published by herself in 1626, with this title, "*Les Avis, & les presens de la Demoiselle de Gournai.*" Thus she took leave of the press, when she was 70; yet she survived that period many years, not dying till 1645. She died at Paris, and epitaphs were composed for her by Menage, Valois, Patin, La Mothe Vayer, and others. Le Sorel has sketched her character as follows. Having observed that she was justly placed among the most illustrious and ingenious virgins, he proceeds in these terms: "I value her still more for her generosity, good-nature, and other incomparable virtues, than for her learning. But yet it must be confessed, that she had always some resentment against the new authors of her time; whom she used to call, persons of the new party, or of the new cabal. This was her blind side. There is matter enough for a copious discourse upon the language, both in what she has been heard to say, and by what she wrote of it. They who are not old enough to have conversed with her, must consult her book, '*Les Avis, &c.*' They will find there several chapters concerning the French language, and particularly, a chapter concerning diminutions, and some relating to poetry; in all which, she would bring in to use compound words, after the manner of the Greek tongue, and would have Ronfard's language to continue for ever, without the least exception [E]." The abbé Maroles, speaking of her, has these words: "This good lady, whom I always esteemed, and whom I used to visit often privately, had an upright and generous soul; her beauty was of the mind, rather than of the body; she knew a great many things, which persons of her sex seldom know. Those who pretended to turn her into ridicule, had no reason to boast of it." Dominic Baudius styles her "the French Syren and the Tenth Muse."

[D] Besides the "Butter-woman's Thanks," &c. there was another piece in the same abusive strain, published with the title of "*Anti-Gournay.*"

[E] "Sorel de la connoissance des bons livres," p. m. 418, 419. This

passion of our authoress is ridiculed by Menage, in the "Petition of the Dictionaries." There is an excellent criticism upon the subject in Bruyere's characters, intitled, "Of some Un-  
sages," p. 635.

GOWER (JOHN, Esq;) an English poet, contemporary with Chaucer, but older; was descended from an ancient family

family in Wales, and born about 1320. The castle of Swansea in Glamorganshire was the paternal estate of Henry Gower, bishop of St. David's in 1326; and as this prelate survived till 1347, at which time our poet must have been 25 at least, it is probable that he was bred at Oxford, and at Merton-college, whereof his name-fake of St. David's had been a fellow. Some time after leaving the university, he removed to the Middle-Temple; and applied to the law with so much diligence, that he became very eminent in that profession. However, this study did not engross his whole attention; he was well read in polite literature, and had an excellent taste for poetry, upon which he spent some of his leisure hours. This part of his character first brought him to an acquaintance with Chaucer, which afterwards grew into a very warm friendship. Many circumstances conduced to unite these two fathers of English poetry; there was a great likeness in their tempers; they were likewise of the same party. Chaucer had attached himself to John of Gaunt, duke of Lancaster, uncle to Richard II. and Gower adhered as steadily to Wodestoke, duke of Gloucester, another of the king's uncle's. Add to this, that Gower was as much offended with, and censured as freely, the vices of the clergy, as Chaucer did; and it is no wonder they were so very intimate, that they conferred together about their works; and that sometimes they argued warmly without anger, and raillied without pique; of which Leland speaks with much pleasure, and observes, that the only real dispute between them was, which should honour the other most [A]. Though Gower was born first, yet he outlived Chaucer; and is therefore said, not only to be Chaucer's scholar, but his successor in the laurel.

However, he took care that his inclination and genius for poetry should be no hindrance to the pursuit of his graver studies; on the contrary, while his poetical fame was daily increasing by his performances in that way, he was most attentive to establish his reputation as a lawyer; and he reaped the advantage of both. In the first character, he became a favourite of his prince, Richard II. inasmuch, that one day the king, taking his diversion on the Thames, sent for our poet, who was in a boat near him, into his barge, and commanded him to exert his talent upon some useful subject [B]. He obeyed the royal mandate, and produced his "Confessio

[A] Leland, *Comment. de Scriptor.* fol. 190. edit. 1432.  
 Britan. Chaucer's Works by Urrey, [B] Prologue to the "Confessio A-  
 p. 353. Gower's "Confessio Amantis," "mantis."

"Amantis," containing a kind of poetical system of morality; in the conclusion whereof, he gave the king occasionally a great deal of good advice, and upon very delicate subjects, with much dignity and freedom. By this and other works, he obtained the general opinion of being a good man, and was particularly distinguished by the MORAL Gower [c]: and not without reason, since they not only shewed that he had escaped the general infection of those luxurious times, but had also the courage and virtue to attempt stemming the tide of corruption. In his character as a lawyer, he made so considerable a figure, that he is said to have been raised to the first rank in that profession, and to have sat chief justice of Common Pleas. However that be, it is certain he was very eminent for his knowledge this way; and as he was signally attached to the service of Thomas of Woodstock, first earl of Buckingham, and then duke of Gloucester, it is probable, that he belonged to that prince in the way of his profession. It is well known, that not only the king and prince of Wales, but all the princes of the blood, had their standing counsel learned in the law, who were heard in parliament, in case any bill was read, that might be detrimental to their interests; and hence it may be presumed, that Gower was of this prince's counsel. Our lawyer also made his Muse pay the tribute of her tears upon the death of this patron, whose murder at Calais he lamented in a very affecting manner [D].

In short, as his steady attachment to this prince could not but create in him much dislike to the administration of his murderer, he did not spare to lay before king Richard the luxury of his court, the irreligious lives of his clergy, the danger of listening to flatterers, the wickedness of corrupt judges, and the uncertainty of human glory and happiness, even in the most exalted states; especially when monarchs (which was his case) gave way to the cruelest oppressions of the people. In these sentiments, as soon as Henry IV. had deposed king Richard, and got possession of the throne, he appeared warmly on the side of the Revolution; and added several historical pieces to his chronicle, called, "Vox Clamantis, or, The Voice of one crying in the Wilderness, &c." wherein with one hand he blackened the character

[c] This was first given him by Chaucer, at the close of his "Troilus and Cressida;" in a stanza beginning thus: "O moral Gower, this boke I directe, &c." See it in modern

English in Biog. Brit. under our author's article.

[D] Both in his "Vox Clamantis," and "Chronica Tripartita."

of his old master Richard, and with the other blanched that of the new monarch, with the utmost force of his poetical pencil. In the first year of this reign, through the decay of age, being deprived of his eye-sight, he lamented that loss not long after very pathetically, in "A Poem of the Commendation of Peace," where he took his leave of the Muses and the world, in such terms as plainly testify a full sense of his approaching death [E], which accordingly happened in 1402.

Some short poems of his are printed among those of Chaucer; and there are many more annexed to the first edition of his book, "De Confessione Amantis." And a list of others from the Bodleian, Cotton, and All-Souls-college libraries, may be seen in Biog. Brit. Where is also an account in Vol. II. of his "Confessio Amantis," printed by Caxton in 1493; the second edition of which, by Barthelette, dedicated to Henry VIII. came out in 1532, was reprinted in 1544, and again in 1554, at London.

[E] This is intituled, "Carmen de pacis commendatione in laudem Henrici IV." at the close of which is inserted in Latin, "Explicit carmen, &c." in English thus; "Here ends the poem of the Commendation of Peace, which his humble orator John Gower compos'd in honour, and to preserve the fame of his serene sovereign lord king Henry IV."

"Chosen of Christ, thou pious king wert known,  
 "And welcome met when claiming of thy own;  
 "The bad subdued, the good to rights restor'd,  
 "To the sad realm you springing joys afford.  
 "To me, great prince, thy hand benign and kind  
 "Return'd whate'er my better day assign'd;  
 "Let me record this act with chearful lay,  
 "And the great good with grateful thanks repay:  
 "In Henry IVth's first year I lost my sight,  
 "Condemn'd to suffer life devoid of light.  
 "All things to time submit, and nature draws  
 "What force attempts in vain beneath her laws.  
 "More I cannot; what tho' my will supplies,  
 "My ebbing strength all future power denies.  
 "While that remain'd, I wrote; now old and weak,  
 "What wisdom dictates let young scholars speak;  
 "Let him who follows be sublimer still,  
 "My works are finish'd, here I drop my quill:  
 "My parting words, may heavenly goodness last,  
 "And times ensuing, much excel the past."

URREY's Chaucer, p. 540.

GRAAF (REGNIER DE), a celebrated physician, was born at Schoonhaven, a town in Holland, where his father was the first architect, July 30, 1641. After having laid a proper foundation in classical learning, he went to study

physic at Leyden; in which science he made so vast a progress, that in 1663 he published a treatise "*De Succo Pancreatico*," which did him the highest honour. Two years after he went to France, and was made M.D. at Angers; but returned to Holland the year after, and settled at Delft, where he practised in his profession so successfully, that he drew upon himself the envy of his brethren. He married in 1672, and died Aug. 17, 1673, when he was only 32 years of age. He published three pieces upon the organs of generation both in men and women, upon which subject he had a controversy with Swammerdam. His works, with his life prefixed, were published in 8vo, at Leyden, in 1677 and 1705; they were also translated into Flemish, and published at Amsterdam in 1686.

GRABE (JOHN ERNEST), the learned editor of the "*Septuagint*," from the Alexandrian MS. in the king of England's palace at St. James's, was the son of Martyn Sylvester Grabe, professor of divinity and history in the university of Königsberg in Prussia, where his son Ernest was born, Jan. 10, 1666. He had his education there, and took the degree of M. A. in that university; after which, devoting himself to the study of divinity, he read the works of the fathers with the utmost attention. These he took first into hand as the best masters and instructors upon the important subject of religion. He was fond of their principles and customs, and that fondness grew into a kind of unreserved veneration for their authority. Among these he observed the uninterrupted succession of the sacred ministry to be universally laid down as essential to the being of a true church: this point, working continually upon his spirits, made by degrees so deep an impression, that at length he thought himself obliged, in conscience, to quit Lutheranism, the established religion of his country, in which he had been bred, and enter within the pale of the Roman church, where that succession was preserved. In this temper he saw likewise many other particulars [A] in the evangelical faith and practice, not agreeable to that of the fathers, and consequently absolutely erroneous, if not heretical.

Whence being confirmed in his resolution, he gave in to the electoral college at Sambia in Prussia, a memorial, containing the reasons for his change in 1695; and, leaving Königsberg, set out in order to put it in execution in some

[A] Lutheranism was particularly distinguished by this title.



Catholic country. He was in the road to a place called Erfard, in this design, when there were presented to him three tracts in answer to his memorial, from the elector of Brandenburg, who had given immediate orders to three Prussian divines to write them for the purpose [a]. Grabe was entirely disposed to pay all due respect to this address from his sovereign; and, having perused the tracts with care, his resolution for embracing Popery was a little unhinged, inasmuch that he wrote to one of the divines, whose name was Spener, to procure him a safe-conduct, that he might return to Berlin, to confer with him. This favour being easily obtained, he went to that city, where Spener prevailed upon him so far as to change his design of going among the Papists, for another. In England, says this friend, you will meet with the outward and uninterrupted succession which you want: take then your rout thither; this step will give much less dissatisfaction to your friends, and at the same time equally satisfy your conscience [c]. Our divine yielded to the advice; and, arriving in England, was received with all the respect due to his merit, and presently recommended to king William in such terms, that his majesty granted him a pension of 100*l.* per annum, to enable him to pursue his studies.

He had the warmest sense of those favours, and presently shewed himself not unworthy of the royal bounty, by the many valuable books which he published in England; which, from this time, he adopted for his own country; and finding the ecclesiastical constitution so much to his mind, he entered into priests orders in that church, and became a zealous advocate for it, as coming nearer in his opinion to the primitive pattern than any other. In this spirit he published in 1698, and the following year, "*Spicilegium SS. Patrum, &c.* [d]," or a collection of the lesser works and fragments, rarely to be met with, of the fathers and heretics of the three first centuries; induced thereto, as he expressly declared, by the consideration, that there could be no better expedient for healing the divisions of the Christian church, than to reflect on the practice and opinions of the primitive

[a] The names of these divines first at Berlin, the second at Königsberg, both in 4to, and the third at Van Sanden, and John William Baier. Jana, in 8vo.  
The first was ecclesiastical counsellor to the elector, and principal minister at Berlin; and the second principal professor at Königsberg. The three answers were printed the same year.

[c] Mencken's "*German Dictionary*," and "*Pfaffii notæ in liturgiæ Græcæ Grabii*."

[d] Both volumes were reprinted at Oxford, in 1700, 8vo.

fathers [E]. Upon the same motive he printed also Justin Martyr's "First Apology" in 1700 [F]; and the works of Irenæus in 1702 [G]. Upon the accession of queen Anne to the throne this year, our author's affairs grew still better. The very warm affection which that princess had for the ecclesiastical establishment, could not but bring so remarkable a champion for it into her particular favour. Besides continuing his pension, her majesty sought an occasion of giving some further proofs of her special regard for him, and she was not long in finding one.

The "Septuagint" had never been entirely printed from the Alexandrian MS. in St. James's library, partly by reason of the great difficulty of performing it in a manner suitable to its real worth, and partly because that worth itself had been so much disparaged by the advocates of the Roman copy, that it was even grown into some neglect. To perform this task, and therein to assert its superior merit, was an honour marked out for Grabe; and when her majesty acquainted him with it, she at the same time presented him with a purse to enable him to go through with it [H]. This was a prodigious undertaking, and he spared no pains to complete it. In the mean time, he employed such hours as were necessary for refreshment, in other works of principal esteem. In 1705, he gave a beautiful edition of bishop Bull's works, in folio, with notes; for which he received the author's particular thanks [I]; and he had also a hand in preparing for the press, archdeacon Gregory's pompous edition of the

[E.] Some remarks were made upon the first volume, in a piece intitled, "A new and full Method of settling the canonical Authority of the New Testament, by Jer. Jones, 1726," 8vo.

[F.] The works of this father came out in 1722. The editor whereof, in the dedication, observes that Dr. Grabe was a good man, and not unlearned, and well versed in the writings of the fathers; but that he was no critic, nor could be one, not being endowed with genius or judgement, or, to speak the truth, furnished with learning sufficient for that purpose. Justin Apologia, cum notis Styani Thirlbii, Lond. 1722, fol.—The authors of the "Acta Eruitorum Lipsiæ," in their account of Thirlby's edition of Justin Martyr, have animadverted upon him with great

severity, on account of that part of his dedication, wherein he has censured Grabe.

[G.] Several objections were made also to this by Rene Massuet, a Benedictine monk, who published another edition of Irenæus, at Paris, 1710, folio.

[H.] The queen's purse was 60*l*, procured by Robert Harley, Esq; and it enabled him to enlarge the prolegomena to the Octateuch. See those prolegomena at the end.

[I.] That learned bishop on all occasions, as long as he lived, acknowledged our author's singular generosity as well as learning, in publishing his works with so much improvement and advantage to the great truths he had defended, and to the learned world.

New Testament in Greek, which was printed the same year at Oxford [κ].

From his first arrival he had resided a great part of his time in that university, with which he was exceedingly delighted. Besides the Bodleian library there, he met with several persons of the first class of learning in his own way, among whom he found that freedom of converse and communication of studies, which is inseparable from true scholars, whereby, together with his own application, he was now grown into universal esteem, and every where caressed. The Alexandrian MS. was the chief object of his labour. He examined it with his usual diligence, and comparing it with a copy from that of the Vatican at Rome, he found it in so many places preferable thereto, that he resolved to print it as soon as possible. With this view, in 1704, he drew up a particular account of the preferences, especially in respect to the book of "Judges," and published it, together with three specimens; containing so many different methods of his intended edition, to be determined in his choice by the learned. This came out in 1705, with proposals for printing it by subscription, in a letter addressed to Dr. Mill, principal of Edmond-hall, Oxford, [L]; and that nothing might be wanting which lay in the power of that learned body to promote the work, he was honoured with the degree of D.D. early the following year, upon which occasion Dr. Smalridge, who then officiated as regius professor, delivered two Latin speeches, containing the highest compliments upon his merit. The success was abundantly answerable to his fondest wishes; besides the queen's bounty, he received another present from his own sovereign the king of Prussia; and subscriptions from the principal nobility, clergy, and gentry, crowded daily upon him from all parts.

In the midst of these encouragements, the first tome of this important work came out in 1707, at Oxford, in folio and 8vo. This volume contained the Ostateuch [M], and his design was to print the rest, according to the tenor of the MS. but for want of some materials to complete the historical and prophetic books, he chose rather to break that

[x] Herevised the "Scholia," which Gregory, then dead, had collected from curious authors, and marked the places whence they were taken. Preface to that work.

[L] Among our author's MSS. were found, the Alexandrian texts of the "New Testament," and of "St. Clement's Epistles, by Junius, with

"Notes." But he never discovered his design of printing this work, which would have perfected the whole Alexandrian MS. lest he should prejudice the sale of his friend Dr. Mill's "New Testament." This arduous task was reserved for the still superior industry of Mr. Woide.

[M] Prolegom. ad Ostateuch.

order,

order, and to expedite the work as much as possible [N]. The chief materials which he waited for not yet coming to hand, he was sensible that the world might expect to see the reasons of the delay, and therefore published a dissertation the following year, giving a particular account of it [O].

In the mean time, he met with the singular misfortune of having his reputation soiled, by the brightness of his own splendor. Mr. William Whiston had not only in private discourses, in order to support his own cause by the strength of our author's character, but also in public writings, plainly intimated, "that the doctor was nearly of his mind about the Constitution of the Apostles, written by St. Clement, and that he owned in general the genuine truth and apostolical antiquity of that collection." This calumny, considering Mr. Whiston's custom of treating others in the same manner, which only hurt himself, was neglected by our author for some time, till he understood that the story gained credit, and was actually believed by several persons who were acquainted with him. For that reason he thought it necessary to let the world know, by a public writing of his own, that his opinion of the Apostolical Constitutions was quite different, if not opposite, to Mr. Whiston's sentiments about them, as he did in "An Essay upon two Arabic Manuscripts in the Bodleian Library, and that antient Book called the Doctrine of the Apostles, which is said to be extant in them, wherein Mr. Whiston's mistakes about both are plainly proved [P]."

This

[N] Some persons were displeased at the preference given by the doctor to the Alexandrian MS. above the Vatican. Vide Lettre de Th. Sal. à Mr. L'Abbe, B. inserted in the supplement to *Journal des Sçavans* for December 1709.

[O] The title is, "J. Ernest Græbii Dissertatio de variis vitiis lxx. Interpretum ante B. Origenis ævum illatis, & remediis ab ipso Hexapläri ejusdem versionis additione adhibitis, deque hujus editionis reliquiis tam manuscriptis tam prælo excusis." The helps he wanted, as above intimated, were a Syriac MS. of the historical books of the Old Testament, with Origen's marks upon them; besides two MSS. one belonging to cardinal Chigi, and the other to the college of Lewis le Grand. He received all

afterwards, and made collations from them, as also for a volume of Annotations upon the whole work, as well as for the prolegomena; all which requiring some time to digest into a proper method, the second volume did not come out till 1709, but was followed by the third the ensuing year.

[P] Græbe was assisted in this piece by Gagnier, who, about ten years before, had come over to the church of England from that of France, and then taught Hebrew at Oxford; and, being well skilled in most of the Oriental languages, had been appointed the year before by Sharp, archbishop of York, to assist Græbe in perusing these MSS. having engaged the doctor to write this treatise against Whiston's notion. But as the result of the enquiry was, that the Arabic "Didascalia" were nothing

This piece was printed at Oxford, 1711, 8vo. In the dedication, he observes, that it was the first piece which he published in the English tongue, for the service of the church; and it proved in the event to be the last, being prevented in the design he had of publishing many others, by his death, which happened Nov. 12, 1712, in the vigour of his age. He was interred in Westminster-abbey, where a marble monument, with his effigy at full length, in a sitting posture, and a suitable inscription underneath, was erected at the expence of the lord treasurer Harley [Q]. He was attended in his last illness by Dr. Smalridge, and gave him an ample testimony of his sincere piety and religion [R]. He desired upon his death-bed, that something might be made public, to declare his dying in the faith and communion of the Church of England, which he thought a pure and sound part of the Catholic church, notwithstanding some defects, as he apprehended, in the Reformation; and his most hearty wishes for the union of all Christians, according to the primitive and perfect model. In this opinion he was a little scrupulous about communicating publicly in the English church, at least unless he could have an entire confidence in the priest that was to officiate (as in his own country he had) or except in the case of necessity. He was very sincere in owning, notwithstanding this, that he had not near that esteem for any other part of the Catholic church, as for the church of England; and as he counted himself under an indispensable obligation of testifying his communion with all saints in the holy eucharist; he declared, with a great deal of sensible satisfaction, that ever since his coming into this island, it had pleased God to grant him an opportunity of receiving the sacrament according to his heart's desire, in its most antient purity and perfection, and that he had consequently all this while received it from such only as were in holy orders, according to the reformed church of England, for the authority of whose priests and bishops, and the va-

else but a translation of the first six entire books of the "Clementine Constitutions," with only the addition of five or six chapters not in the Greek, Whiston immediately sent out "Remarks upon Grabe's Essay, &c. 1711;" wherein he claims this MS. for a principal support of his own opinions. He declares, therefore, the doctor could not have served him better than he had done in this essay. Nor has almost, says he, any discovery, I think hap-

pened so fortunate to me, and to that sacred cause I am engaged in from the beginning, as this essay of his before us.

[Q] It stands against the western wall of the south cross aisle, a good height over that of Camden.

[R] This particular testimony was occasioned by an aspersions of impiety and drunkenness cast upon him by one Casimir Oudin.

lidity of their orders against the church of Rome, he gave all possible testimony to the very last.

Notwithstanding his indefatigable application to his studies, yet these did not so entirely engross his mind, as to prevent his daily attending the hours of public prayer, to which purpose he always chose his lodgings near a church. However, he laid the chief stress upon the constant practice of the virtues of the Christian life, and he was also a strict observer of all the rules of the apostolical times, and of the Catholic ways of the first Christians. He had so great a zeal for promoting the antient government and discipline of the church, among all those who had separated themselves from the corruptions and superstitions of the church of Rome, that he formed a plan, and made some advances in it, for restoring the episcopal order and office in the territories of the king of Prussia, his sovereign; and he proposed, moreover, to introduce a liturgy much after the model of the English service, into that king's dominions. He recommended likewise the use of the English liturgy itself, by means of some of his friends, to a certain neighbouring court. By these methods, his intention was to unite the two main bodies of Protestants in a more perfect and apostolical Reformation than that upon which either of them then stood, and thereby fortify the common cause of their protestation against the errors of Popery, against which he left several MSS. finished and unfinished, in Latin, whereof the titles in English are to be found in Dr. Hickes's account of his MSS. Among which also were several letters, which he wrote with success, to several persons, to prevent their apostacy to the church of Rome, when they were ready to be reconciled to it. In these letters he challenged the priests to meet him in conferences before the persons whom they had led astray; but they knowing, says Dr. Hickes, the Hercules with whom they must have conflicted, wisely declined the challenge.

Some might accuse the doctor of too much credulity; there was however no man in reality further than he, from suffering himself to be determined by the opinions and dictates of any church, because established by law, or from being dazzled with worldly splendor and power. And though he was not, indeed, for an unbounded liberty in these things, yet most certain it is, from the whole process of his life and studies, that he was not for taking up any thing in matters of religion upon trust, or upon an implicit faith, but was for bringing them all to the test, and comparing them with the originals. This was the occasion to him, for a considerable  
time,

time, of many doubts and scruples, concerning that communion of Christians wherein he was born and educated, as also concerning several other communions of them, both in the East and West; with all of which he laboured to acquaint himself, by the exactest information that could possibly be got, before he could arrive at any settlement, or be able to fix his notion of the Catholic church, and of the true communion therein, by Catholic faith and charity. This cost him very dear, as he often complained; being tempted at sundry times, and after sundry manners, but without being prevailed on to part with the purchase he had made, or let go the peace of his conscience.

He left a great number of MSS. behind him, which he bequeathed to Dr. Hickes for his life, and after his decease to Dr. George Smalridge. The former of these divines carefully performed his request of making it known, that he had died in the faith and communion of the church of England, in an account of his life, prefixed to a tract of our author's, which he published with the following title: "Some Instances of the Defect and Omissions in Mr. Whiston's Collections of Testimonies, from the Scriptures and the Fathers, against the true Deity of the Holy Ghost, and of misapplying and misinterpreting divers of them, by Dr. Grabe. To which is premised, a Discourse, wherein some Account is given of the learned Doctor, and his MSS. and of this short Treatise found among his English MSS. by George Hickes, D.D. 1712," 8vo[s]. There came out afterwards two more of our author's posthumous pieces. 1. "Liturgia Græca Johannis Ernesti Grabe bii." This liturgy, drawn up by our author for his own private use, was published by Christopher Matthew Pfaff, at the end of "Irenæi Fragmenta Anecdota," printed at the Hague, 1715, 8vo. 2. "De forma Consecrationis Eucharistiæ, hoc est, Defensio Ecclesiæ Græcæ, &c." i. e. "A Discourse concerning the Form of Consecration of the Eucharist, or a Defence of the Greek Church against that of Rome, in the Article of consecrating the Eucharistical Elements, written in Latin, by John Ernest Grabe, and now first published with an English version." To

[s] This tract was also written at the request of Archbp. Sharp, and apparently finished before the essay last-mentioned. But he did not then publish it, probably because, as he inti-

mates in the second page of this tract, he intended to write more observations upon that account, of the faith of the two first centuries.

which

which is added, from the same author's MSS. some notes concerning the oblation of the body and blood of Christ, with the form and effect of the Eucharistical consecration, and two fragments of a preface designed for a new edition of the first liturgy of Edward VI. with a preface of the editor, shewing what is the opinion of the church of England, concerning the use of the fathers, and of its principal members, in regard to the matter defended by Dr. Grabe in this treatise, 1721, 8vo.

Notwithstanding the doctor's singular esteem for the church of England, above all other reformed churches, and his declaration of dying in her faith and communion; yet he did not blame Whiston for having freely, and yet modestly enough, in some of his writings, declared himself against some of the abuses or defects of particular churches and Christians in these latter times, either Roman Catholics or Protestants, or both, where he has evidently on his side, not only the consent of many other Christian nations in our days, but also of the ancient church over all the world, besides the plain testimonies of Scripture, as in the three cases mentioned in his "Advice for the Study of Divinity," p. 287; namely, baptism by barely sprinkling; and the not mixing water with the wine in the cup of the Lord's Supper; as also the eating of blood and things strangled; of which, and the like, any Christian divine may, nay ought to speak or write his mind freely, as occasion offers, or necessity requires. Preface to his "Essay on two Arabic MSS, &c." p. 11. Neither did he ever make any difficulty of telling his mind concerning the oblation of bread and wine, and the prayer of invocation to God the Father, in consecration, to send down his holy Spirit upon them, that they might be unto the communicants, in the mystical sense, the body and blood of his Son Jesus Christ, not in substance, but in grace and virtue, as in the ancient liturgies, for the remission of their sins; for their confirmation in godliness, for the benefit of their souls and bodies; for the communication of the Holy Ghost; for sure trust and confidence in God; and for the resurrection unto eternal life. For the same reason, he was never afraid to declare his mind freely for the practice of church confirmation; for anointing the sick with oil; for confession and sacerdotal absolution, as judicial; for prayers for the souls of the dead, who died in the faith and fear of God; for the ancient commemoration of saints in the holy Eucharist. And as he used to speak of the want of these things, as defects  
in



in the reformed churches [T], so it was not without sorrow and some indignation, that he used to lament the corruption and depravation of them in the church of Rome.

This information comes from Dr. Hickes, who, with other of the Nonjuring church, maintained the same opinions; and this agreement with them in these favourite doctrines produced a strong attachment of that party to our author, who thereby became faithful guardians of his fame. But this exposed him to the censure of others, among whom M. Le Clerc speaks very slightly of his parts and learning, and scruples not to declare, that his books gained him the character of a laborious person, rather than of a judicious or ingenious critic. On the other hand, Mr. Nelson tells us, that all the learned, who could best judge of the doctor's great talents, readily offer him that incense of praise, which is justly due to his profound erudition; whereby he is qualified to enlighten the dark and obscure parts of ecclesiastical history, to trace the original frame and state of the Christian church, and to restore the sacred volumes, the pillars of our faith, to their primitive perfection. Having mentioned the applause which he received from the greatest men of the age, he observes, that he was not so exalted thereby, but that he readily condescended to converse with those of the lowest understanding, when he could be anywise serviceable to them in their spiritual concerns; and that, though he was justly esteemed one of the greatest divines of the age, yet the great modesty of his temper, and the profound humility of his mind, made him prefer others before himself. Dr. Hickes also informs us, that he found among our author's papers, and in his printed books, some things which shewed his free and communicable temper, without reserve, imparting every thing he knew to any other person, for the good of the church and the benefit of the learned world [U].

[T] Among our author's plans there was found one in Latin, intitled, "Anglicanæ Ecclesiæ prerogativæ præ aliis Protestantium cætib; in praxi & doctrina seriatiim;" and another with the titles of those prerogatives in nine articles. After which was written in capitals "Desiderata," intimating his opinion, says Dr. Hickes, for restoring the pure primitive practices and discipline of the Catholic churches, which continued more or less corrected in all churches till the Reformation.

[U] Among his English MSS. there

was one containing remarks upon the "Epistles" of Clemens Romanus, Polycarp, Ignatius, and the "Shepherd of Hermes," which he communicated to Dr. Wake, afterwards Abp. of Canterbury, who, not only in the preface to the second edition of his translation of those apostolical fathers, but in a letter which he wrote for that purpose to the doctor, acknowledges his great obligation to them.

In his last will he ordered some few notes, which he had written upon Clemens Alexandrinus, to be sent to Dr.

Dr. Potter (the editor of that father's works) who afterwards succeeded Wake in the archbishopric; and who, together with Mr. Wanley, librarian to the earl of Oxford, had undertaken and performed the task of comparing his copy with the Alexandrian MS. before it went to the press. The doctor began also to write notes on Dr. Wells's

"Paraphrase on the Epistles." He made likewise some remarks on the propitiatory oblation in the Eucharist, by Mr. John Johnson, of Cranbrook in Kent, which, Dr. Hickes says, he undoubtedly intended to communicate to the author. Lastly, he left some emendenda and addenda to Dr. Cave's *Hist. Literaria*.

GRAHAM (GEORGE), clock and watch-maker, was born at Gratwick, a village in the north of Cumberland, in 1675; and, in 1688, came up to London. He was not put apprentice to Tompion, as is generally said; but, after he had been some time with another master, Tompion received him into his family purely for his merit, and treated him with a kind of parental affection till his death. That Graham was, without competition, the most eminent of his profession, is but a small part of his character: he was the best mechanic of his time, and had a complete knowledge of practical astronomy; so that he not only gave to various movements for the mensuration of time a degree of perfection which had never before been attained, but invented several astronomical instruments, by which considerable advances have been made in that science: he made great improvements in those which had before been in use; and, by a wonderful manual dexterity, constructed them with greater precision and accuracy than any other person in the world.

The great mural arch in the observatory at Greenwich was made for Dr. Halley, under his immediate inspection, and divided by his own hand; and, from this incomparable original, the best instruments of the kind in France, Spain, Italy, and the West-Indies, are copies, made by English artists. The sector, by which Dr. Bradley first discovered two new motions in the fixed stars, was his invention and fabric. He comprised the whole planetary system within the compass of a small cabinet, from which, as a model, all the modern orreries have been constructed: and when the French academicians were sent to the North, to make observations in order to ascertain the figure of the earth, they thought Graham the fittest person in Europe to furnish them with instruments. They accordingly succeeded, performing their work in one year; so that, by subsequent observations in France, Sir Isaac Newton's theory was confirmed. But the academicians, who went to the South, not taking instruments, were very much embarrassed and retarded.

He

He was many years a member of the Royal Society, to which he communicated several ingenious and important discoveries, particularly a kind of horary alteration of the magnetic needle; a quicksilver pendulum, and many curious particulars relating to the true length of the simple pendulum, upon which he continued to make experiments till a few years before his death. His temper was not less communicative than his genius was penetrating, and his principal view was not either the accumulation of wealth, or the diffusion of his fame, but the advancement of science, and the benefit of mankind. As he was perfectly sincere, he was without suspicion; as he was above envy, he was candid; and as he had a relish for true pleasure, he was generous. He frequently lent money, but could never be prevailed upon to take any interest; and for that reason he never placed out any money upon government securities. He had bank-notes, which were 30 years old, by him when he died; and his whole property, except his stock in trade, was found in a strong box, which though less than would have been heaped by avarice, was yet more than would have remained to prodigality.

Nov. 24, 1751, he was carried, with due solemnity and attendance, to Westminster-abbey; and there interred in the same grave with the remains of his predecessor, Tom-pion.

GRAIN (JOHN BAPTIST LE), a French historian, was born in 1565, and, after a liberal education, became counsellor and master of the requests to Mary de Medicis, queen of France. He frequented the court in his youth, and devoted himself to the service of Henry IV. by whom he was much esteemed and trusted. Being a man of probity, and no ambition, he did not employ his interest with Henry to obtain dignities, but spent the greatest part of his life in reading and writing. Among other works which he composed, are "The History of Henry IV." and "The History of Lewis XIII. to the Death of the Marshal d'Ancre," in 1617; both which works were published in folio, under the title of "Decades." The former he presented to Lewis XIII. who read it over, and was infinitely charmed with the frankness of the author: but the Jesuits, whose policy has never made them fond of free speakers, found means to have this work castrated in several places. They served "The History of Lewis XIII." worse; for Le Grain having spoken advantageously therein of the prince of Condé, his protector,

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protector, they had the cunning and malice to suppress those passages, and to insert others, where they made him speak of him very indecently. Condé was a dupe to this piece of knavery, till Le Grain had time to vindicate himself, by restoring this as well as his former work to their original purity. He died at Paris in 1643, and ordered in his will, that none of his descendants should ever trust the education of their children to the Jesuits; which clause, it is said, has been punctually observed by his family.

GRAMAYE (JOHN BAPTIST), historiographer of the Low-countries, and provost of Arnheim. He travelled over Germany and Italy, and was going to Spain; but, being intercepted by African corsairs, was carried to Algiers. He returned, some time after, to the Low-countries, and died at Lubeck in 1635. His works are; 1. "*Africæ Illustratæ Libri X.* 1622," 4to. "An History of Africa," from the earliest Antiquity to his own Time. 2. "*Diarium Algeriense.*" 3. "*Peregrinatio Belgica,*" 8vo. This is reckoned an exact and curious work. 4. "*Antiquitates Flandriæ,*" fol. 5. "*Historiæ Namurcensis.*" Gramaye was also a poet, but his verses are not so good as his prose.

GRANDIER (URBAN), curate and canon of Loudun in France, famous for his intrigues and tragical end, was the son of a notary royal of Sablé, and born at Bouvére near Sablé; we know not in what year. He was a man of reading and good judgement, and a good preacher; for which the monks of Loudun soon hated him, especially after he had urged the necessity of confessing sins to the curate at Easter. He was an handsome man, of an agreeable conversation, neat in his dress, and cleanly in his person; which made him suspected of loving the fair-sex, and of being beloved by them. In 1629, he was accused of having had a criminal conversation with some women, in the very church of which he was curate: and the official condemned him to resign all his benefices, and to live in penance. He brought an appeal, this sentence being an encroachment upon the civil power; and by a decree of the parliament of Paris, he was referred to the presidial of Poitiers, in which he was cleared. Three years after, some Ursuline nuns of Loudun were thought, by the vulgar, to be possessed with the devil; and Grandier's enemies, the Capuchins of Loudun, charged him with being the author of the possession, that is, with witchcraft. They thought, however, that in order to make the charge succeed according

according to their wishes, it was very proper to strengthen themselves with the authority of cardinal Richelieu. For this purpose, they wrote to father Joseph, their fellow-capuchin, who had great credit with the cardinal, that Grandier was the author of the piece, intituled, "La Cordonniere de Loudun;" that is, "The Woman Shoe-maker of Loudun;" which was a severe satire upon the cardinal's person and family. This great minister, among a number of noble perfections, laboured under this defect, that he would persecute to the utmost the authors of the libels against him; so that, father Joseph having persuaded him that Grandier was the author of "La Cordonniere de Loudun," though nobody believed him to be so, he wrote immediately to De Laubardemont, counsellor of state, and his creature, to make a diligent enquiry into the affair of the nuns; and gave him sufficiently to understand, that he desired to destroy Grandier. De Laubardemont had him arrested Dec. 1633; and, after he had thoroughly examined the affair, went to meet the cardinal, and to take proper measures with him. July 1634, letters patent were drawn up and sealed, to try Grandier; and were directed De Laubardemont, and to 12 judges chosen out of the courts in the neighbourhood of Loudun; all men of honour indeed, but very credulous, and on that account chosen by Grandier's enemies. Aug. 18, upon the evidence of Astaroth, the chief of the possessing devils; of Eafas, of Celsus, of Acaos, of Eudon, &c. that is to say, upon the evidence of the nuns, who asserted that they were possessed with those devils, the commissaries passed judgement, by which Grandier was declared well and duly attainted, and convicted of the crime of magic, witchcraft, and possession, which by his means happened on the bodies of some Ursuline nuns of Loudun, and of some other lay-persons, mentioned in his trial; for which crimes he was sentenced to make the *amende honorable*, and to be burnt alive with the magical covenants and characters which were in the register-office, as also with the MS. written by him against the celibacy of priests; and his ashes to be thrown up into the air. Grandier heard this dreadful sentence without any emotion; and, when he went to the place of execution, suffered his punishment with great firmness and courage.

The story of this unhappy person shews how easily an innocent man may be destroyed by the malice of a few, working upon the credulity and superstition of the many: for Grandier, though certainly a lascivious man, was as certainly innocent of the crimes for which he suffered. Renaudot, a

In Vita G.  
Menagii.

Remarques  
sur la vie de  
G. M.

famous physician, and the first author of the French Gazette, wrote Grandier's elogium, which was published at Paris in loose sheets. It was taken from Menage, who openly defends the curate of Loudun, and calls the possession of those nuns chimerical. In 1693, was published at Amsterdam, "Histoire des Diables de Loudun;" from which very curious account it appears, that the pretended possession of the Ursulines was an horrible conspiracy against Grandier's life. Well might Menage affirm, that Grandier "deserves to be added to Gabriel Naude's Catalogue of great Men, unjustly charged with Magic."

As to the MS. against the celibacy of priests, mentioned above, Grandier confessed that he composed that work: and it is supposed he might write it, although he made that confession upon the rack. The funeral oration of Scevola Sammarthanus, which Grandier delivered at Loudun, is printed with Sammarthanus's works.

GRANT (FRANCIS), lord Cullen, an eminent lawyer and judge in Scotland, was descended from a younger branch of the ancient family of the Grants, of Grant in that kingdom [A]; his ancestor, in a direct line, being Sir John Grant of Grant, who married lady Margaret Stuart, daughter of the earl of Athol. He was born about 1660, and received the first part of his education at Aberdeen; but, being intended for the profession of the law, was sent to finish his studies at Leyden, under the celebrated Voet, with whom he became so great a favourite, by his singular application, that many years afterwards the professor mentioned him to his pupils, as one that had done honour to the university, and recommended his example to them. On his return to Scotland, he passed through the examination requisite to his being admitted advocate, with such abilities as to attract the particular notice of Sir George Mackenzie, then king's advocate, one of the most knowing and ingenious men, as well as one of the ablest and most eminent lawyers of that age.

Being thus qualified for practice, he soon got into full employ, by the distinguishing figure which he made at the Revolution in 1688. He was then only 28 years of age; but,

[A] There is an account of the family of the Grants in Niobet's "Heraldry," Vol. I. which is copied in Biog. Brit. Vol. IV. p. 2251, & seq. where the author, in favour of his

country, rejects Sir George Mackenzie's opinion, that the Grants of Scotland derive themselves from those of England.

as the measures of the preceding reign had led him to study the constitutional points of law, he discovered a masterly knowledge therein, when the convention of Estates met to debate that important affair concerning the vacancy of the throne, upon the departure of king James to France. Some of the old lawyers, in pursuance of the principles in which they had been bred, argued warmly against those upon which the Revolution, which had taken place in England, was founded; and particularly insisted on the inability of the convention of Estates, to make any disposition of the crown. Grant opposed these notions with great strength and spirit, and about that time published a treatise, in which he undertook, by the principles of law, to prove that a king might forfeit his crown for himself and his descendants; and that in such a case the States had a power to dispose of it, and to establish and limit a legal succession, concluding with the warmest recommendations of the prince of Orange to the regal dignity.

This piece, being generally read, was thought to have had considerable influence on the public resolutions [B], and certainly recommended him to both parties in the way of his profession. Those who differed from him in opinion admired his courage, and were desirous of making use of his abilities; as on the other hand, those who were friends to the Revolution were likewise so to him, which brought him into great business, and procured him, by special commissions, frequent employment from the crown. In all which he acquitted himself with so much honour, that as soon as the union of the two kingdoms came to be seriously considered in the English court, queen Anne unexpectedly, as well as without application, created him a baronet in 1705, in the view of securing his interest towards completing that design; and upon the same principle her majesty about a year after appointed him one of the judges, or (as they are styled in Scotland) one of the senators of the college of justice.

This is the supreme court of judicature in Scotland, and its constitution being very different from those of England, we shall entertain the reader with a succinct account thereof. Anciently causes were heard in the last resort by a committee

[B] While our author laboured in a civil capacity to promote the cause of king William in Scotland; the head of his family, Lodovic Grant, of Grant, Esq; levied, in the same cause, a regiment of foot, which was raised, cloth-

ed, and maintained at his own expence, till put upon the establishment by king William in 1689, who gave the command of it by commission to colonel Lodovic Grant.

of parliament composed of an uncertain number, who were styled lords of session; afterwards this power devolved to the council; but in 1537, king James instituted a college of justice, after the model of the parliament of Paris, which was composed of a president and 14 ordinary members; but the chancellor might preside there if he pleased, and then the president sat with the rest.

This supreme court has been since commonly called the court of session: the members, instead of senators of the college of justice, are styled after their predecessors, lords of council and session, and their president lord-president, nine of whom make a quorum; but the king, by the original erection, might name three or four peers of parliament, who are styled extraordinary lords of session. These, however, make no part of the quorum, are not bound to attend, receive no salary, but when they are present, sit and hear causes, and vote with the other lords. By an act passed in George I. the crown departed from this prerogative; and, after the demise of the extraordinary lords then living, their places were not to be filled up. The jurisdiction and privileges of this court were secured by the articles of union, subject to an appeal from their decisions to the house of peers.

The lords of session hold their office for life, or "*quamdiu se bene gesserint*." On a vacancy in the college, the king is to present a person duly qualified, that is, one that has served five years at least as advocate or clerk of session, or else ten years as a writer to the signet. Upon this he is allowed to sit with the lord ordinary, while causes are heard before him, and he reports two or three points to the lords in the inner-house; he must also report a cause upon a hearing in their presence in the inner-house, and give his opinion on every point. If the lords are satisfied, they admit him to the office upon his taking the oaths; but if the lords are of opinion that the person so named is not of sufficient abilities, they are to transmit an account of the whole matter to the king, and if under his sign manual his majesty shall signify it to be his pleasure that the person, notwithstanding, be received, they are to admit and receive him accordingly. But if the king nominates another, they are to proceed to examine him as before.

One of the lords sits in the outer parliament-house, to hear all causes in the order they are set down in the books of enrolment. If the parties submit to his decision, his decree is final; if not, it is interlocutory, and either of the parties may appeal to the lords who sit together in the inner-house,



and who upon hearing the cause affirm, reverse, or alter the decree made in the outer-house. Each lord sits in his turn a week at a time in the outer-house, and during that week is stiled the lord ordinary; if the causes are not finished in a week, the same lord continues to sit from nine to ten in the outer-house every day, till the causes begun in his week are ended. The lord president, and all the other lords, sit in the inner-house every day in the week, except Sunday and Monday, during the time of sessions, which, for the winter, begin the first of November, and end the last of February, with an intermission not exceeding ten days at Christmas; and begin the first of June, and end the last of July for the summer sessions.

As to the extent of the jurisdiction of the court, all causes civil that are not peculiar to other courts, may be brought before them in the first instance, provided the sum in question be above 12l. sterling; and causes commenced in other courts may in certain cases be removed to, and reviewed in the court of session; and in some cases the lords may review, upon fresh matter arising, even in their own decrees. This court is both of law and equity, and may, where the lords see just cause, exercise the same powers in a great measure; that are exercised in England by the court of Chancery. Besides this mixt jurisdiction, which they stile "Officium or-  
"dinarium," this court hath also an extraordinary coercive power, which they call "Officium nobile," and is exerted occasionally and discretionally. An instance will explain this to every reader's capacity.

When it was resolved to levy the malt-tax effectually, all the brewers in Edinburgh took a sudden resolution, in one day, to desist from the exercise of their trade; upon this the court of session intercepted, and made an order, that every brewer should give security to continue his business, to prevent any inconvenience happening to the public, on pain of imprisonment. This had its effect: the lords received the thanks of the government. This shews clearly how great a trust is reposed in a lord of session; what extensive abilities and what great attention are requisite to the due discharge of the office; and therefore we need not at all wonder, that men of exact probity are sometimes scrupulous about taking so great a burthen upon their shoulders; and in that spirit it was, that though Grant's just title to this preferment was known to every body but himself, yet his high notions of the virtues and abilities requisite in the station,

made him endeavour to decline it, and his acceptance at last was made with great reluctance.

From this time, according to the custom of Scotland, he was styled, from the name of his estate, lord-Cullen, and the same good qualities which had recommended him to this post were very conspicuous in the discharge of it; in which he continued for 20 years with the highest reputation, when a period was put to his life, by an illness which lasted but three days; and though no violent symptoms appeared, yet his physicians clearly discerned that his dissolution was at hand. They acquainted him therewith, and he received the message not only calmly but cheerfully; declaring that he had followed 'the dictates' of his conscience, and was not afraid of death. He took a tender farewell of his children and friends, recommended to them earnestly a steady and constant attachment to the faith and duty of Christians, and assured them that true religion was the only thing that could bring a man peace at the last. He expired soon after quietly, and without any agony, March 16, 1726, in his 66th year.

His character is drawn to great advantage in the *Biographia Britannica*, where it is observed, among other remarks to his honour, that as an advocate he was indefatigable in the management of business, but that, although he spared no pains, he would use no craft. He had so high an idea of the dignity of his profession, that he held it equally criminal to neglect any honest means of coming at justice, or to make use of any arts to elude it. It might have been expected, that circumstances which brought him early into full business, should either have promoted him quickly to the first offices in the law, or at least have enabled him to make a large estate; but they did neither. His temper was naturally calm and sedate; he hated bustle and intrigue, and, besides, Sir James Stuart was lord advocate all the time he was at the bar; and Sir Hugh Dalrymple, son to the famous viscount Stair, lord president, while he was on the bench; and their merit and services too great, for him to entertain so much as a thought of supplanting either.

In respect to fortune, though he was modest and frugal, and had a large practice, yet he was far from being avaritious. His private charities were very considerable, and grew in the same proportion with his profits. He was, besides, very scrupulous in many points, he would not suffer a just cause to be lost through a client's want of money. He was such an enemy to oppression, that he never denied his assistance to such as laboured under it; and with respect to the clergy  
of

of all professions (in Scotland) his conscience obliged him to serve them without a fee. He saw their wrongs required assistance, and he knew their circumstances would not admit of expence. His additions, therefore, to his paternal estate were much inferior to what might have been expected, and a large accession of character was the principal produce of that activity and diligence by which he was distinguished at the bar.

When his merit had raised him to the bench, he thought himself accountable to God and man for his conduct in that high office; and that deep sense of his duty, at the same time that it kept him strictly to it, encouraged and supported him in the performance. The pleadings in Scotland are carried on chiefly in writing, which renders them sometimes very prolix, so as to take up much of a judge's time, and to exercise alike his parts and his patience, in going through and making himself master of them. In this the diligence and dexterity of lord Cullen were equally conspicuous; he went through every thing that came into his hands very carefully, and sifted it thoroughly, so that the lawyers at the bar never found themselves too strong for the bench, but on the contrary were often told many things by his lordship, which had either escaped their notice, or which the interest of their client had engaged them to conceal. As his attention to the pleadings guided him to the real merits of the cause, so when he was once master of these, his second care was to dispatch. He knew that in judicature, the next fault to denying, was delaying justice, by which families are always injured, and too often ruined. Whenever, therefore, he had provided against being mistaken, he was desirous of bringing the matter to a short decision; and as he was very solicitous about the former, so the parties themselves helped him not a little as to the latter. Whenever he sat as lord ordinary, the paper of causes was remarkably full; for his reputation being equally established for knowledge and integrity, there were none, who had a good opinion of their own pretensions, but were desirous of bringing them before him, and not many who did not sit down satisfied with his decision. This prevailed, more especially after it was found that few of his sentences were reversed; and when they were, it was commonly owing to himself; for if, upon mature reflection, or upon new reasons offered at the re-hearing, he saw any just ground for altering his judgement, he made no scruple of declaring it; being persuaded that it was more manly, as well as more just, to follow truth, than to support opinion; and his

his conduct in this respect had a right effect, for, instead of lessening, it raised his reputation.

His experience, though it quickened his penetration, did not lessen his diligence in the least. How certain soever he might be of the truth of his own sentiments, he took great care to have all the assistance that was to be received from books, and never failed to fortify his arguments, and support his reasoning, by the best authorities. His colleagues were for well aware, and so much approved of this, that they very seldom decided any knotty case that came before them in his absence, but rather chose to adjourn it. "We shall hear," said they, "not only brother Cullen's own opinion, but that of all the greatest lawyers upon this point." His labours in this respect, though he proposed no other end in them than the promoting of justice, were attended with universal applause, and procured him a character, to which he had the fairest title, of being one of the ablest and deepest lawyers of his time.

He would not, however, with all his great stock of knowledge, experience, and probity, trust himself in matters of blood, or venture to decide in criminal cases on the lives of his fellow-creatures, which was the reason that, though often solicited, he could never be prevailed upon to accept of a seat in the judiciary court; for though in England the same judges hear civil and criminal causes in virtue of different commissions, yet it is otherwise in Scotland, where criminal causes are heard in a different court, by a certain number of lords selected together for that purpose out of the body of the judges, and have an additional salary on that account.

He was so true a lover of learning, and was so much addicted to his studies, that, notwithstanding the multiplicity of his business while at the bar, and his great attention to his charge when a judge, he nevertheless found time to write various treatises, on very different and important subjects: some political, which were remarkably well timed, and highly serviceable to the government; others of a most extensive nature, such as his essays on law, religion, and education, which were dedicated to his late majesty when prince of Wales, by whose command, his then secretary, Mr. Samuel Molyneux wrote him a letter of thanks, in which were many gracious expressions, as well in relation to the piece, as to its author. He composed besides these, many discourses on literary subjects, for the exercise of his own thoughts, and for the better discovery of truth, which went

no farther than his own closet, and, from a principle of modesty, were not communicated even to his most intimate friends.

He had a very high opinion of the lord viscount Stair's institution of the law of Scotland, and often importuned that noble person's son, the lord president Dalrymple, to publish a new edition of this valuable work, which that great man declined, and pressed the same task upon him; accordingly he proceeded so far toward it, as to make some notes in his own copy of the book, and a few occasional collections. But the design has been since executed, with universal approbation, by a gentleman who married one of his daughters [c].

In his private character he was as amiable as he was respectable in the public. There were certain circumstances that determined him to part with an estate, that was left him by his father; and it being foreseen that he would employ the produce of it and the money he had acquired by his profession in a new purchase, there were many decayed families who solicited him to take their lands upon his own terms, relying entirely on that equity which they conceived to be the rule of his actions. It appeared that their opinion of him was perfectly well-grounded; for being at length prevailed upon to lay out his money on the estate of an unfortunate family, who had a debt upon it of more than it was worth, he first put their affairs into order, and by classing the different demands, and compromising a variety of claims, secured some thousand pounds to the heirs, without prejudice to any, and of which they had never been possessed but from his interposition and vigilance in their behalf; so far was he either from making any advantage to himself of their necessities, or of his own skill in his profession; a circumstance justly mentioned to his honour, and which is an equal proof of his candor, generosity, and compassion. His piety was sincere and unaffected, and his love for the church of Scotland was shewn, in his recommending moderation and charity to the clergy as well as laity, and engaging the former to insist upon moral duties as the clearest and most con-

[c] His name is Andrew Macdonall, then an advocate, and since made one of the senators of the college of justice. Viscount Stair's Institutes were published in 1693, and generally approved; but as the law had undergone many alterations since, a new edition became necessary, with these improvements. Macdonall's book came out in three

vols. folio, 1751, 1752, 1753, under the title of, "An Institute of the Laws of Scotland in civil Rights, with Observations on the Agreement or Diversity between them and the Laws of England." In the preface he argues warmly for the independency of Scotland.

vincing proofs of mens acting upon religious principles; and his practice, through his whole life, was the strongest argument of his being thoroughly persuaded of those truths, which, from his love to mankind, he laboured to inculcate. He was charitable without ostentation, disinterested in his friendships, and beneficent to all who had any thing to do with him. He was not only strictly just, but so free from any species of avarice, that his lady, who was a woman of great prudence, finding him more intent on the business committed to him by others, than on his own, took the care of placing out his money upon herself; and to prevent his postponing, as he was apt to do such kind of affairs, when securities offer, she caused the circumstances of them to be stated in the form of cases, and so procured his opinion upon his own concerns, as if they had been those of a client. These little circumstances are mentioned as more expressive of his temper, than actions of another kind could be; because, in matters of importance, men either act from habit, or from motives that the world cannot penetrate; but, in things of a trivial nature, are less upon their guard, shew their true disposition, and stand confessed for what they are. He passed a long life in ease and honour. His sincerity and steady attachment to his principles recommended him to all parties, even to those who differed from him most; and his charity and moderation converted this respect into affection, so that not many of his rank had more friends, and perhaps none could boast of having fewer enemies. He left behind him three sons and five daughters; his eldest son Archibald Grant, Esq; served in his father's life-time for the shire of Aberdeen; and becoming by his demise Sir Archibald Grant, Bart. served again for the same county in 1717. His second son, William, followed his father's profession, was several years lord-advocate for Scotland; and in 1757, one of the lords of session, by the title of lord Preston-grange. Francis, the third son, is a merchant; three of the daughters were married to gentlemen of fortune; and the two youngest were unmarried in 1761. The arms of the family are, Gules, three antique Crowns, Or, [as descended from Grant of Thattillk] within a border Ermine, in quality of a Judge, supported with two Angels proper; Crest, a book expanded; Motto, on a scroll above, "Suum Cuique;" and on a compartment, "Jehovah," Greek; as appears by a special warrant under his majesty's hand, dated May 17, 1720 [D].

GRAN-

[D] Lord Cullen's family was not less distinguished than himself by their loyalty, nor less rewarded for it. Alexander Grant, Esq; who succeeded his father

father Lodovic, mentioned in note [a], inherited his principles as well as his estate. He commanded a regiment of foot at the time of the union, and served with great reputation in Flanders under the duke of Marlborough, was afterwards made a brigadier-general and governor of Sheerness. Upon breaking out of the Rebellion in 1715, he accompanied the duke of Argyle as a volunteer, and by that general was appointed to command in the castle of Edinburgh. While thus employed, he dispatched his brother, then captain Grant, with orders to raise his clan, which he very effectually performed; and having, with 800 men, invested the town of Inverness, he was quickly joined by the earl of Sutherland, and Duncan Forbes of Culloden, afterwards lord president, by which means a great body of highlanders were stopped in their march to Perth, and the counties of Bamff,

Nairn, Murray, and part of the shire of Inverness, protected from all levies of men and money. The brigadier did not long survive these eminent services, otherwise he would probably have reaped the fruits of his zeal. He was member in the Scots parliament for the shire of Elgin, when the union took place, and at the time of his decease was lord-lieutenant of the counties of Bamff and Inverness. He was succeeded by Sir James Grant, who in the 6th and 7th parliaments of Great-Britain, served for the shire of Inverness. He was succeeded by his son Sir Lodovic, the present head of the family, who espoused the lady Margaret Ogilby, daughter to the right honourable the earl of Finlater and Seafield, and was very active in suppressing the rebellion of 1745, and in 1761 was member for the county of Elgin. See Biog. Brit.

GRANVILLE (GEORGE), viscount Lansdowne, an English poet, was descended of a family distinguished for their loyalty [A]; being second son of Barnard Granville, Esq; brother to the first earl of Bath of this name, who had a principal share in bringing about the Restoration of Charles II. and son of the loyal Sir Bevil Greenville, who lost his life fighting for Charles I. at Lansdowne in 1643 [B]; and whose spirit was in some measure revived by the birth of his grandson George, which happened about 1667. In his infancy he was sent to France, under the tuition of Sir William Ellys, a gentleman bred up under Dr. Busby, and has been since eminent in many public stations. From this excellent tutor he not only imbibed a taste of classical learning, but was also instructed in all other accomplishments suitable to his birth. Nature, indeed, had been very liberal to him, and endowed him with a genius worthy of all the advantages that could be given it by education; wherein he made so quick a proficiency, that after he had distinguished himself above all the youths of France [C] in martial exercises, he was sent to Trinity-college in Cambridge at 11 years of age; and before he was 12, spoke a fine copy of verses of his own composing to the dukes of York, afterwards queen-consort

[A] See an account of it in Collins's "Peerage."

[B] Clarendon's "History of the

"Rebellion," and our author's "Vindication of General Monk."

[C] See Mrs. Higgon's Ode.

to James II. who made a visit to that university in 1679 [D]. On account of his extraordinary merit, he was created M.A. at the age of 13, and leaving Cambridge two years afterwards, was put to the academy to perfect him in external accomplishments; thus his education was cultivated with the same care in every article.

The truth is, his martial spirit glowed with an ardor equal to that of his poetical flame. In the first stage of his life, he seems rather to have made his Muse subservient to his ambition and thirst after military glory, wherein there appeared such a force of genius, as raised the admiration of Mr. Waller [E]. But his ambition shewed itself entirely on the duke of Monmouth's rebellion; an opportunity he could by no means let slip. He applied earnestly to his father to let him arm in defence of his sovereign; but here received a check which did not a little mortify him. He had not yet left the academy, and being then only 18 years of age, was thought too young to be hazarded. It was not without extreme reluctance that he submitted to the tenderness of this paternal restraint; which was brooked the worse, as his uncle the earl of Bath had on this occasion raised a regiment of foot for the king's service; with the behaviour and discipline of which his majesty was so well pleased, that, on reviewing them at Hounslow, as a public mark of his approbation, he conferred the honour of knighthood upon our author's elder brother Bevil, who was a captain therein, at the head of the regiment [F]. Thus forbid to handle his pike in assisting to crush that rebellion, he took up his pen after it was crushed, and addressed some congratulatory lines to the king.

When the prince of Orange declared his intended expedition to England, our young hero made a fresh application, in the most importunate terms, to let him approve his loyalty [G]. But the danger was now increased in a greater proportion than his age. The king's affairs were become desperate; he was therefore kept from engaging at a juncture, when the attempt could evidently serve no purpose so surely, as that of involving him in his royal master's ruin.

Broken

[D] They are inserted in his works, near the beginning of Vol. I.

[E] Ibid. Vol. I. p. 9, 10, 11.

[F] History of England, Vol. III.

P. 439.

[G] As the letter sets this part of our author's character in the strongest light, we shall insert it.

To the honourable Mr. Bernard Granville at the Earl of Bath's at St. James's.

Mar, near Doncaster,  
Oct. 6, 1688.

"SIR,  
"YOUR having no prospect of  
"obtaining a commission for me, can  
"no



Broken with this last denial, he sat down a quiet spectator of the Revolution; in which most of his family acquiesced.

But he was far from being pleased with the change; he saw no prospect of receiving any favours from the new administration; and resolving to lay aside all thoughts of pushing his fortune either in the court or the camp, he diverted that chagrin and melancholy (which naturally attends disappointed ambition) in the company and conversation of the softer sex. The design was natural at his age, and with his accomplishments easy to execute, and might have been pursued too with safety enough, by one that carried a breast less sensible than his was to the impressions of beauty. But in his composition the tender had at least an equal share with

"no way alter nor cool my desire, at this important juncture, to venture my life in some manner or other for my king and my country.

"I cannot bear living under the reproach of lying obscure and idle in a country retirement, when every man who has the least sense of honour should be preparing for the field.

"You may remember, Sir, with what reluctance I submitted to your commands in Monmouth's Rebellion, when no importunity could prevail with you to permit me to leave the academy. I was too young to be hazarded. But give me leave to say, it is glorious at any age to die for one's country, and the sooner the nobler sacrifice. I am now older by three years. My uncle Bath was not so old when he was left among the slain at the battle of Newbury. Nor you yourself, Sir, when you made your escape from your tutors, to join your brother at the defence of Scilly. The same cause is now come round about again. The king has been misled. Let those who have misled him be answerable for it. Nobody can deny but that he is sacred in his person, and it is every honest man's duty to defend it.

"You are pleased to say, it is yet doubtful if the Hollanders are rash enough to make such an attempt; but be that as it will, I beg leave to insist upon it, that I may be presented to his majesty, as one whose utmost ambition it is to devote his life to his

service and my country's, after the example of all my ancestors.

"The gentry assembled at York, to agree upon the choice of Representatives for the county, have prepared an address, to assure his majesty, they are ready to sacrifice their lives and fortunes for him, upon this and all other occasions; but at the same time they humbly beseech him to give them such magistrates, as may be agreeable to the law of the land, for at present there is no authority to which they can legally submit.

"They have been beating for volunteers at York, and the towns adjacent, to supply the regiments at Hull, but nobody will list.

"By what I can hear, every body wishes well to the king, but they would be glad his ministers were hanged.

"The winds continue so contrary, that no landing can be so soon as was apprehended; therefore I may hope, with your leave and assistance, to be in readiness before any action can begin. I beseech you, Sir, most humbly and most earnestly to add this one act of indulgence more, to so many other testimonies which I have constantly received of your goodness; and be pleased to believe me always, with my utmost duty and submission, Sir,

Your most dutiful son,  
and most obedient servant,  
GEORGE GRANVILLE."

Lansdowne's Works, Vol. I. p. 429, et seq.

the

the terrible; and as the present situation of his mind, in regard to the latter quality, disposed him to give a full indulgence to the former, it could be no surprize to any body, that he presently became a conquest of the countess of Newbourg.

Poetry is the handmaid of love; he exerted all the powers of verse in singing the force of his enchantress's charms, and the sweets of his own captivity. But he sung in vain, hapless like Waller in his passion, while his poetry raised Myra to the same immortality, as had been conferred by that rival poet on Sacharissa. In the mean time, some of his friends were much grieved at this conduct in retiring from business, as unbecoming himself and disgraceful to his family. One of these in particular, a relation of the female sex, took the liberty to send him an expostulatory ode upon it in 1690, in hopes of shaming him out of his enchantment [H], but he stood impregnable; the address only served him with an opportunity of asserting the unalterableness of his resolution, not to tread the public stage as a courtier, together with the happiness of his condition as a lover.

In this temper he passed the course of king William's reign in private life, enjoying the company of his Muse, which he employed in celebrating the reigning beauties of that age, as Waller, whom he strove to imitate, had done those of the preceding. We have also several dramatic pieces written in this early part of life, of which the "British Enchanters," he tells us himself, was the first essay of a very infant Muse; being written at his first entrance into his teens, and attempted rather as a task of hours free from other exercises, than any way meant for public entertainment. But Betterton, the famous actor, having had a casual sight of it many years after it was written, begged it for the stage, where it found

[H] The lady's name is Mrs. Elizabeth Higgons; but the Ode is too long to be inserted here.

His lordship's answer begins thus:

"Cease, tempting Syren, cease thy flattering strain,  
 "Sweet is thy charming song, but sung in vain;  
 "Early and vain into the world I came,  
 "Big with false hopes and eager after fame;  
 "Till looking round me ere the race began,  
 "Madmen and fools, I saw, were all that ran, &c."

And concludes thus:

"Farewell then cities, courts, and camps, farewell;  
 "Welcome ye groves, here let me ever dwell,  
 "From cares, from business, and mankind remove,  
 "All but the Muses and inspiring love."

so favourable a reception, as to have an uninterrupted run of at least 40 days [1]. His other pieces for the stage were all well received; and we are assured they owed that reception to their own merit, as much as to the general esteem and respect that all the polite world professed for their author [K]. Wit and learning know no party; and Addison joined with Dryden in sounding out Granville's praises [L].

Thus debarr'd, as we have seen, from those passages to fame, in which the martial disposition of his family would have inclined him to tread, he struck out a road untrodden by any of his ancestors, wherein he reached the temple of honour, and that too, much sooner than most of his contemporaries. So that, upon the accession of queen Anne, he stood as fair in the general esteem as any man of his years, which were about 35. He had always entertained the greatest veneration for the queen, and he made his court to her in the politest manner [M]. He entered heartily into the measures for carrying on the war against France, and in the view of exerting a proper spirit in the nation, he translated the second "Olynthian" of Demosthenes in 1702. This new specimen of his literature gained him many friends, at the same time that it added highly to his reputation; and when the design upon Cadiz was projected the same year, he presented to Mr. Harley, afterwards earl of Oxford, an authentic journal of lord Wimbledon's expedition thither in 1625; with a view that, by avoiding the errors committed in a former attempt upon the same place, a more successful plan might be formed. But, little attention being given to it, instead of avoiding, the very same mistakes happened, and the very same disappointment was the consequence; with this difference only, that my lord of Ormond had an opportunity to take his revenge at Vigo, and to return with glory, which was not the lord Wimbledon's good fortune.

See these two pieces in his works.

Our patriot stood now upon a better footing as to his finances than hitherto. His father, who was just dead, had made some provision for him; which was increased by a small annuity left him by his uncle the earl of Bath, who

[1] The separation of the principal actors, which soon followed, and the introduction of the Italian opera, put a stop to its further appearance.

[K] Gildon's "Supplement to Langbaine's Account of the Dramatic Poets."

[L] The former in the "Epilogue to the British Enchanters," and the

latter in a copy of verses addressed to him upon his tragedy of "Heroic Love."

[M] This was in Urganda's prophecy, spoken by way of Epilogue at the first representation of the "British Enchanters," where he introduced a scene representing the queen, and the several triumphs of her reign.

died not long after [N]. These advantages, added to the favours which his cousin John Greenville had received from her majesty, in being raised to the peerage by the title of lord Granville of Potheridge [O], and his brother being made governor of Barbadoes, with a fixed salary of 2000*l.* the same year [P], engaged him to come into the parliament; and he was accordingly chosen for Fowey in Cornwall, in the first parliament of the queen, with John Hicks, Esq; In 1706, his fortune was improved farther by a very unwelcome accident in the loss of his eldest brother, Sir Bevil, who died that year, in his passage from Barbadoes, in the flower of his age, unmarried, and universally lamented. Hence our younger brother stood now at the head of this branch of his family, and he still held his seat in the house of commons, both in the second and third parliaments of the queen [Q]. But the administration being taken out of the hands of his friends, with whom he remained steadily connected in the same principles, he was cut off from any prospect of being preferred at court.

In this situation he diverted himself among his brother poets; and in that humour we find him at this time introducing Wycherley and Pope to the acquaintance of Henry St. John, Esq; afterwards lord viscount Bolingbroke [R]. This friend, then displaced, having formed a design of celebrating such of the poets of that age as he thought deserved any notice, had applied for a character of the former to our author, who, in reply, having done justice to Mr. Wycherley's merit, concludes his letter thus: "In short, Sir, I'll have you judge for yourself. I am not satisfied with this imperfect sketch; name your day, and I will bring you together; I shall have both your thanks, let it be at my lodging. I can give you no Falernian that has out-lived twenty consulships, but I can promise you a bottle of good claret, that has seen two reigns. Horatian wit will not be wanting when you two meet. He shall bring with him, if you will, a young poet newly inspired in the neighbourhood of Cooper's-hill, whom he and Walsb have taken under their wing. His name is Pope, he is not above 17 or 18 years of age, and promises miracles. If he goes on as he has

[N] He died Aug. 22, 1701, and was buried at Kilkhampton in Cornwall.

[O] He was second son of the earl of Bath. Collins.

[P] British Empire in America, Vol. II. p. 63.

[Q] Willis's Notitia Parliamentaria.

[R] His lordship, then Henry St. John, Esq; had wrote the Prologue to his friend's tragedy of "Heroic Love."

“ begun in the pastoral way, as Virgil first tried his strength,  
 “ we may hope to see English poetry vie with the Roman,  
 “ and this Swan of Windsor sing as sweetly as the Mantuan.  
 “ I expect your answer [s].”

Sacheverell's trial, which happened not long after, brought on that remarkable change in the ministry in 1710, when Mr. Granville's friends came again into power. He was elected for the borough of Helston, but being returned too for the county of Cornwall, he chose to represent the latter; and, Sept. 29, he was declared secretary at war, in the room of the late earl of Orford, then Robert Walpole, Esq; He continued in this office for some time, and discharged it with reputation; and, towards the close of the next year, 1711, he espoused the lady Mary, daughter of Edward Villiers, earl of Jersey, at that time possessed of a considerable jointure, as widow of Thomas Thynne, Esq; by whom she was mother of the late lord Weymouth. He had just before succeeded to the estate of the elder branch of his family at Stowe; and, Dec. 31, he was created a peer of Great-Britain, by the title of lord Lansdowne, baron of Biddeford in the county of Devon. It is true, he was one of the 12 peers who were all created at the same time; a step taken to serve the purpose of this party. So numerous a creation, being unprecedented, made a great noise, but none gave less offence than his. His lordship was now the next male-issue in that noble family, wherein two peerages had been extinguished almost together: his personal merit was universally allowed; and with regard to his political sentiments, those who thought him most mistaken, allowed him to be open, candid, and uniform. He stood always high in the favour of queen Anne; and with great reason, having upon every occasion testified the greatest zeal for her government, and the most profound respect for her person. It is no wonder, therefore, that in the succeeding year, 1712, we find him sworn of her majesty's privy-council, made comptroller of her household, and about that time twelve-month advanced to the post of treasurer in the same office. His lordship continued in this post till the decease of his beloved mistress, when he kept company with his friends in falling a sacrifice to party-violence, being removed from his treasurer's place by George I. Oct. 11, 1714.

His lordship still continued steady to his former connections, and in that spirit entered his protest with them against

Mr. Ezekiel Hamilton, who got all the papers by heart.

the bills for attainting lord Bolingbroke and the duke of Ormond in 1715. He even entered deeply into the scheme for raising an insurrection in the West of England, and was at the head of it, if we may believe lord Bolingbroke, who represents him possessed now with the same political fire and frenzy for the pretender, as he had shewn in his youth for the father. It is worth while to see that lord's account of this matter, which is drawn up in the following concise and elegant style. It is in that part of his letter to Sir William Wyndham, where he is representing his own situation at this critical juncture; when, as he says, he had received advices of lord Marr's being actually gone to begin the rebellion in Scotland. "Impatient," continues he, "that we heard nothing from England, when we expected every moment to hear that the war was begun in Scotland; the duke of Ormond and I resolved to send a person of confidence to London. We intrusted him to repeat to you the former accounts which we had sent over; to let you know how destitute the Chevalier was, either of actual support, or even of reasonable hopes; and to desire that you should determine, whether he should go to Scotland, or throw himself on some part of the English coast. This person was further instructed to tell you that, the Chevalier being ready to take any resolution at a moment's warning, you might depend on his setting out the instant he received your answer: and therefore that, to save time, if your intention was to rise, you would do well to act immediately, on the assurance that the plan you prescribed, be it what it would, should be exactly complied with. We took this resolution the rather, because one of the packets, which had been prepared in cypher to give you an account of things, which had been put above three weeks before into Mr. de Torcy's hands, and which by consequence we thought to be in yours, was by this time sent back to me by this minister, I think open; with an excuse that he durst not take upon him to forward it. The person dispatched to London returned very soon to us, and the answer he brought was, 'That since affairs grew daily worse, and could not mend by delay, our friends had resolved to declare immediately, and that they would be ready to join the Chevalier on his landing: that his person would be as safe there as in Scotland, and that in every other respect it was better that he should land in England; that they had used their utmost endeavours, and that they hoped the western counties were in a good posture to receive him.'

"him." To this was added, a general indication of the  
 "place he should come near to, 'as near to Plymouth as  
 "possible.' You must agree, that this was not the answer Lanfdowne  
gave this an-  
swer in the  
name of all  
the persons  
privy to the  
secret.  
 "of men who knew what they were about; a little more  
 "precision was necessary, in dictating a message which was  
 "to have such consequences; and especially since the gen-  
 "tleman could not fail to acquaint the persons he spoke  
 "with, that the Chevalier was not able to carry men enough  
 "to secure him from being taken up, 'even by the first con-  
 "stable. Notwithstanding this, the duke of Ormond set  
 "out from Paris, and the Chevalier from Bar; and before  
 "his embarkation the duke heard, that several of our prin-  
 "cipal friends had been seized, immediately after the per-  
 "son who came last from them had left London, that the  
 "others were all dispersed, and that the consternation was  
 "universal."

Accordingly, we find lord Lanfdowne was seized as a sus-  
 pected person, Sept. 26, 1715, and committed prisoner to  
 the Tower of London, where he continued a long time.  
 He was, however, at length set free from his imprisonment,  
 Feb. 8, 1717, when all dangers were over. However sen-  
 sible he might be at this time of the mistake in his conduct,  
 which had deprived him of his liberty, yet he was far from  
 running into the other extreme. He seems, indeed, to be  
 one of those Tories, who are said to have been driven by the  
 violent persecutions against that party into Jacobitism, and  
 who returned to their former principles as soon as that vio-  
 lence ceased. Hence we find him in 1719, as warm as ever  
 in defence of those principles, the first time of his speaking  
 in the house of lords, in the debates about repealing the act  
 against occasional conformity. He does not scruple openly  
 to charge the late rebellion in 1715, upon the misconduct of  
 the administration at that time, in the following terms. Hav-  
 ing told their lordships, "That he always understood the  
 "Act of Toleration to be meant as an indulgence for ten-  
 "der consciences, not a licence for hardened ones; and that  
 "the act to prevent Occasional Conformity was designed  
 "only to correct a particular crime of particular men, in  
 "which no sect of Dissenters was included, but those fol-  
 "lowers of Judas, who came to the Lord's Supper for no  
 "other end but to sell and betray him; it is very surpriz-  
 "ing," continues he, "to hear the merit of Dissenters so  
 "highly extolled and magnified within these walls. Who  
 "is there among us, but can tell of some ancestor either  
 "sequestered or murdered by them? Who voted the lords

"useless?"

The Occa-  
sional Con-  
formity-  
Bill,  
Schism-Bill  
Test-Act.

“ useless? The Dissenters. Who abolished Episcopacy?  
 “ The Dissenters. Who destroyed freedom of Parliaments?  
 “ The Dissenters. Who introduced governing by standing  
 “ armies? The Dissenters. Who washed their hands in  
 “ the blood of their martyred Sovereign? The Dissenters.  
 “ Have they repented? No: They glory in their wicked-  
 “ nefs at this day.” He proceeds to remark the turbulency  
 of the Dissenters from Charles I. to queen Anne; and, with  
 regard to the then present reign, he observes, “ That they  
 “ have remained, as has been said, not only quiet, but ap-  
 “ peared zealous in supporting the present establishment, is  
 “ no wonder: For who but themselves, or their favourers,  
 “ have been thought worthy of countenance? If there be an  
 “ universal discontent among the people at this time, the  
 “ reason is plain, is flagrant, is notorious; the early impa-  
 “ tience and presumption of the Dissenters. Their insolent  
 “ and undissembled expectations. Their open insults of the  
 “ clergy. Their affixing bills upon our very church doors  
 “ with this scandalous inscription, A HOUSE TO BE LETT.  
 “ Their public vindications of the murder of Charles I. and  
 “ their vile reflections upon the memory of queen Anne,  
 “ for ever dear to the people of England. Besides many  
 “ other indecent and arrogant provocations, too many to  
 “ enumerate, too much to bear. The violences that ensued  
 “ let the aggressors answer for. Their acting all this, not  
 “ only with impunity, but with reward out of the public  
 “ treasure, was more than sufficient reason for jealousy. A  
 “ jealousy, for which this new attempt to break down all the  
 “ fences and boundaries of the church at once, will indeed  
 “ be no remedy.”

His lordship continued steady in the same sentiments, which  
 were so opposite to those of the court, and inconsistent with  
 the measures taken by the administration, that he must needs  
 be sensible a watchful eye was kept ever upon him. Accord-  
 ingly, when the flame broke out against his friends, on ac-  
 count of what is sometimes called Atterbury's plot in 1722,  
 his lordship, apparently to avoid a second imprisonment in the  
 Tower, withdrew to France. He had been at Paris but a  
 little while, when the first volume of Burnet's "History of  
 “ his own Times” was published. Great expectations had  
 been raised of this work, so that he perused it with attention;  
 and finding the characters of the duke of Albemarle and the  
 earl of Bath treated in a manner he thought they did not  
 deserve, he formed the design of doing them justice. This  
 led him to consider what had been said by other historians  
 concerning



concerning his family; and as Clarendon and Echard had treated his uncle, Sir Richard Granville, more roughly, his lordship, being possessed of memoirs where his conduct might be set in a fairer light, resolved to follow the dictates of duty and inclination, by publishing his sentiments upon these heads [r].

He continued abroad at Paris almost the space of ten years; and, being sensible that many juvenilities had escaped his pen in his poetical pieces, made use of the opportunity furnished by this retirement, to revise and correct them, in order to a republication. Accordingly, at his return to England in 1732, he published these, together with a vindication of his kinsman just mentioned, in two volumes 4to. The late queen Caroline having honoured him with her protection, the last verses he wrote, were to inscribe two copies of his poems, one of which was presented to her majesty, and the other to the princess-royal Anne, late princess-dowager of Orange [u]. The remaining years of his life were passed in privacy and retirement, to the day of his death, which happened Jan. 30, 1735 [x], in his 68th year; having lost his lady a few days before [y], by whom having no male issue [z], the title of Lansdowne became in him extinct.

[r] These pieces are printed in his works, under the titles of "A Vindication of General Monk, &c." and "A Vindication of Sir Richard Grenville, General of the West to King Charles I. &c." They were answered by Oldmixon, in a piece, intitled, "Reflections historical and poetical, &c. 1732," 4to; and by judge Burnet, in "Remarks, &c." a pamphlet. His lordship replied, in "A Letter to the Author of the Reflections, &c.

"1732," 4to; and the spring following, there came out also an answer in defence of Echard, by Dr. Colbatch, intitled, "An Examination of Echard's Account of the Marriage Treaty, &c."

[u] See his Works, Vol. III. p. 263, 264.

[x] Lond. Mag. Vol. IV. p. 99.

[y] Hist. Regist. Vol. XX. p. 19.

[z] Gentleman's Mag. Vol. V. p. 68.

GRATIUS, an eminent Latin poet, is supposed to have been contemporary with Ovid, and pointed out by him in the last elegy of the fourth book "De Ponto:" "Aptaque venanti Gratus arma dedit." We have a poem of his, intitled, "Cynegeticon, or, The Art of Hunting with Dogs;" but it is imperfect towards the end, so that in strictness it can only be called a fragment. The style of this poem is reckoned pure, but without elevation; the poet having been more solicitous to instruct, than to please his reader. He is also censured by the critics, as dwelling too long on fables; and as he is counted much superior to Nemesianus, who has treated the same subject, so he is reckoned in all points inferior

to the Greek poet Oppian, who wrote his *Cynegetics* and *Halieutics* under Severus and Carracalla, to whom he presented them, and who is said to have rewarded the poet very magnificently. The "*Cynegetica*" were published at Leyden, 1645, in 12mo, with the learned notes of Janus Ulitius; and afterwards with Nemefianus at London 1699, in 8vo, "cum Notis perpetuis Thomæ Jonson, M. A." The latest edition is that of Leyden 1728, in 4to, in which Nemefianus and the other writers "*rei venaticæ*" are published with him.

GRAVESANDE (WILLIAM JAMES), was born 1688, at Delft in Holland, of an ancient and honourable family. He was educated with the greatest care, and very early discovered an extraordinary genius for mathematical learning. He was sent to the university of Leyden in 1704, with an intention to study the civil law; but at the same time he cultivated with the greatest assiduity his favourite science. Before he was 19, he composed his treatise on perspective, which gained him great credit amongst the most eminent mathematicians of his time. When he had taken his doctor's degree in 1707, he quitted the college, and settled at the Hague, where he practised at the bar. In this situation he contracted and cultivated an acquaintance with learned men; and made one of the principal members of the society that composed a periodical review, intituled, "*Le Journal Litteraire*." This journal began in May 1713, and was continued without interruption till 1722. The parts of it written or extracted by Gravesande were principally those relating to physics and geometry. But he enriched it also with several original pieces entirely of his composition, viz. "*Remarks on the Construction of Pneumatical Engines*;" "*a moral Essay on Lying*;" and a celebrated "*Essay on the Collision of Bodies*;" which, as it opposed the Newtonian Philosophy, was attacked by Dr. Clarke and many other learned men.

In 1715, when the States sent to congratulate George I. on his accession to the throne, Gravesande was appointed secretary to the embassy. During his stay in England, he was admitted a member of the Royal Society, and became intimately acquainted with Sir Isaac Newton. On his return to Holland, when the business of the embassy was over, he was chosen professor of mathematics and astronomy at Leyden: and he had the honour of first teaching the Newtonian philosophy there, which was then in its infancy. The most

most considerable of his publications is, "An Introduction to the Newtonian Philosophy: or, a Treatise on the Elements of Physics, confirmed by Experiments." This performance, being only a more perfect copy of his public lectures, was first printed in 1720; and hath since gone through many editions, with considerable improvements. He published also, "A small Treatise on the Elements of Algebra for the Use of young Students." After he was promoted to the chair of philosophy in 1734, he published "A Course of Logic and Metaphysics." He had a design too of presenting the public with a "System of Morality," but his death, which happened in 1742, prevented his putting it in execution. Besides his own works, he published several correct editions of the valuable works of others.

Marchand's  
Dictionnaire  
Historique.

He was amiable in his private, and respectable in his public character; for few men of letters have done more eminent services to their country. The ministers of the republic consulted him on all occasions wherein his talents were requisite to assist them; which his skill in calculation often enabled him to do in money affairs. He was of great service also in detecting the secret correspondence of their enemies, as a decypherer. And as a professor, none ever applied the powers of nature with more success, or to more useful purposes.

GRAVINA (JOHN VINCENT), an eminent scholar, and illustrious lawyer of Italy, was born of genteel parents at Roggiano, Feb. 18, 1664; and educated under Gregory Nicéron, Sec. Caloprese, a famous philosopher of that time, and withal his cousin-german. He went to Naples at 16, and there applied himself to Latin eloquence, to the Greek language, and to civil law: which application, however, did not make him neglect to cultivate with the utmost exactness his own native tongue. He was so fond of study, that he pursued it 10 or 12 hours a day to the very last years of his life; and when his friends remonstrated against this unnecessary labour, he used to tell them, that he knew of nothing which could afford him more pleasure. He went to Rome in 1689, and some years after was made professor of canon law in the college of Sapienzi, by Innocent XI. who esteemed him much; which employment he held as long as he lived. He does not seem to have been of an amiable cast: at least, he had not the art of making himself beloved. The free manner in which he spoke of all mankind, and the contempt with which he treated the greatest part of the learned, raised him

him up many enemies; and among others the famous Settano, who has made him the subject of some of his satires. When the academy of the Arcadians was established at Rome in 1690, he was one of the founders under the name of Opico Erimanteo: but 21 years after, he formed a schism, in conjunction with some Arcadians who were his friends, and would have founded a new academy, with a view of being himself at the head of it, to which he would have given the name of Anti-Arcadia. His project however failed; and himself and his confederates were struck out of the list of Arcadians. Many universities of Germany would have drawn Gravina to them, and made proposals to him for that purpose; but nothing was able to stir him from Rome. That of Turin offered him the first professorship of law, at the very time that he was attacked by the distemper of which he died, and which seems to have been a mortification in his bowels. He was troubled with pains in those parts for many years before: but they did not prove fatal to him, till Jan. 6, 1718. He had made his will in April 1715, in which he ordered his body to be opened and embalmed.

We shall now proceed to give an account of his works; in which we shall be more than ordinarily particular, they being all very curious, and some extremely useful. His first publication was a piece, intitled, 1. "Prisci Censorini Phœtistici Hydræ Mystica; sive, de corrupta morali Doctrina Dialogus, Colonia, 1691," 4to; but really printed at Naples. This was without a name, and is very scarce; the author having printed only 50 copies, which he distributed among his friends. 2. "L'Endimione di Erilo Cleoneo, Pastore Arcade, con un Discorso di Bione Crateo. In Roma, 1692," 12mo. The Endymion is Alexander Guidi's, who, in the academy of the Arcadians, went under the name of Erilo Cleoneo; and the discourse annexed, which illustrates the beauties of this pastoral, is Gravina's, who conceals himself under that of Bione Crateo. 3. "Delle Antiche Favola, Roma 1696," 12mo. 4. A collection of pieces under the name of "Opuscula," at Rome in 1696, 12mo; containing, first, "An Essay upon an ancient Law;" secondly, "A Dialogue concerning the Excellence of the Latin Tongue;" thirdly, "A Discourse of the Change which has happened in the Sciences, particularly in Italy;" fourthly, "A Treatise upon the Contempt of Death;" fifthly, "Upon Moderation in Mourning;" sixthly, "The Laws of the Arcadians."

But

But the greatest of all his works, and for which he will be ever memorable, is, 5. His three books, "De Ortu & Progressu Juris Civilis;" the first of which was printed at Naples in 1701, 8vo. and at Leipzig in 1704, 8vo. Gravina afterwards sent the two other books of this work to John Burchard Mencken, librarian at Leipzig, who had published the first there, and who published these also in 1708, together with it, in one vol. 4to. They were published also again at Naples in 1713, in two vols. 4to. with the addition of a book, "De Romano Imperio;" and dedicated to pope Clement XI. who was much the author's friend. This is reckoned the best edition of this famous work; for, when it was reprinted at Leipzig with the "Opuscula" above-mentioned in 1717, it was thought expedient to call it in the title-page, "Editio novissima ad nuperam Neapolitanam emendata & aucta." Gravina's view, in this "History of Ancient Law," was to induce the Roman youth to study it in its original records; in the Pandects, the Institutes, and the Code; and not to content themselves, as he often complained they did, with learning it from modern abridgements, drawn up with great confusion, and in very barbarous Latin. Such knowledge and such language, he said, might do well enough for the bar, where a facility of speaking often supplied the place of learning and good sense, before judges who had no extraordinary share of either; but were what a real lawyer should be greatly above. As to the piece "De Romano Imperio," Le Clerc pronounces it to be a work in which Gravina has shewn the greatest judgement and knowledge of Roman antiquity. Bibl. Arc.  
& Mod.  
Tom. IX.

The next performance we find in the list of his works is, 6. "Acta Consistorialia creationis Emin. & Rev. Cardinalium institutæ à S. D. N. Clemente XI. P. M. diebus 17 Maii & 7 Junii anno salutis 1706. Accessit eorundem Cardinalium brevis delineatio. Coloniae, 1707," 4to. 7. "Della Ragione Poetica Libri due. In Roma, 1708," 4to. 8. "Tragedie cinque. In Napoli, 1712," 8vo. These five tragedies are, "Il Palamede," "L'Andromeda," "L'Appio Claudio," "Il Papiniano," "Il Servio Tullio." Gravina said, that he composed these tragedies in three months, without interrupting his lectures; yet declares in his preface, that he should look upon all those as either ignorant or envious, who should scruple to prefer them, to what Tasso, Bonarelli, Trissino, and others, had composed of the same kind. Not having the volume before us, we take this upon Niceron's authority; and if it be true, it  
shews

shews, that Gravina, great as his talents were, had yet too high an opinion of them. 9. "Orationes. Neap. 1712," 12mo. These have been reprinted more than once, and are to be found with his "Opuscula" in the edition of "Origines Juris Civilis," printed at Leipzig in 1717. 10. "Della Tragedia Libro uno. Napoli, 1715," 4to. This work, his two books "Della Ragione Poetica," his discourse upon the "Endymion" of Alexander Guidi, and some other pieces, were printed together at Venice in 1731, 4to.

There is an edition of Gravina's works, printed at Leipzig in 1737, 4to. with the notes of Mascovius, which the author of the "Dictionnaire Historique Portatif" calls the best. If it comprises all his works, for we have not seen it, it may be the best, since it is the only one that does.

GRAVINA (PETER), an eminent Italian poet, was born at Catania in Sicily, became a canon of Naples, and died at Rome in 1528, aged 74. A collection of his poems was printed at Naples in 1532, in 4to; from which it appears, that the author was a negligent writer, and even affectedly so. Sannazarius, however, who was not much given to commend other people, preferred him for an Epigram before all the poets of his time; and Paul Jovius has observed, that there is a great deal of genius and tenderness in his Elegies.

Baillet,  
Tom. IV.  
Paul. Jov.  
Elog. 74.

GRAUNT (JOHN), the celebrated author of the "Observations on the Bills of Mortality," was the son of Henry Graunt of Hampshire; who, being afterwards settled in Birchen-lane, London, had this child born there, April 24, 1620. Being a rigid Puritan, he bred him up in all the strictness of those principles; and designing him for a trade, gave him no more education than was barely necessary for that purpose: so that, with the ordinary qualifications of reading, writing, and arithmetic, without any grammar-learning, he was put apprentice to a haberdasher of small wares in the city, which trade he afterwards followed; but he was free of the drapers company. He came early into business, and in a short time grew so much into the esteem of his fellow-citizens, that he was frequently chosen arbitrator for composing differences between neighbours, and preventing law-suits. With this reputation he passed through all the offices of his ward, as far as that of a common-council-man, which he held two years, and was first captain,

and then major of the train bands. These distinctions were the effects of a great share of good sense and probity, rendered amiable by a mild and friendly disposition; and this was all that could be expected from a tradesman of no great birth, and of small breeding. But Graunt's genius was far from being confined within those limits: it broke through all the disadvantages of his slender education; and enabled him to form a new and noble design, and to execute it with as much spirit, as there appeared sagacity in forming it.

We do not know the exact time when he first began to collect and consider the Bills of Mortality; but he tells us himself [A], that he had turned his thoughts that way several years, before he had any design of publishing the discoveries he had made. As his character must have been at a very high pitch in 1650, when, though not above 30 years of age, his interest was so extensive, as to procure the music professor's chair at Gresham for his friend doctor (afterwards Sir William) Petty [B]; so it is more than probable, that his acquaintance and friendship with that extraordinary virtuoso, was the consequence of a similitude of genius; and that our author had then communicated some of his thoughts upon this subject to that friend, who, on his part, is likewise said to have repaid the generous confidence with some useful hints towards composing his book [C]. This piece, which contained a new and accurate thesis of policy, built upon a more certain reasoning than was before that time known, was first presented to the public in 1661, 4to. and met with such an extraordinary reception as made way for another edition the next year.

In short, our author's fame spread, together with the admirable usefulness of his book, both at home and abroad. Immediately after the publication of it, Lewis XIV. of France, or his ministers, provided, by a law, for the most exact register of births and burials, that is any where in Europe; and at home Charles II. conceived so high an esteem of his abilities, that, soon after the institution of the Royal Society, his majesty recommended him to their choice for a member; with this charge, that if they found any more such tradesmen, they should be sure to admit them all. He

[A] In the preface to his "Observation."

[B] Ward's Lives, &c. p. 219.

[C] Wood calls it assisting and putting him into a way; an expression far enough from importing, that he was so-

assisted as not to have been able to proceed without this friend's help, as is supposed by the writer of his article, in the Biog. Brit. who under that imagination has taken great pains to demolish a monster of his own creating.

had

had dedicated the work to Sir Robert Moray, president of the Royal Society, and had sent 50 copies to be dispersed among their members, when he was proposed, (though a shopkeeper) and admitted into the society, Feb. 26, 1661-2 [D]; and an order of council passed, June 20, 1665, for publishing the third edition, which was executed by the society's printer [E], and came out that same year. After receiving this honour, he did not long continue a shopkeeper, but left off his business; and Sept. 25, 1666, became a trustee for the management of the New-river. He was so, for one of the shares belonging to Sir William Backhouse, who dying in 1669, his relict, afterwards countess of Clarendon, appointed him one of her trustees in the said company.

This account of the time of our author's admission into the government of the New-river, is taken from the minute books or register, of the general court of that company, and sufficiently clears him from an imputation thrown upon his memory by bishop Burnet; who, having observed that the New-river was brought to a head at Islington, where there is a great room full of pipes that conveys it through the streets of London, and that the constant order was to set all the pipes a running on Saturday night, that so the cisterns might be all full on Sunday morning, there being a more than ordinary consumption of water on that day, relates the following story, which he says was told him by Dr. Lloyd (afterwards bishop of Worcester) and the countess of Clarendon. "There was," says he, "one Graunt a Papist, who under Sir William Petty published his Observations on the Bills of Mortality. He had some time before applied himself to Lloyd, who had great credit with the countess of Clarendon, and said he could raise that estate considerably, if she would make him a trustee for her. His schemes were probable; and he was made one of the board that governed that matter, and by that he had a right to come as often as he pleased to view their works at Islington. He went thither the Saturday before the fire broke out, and called for the key where the heads of the pipes were, and turned all the cocks of the pipes that were then open, stopt the water, and went away and carried the keys with him; so when the fire broke out next morning, they opened the pipes in the streets to find water, but there was none. And some hours were lost in sending to Islington, where

[D] Birch's "History of the Royal Society," Vol. I. edition, which contained large additions.

[E] The order is prefixed to this



"the door was broke open and the cocks turned, and it was long before the water got to London. Graunt, indeed, denied that he had turned the cocks; but the officer of the works affirmed, that he had, according to order, set them all a running, and that no person had got the keys from him besides Graunt, who confessed he had carried away the keys, but said he did it without design [F]." This, indeed, as the right reverend story-teller observes, is but a presumption; and, if he had had the same thirst after searching out the truth, as he had for extraordinary story-telling, he would have added that it is a groundless calumny; since it is evident from the above account, that Graunt was not admitted into the government of the New-river company, till 23 days after the breaking out of the fire of London. To which may be added, that the parliament met Sept. 18, 1666, and on the very day that he was admitted a member of the New-river company, they appointed a committee to enquire into the causes of the fire.

The report made by Sir Robert Brooke, chairman of that committee, contains abundance of extraordinary relations, but not one word of the cocks being stopped, or any suspicions of Graunt [G]. It is true, indeed, that he changed his religion, and was reconciled to the church of Rome some time before his death; but it is more than probable he was no Papist at this juncture, since the additions to his book in 1665 speak him then otherwise, being in the title-page styled captain; and Wood informs us, that he had been two or three years a major when he made this change; whence it follows, that this change in his religion could not happen before 1667 or 1668 at soonest. However, the circumstances of the countess of Clarendon's saying he was her trustee, makes it plain that the story was not invented till some years after the fire, when Graunt was known to be a Papist [H]. At all events it will hardly be denied, that he was too severely mulcted for that revolt by so injurious a slander; a slander which had this peculiar virulence in it, that like a two-edged sword it was so forged as to cut both

[F] Burnet's "History of his own Times," Vol. I. p. 23.

[G] See a true and faithful account of the several informations exhibited to the honourable committee, appointed by the parliament to enquire into the late dreadful burning of the city of London, printed in 1667.

[H] It was apparently not soined till

after his death. The first time of its appearance in public, seems to have been in Echard's "History of England." And according to bishop Burnet's account, the story could not be told to him till after the year 1667, when Graunt was appointed trustee for the countess of Clarendon.

ways, since the great and just fame, which he had acquired by his extraordinary sagacity in discovering the surest methods for the preservation and welfare of the city [I], must needs be totally consumed in those flames, which received their power of effectuating its destruction, from the sagacity of his sole contrivance. And whatever was the cause of the unhappy change he made in his religion [K], the consequences of it, through bitterness of party rage, were rendered cruel almost beyond example.

Happy it was, for the good of the public, that it never reached his ears, and so could not disturb him in the prosecution of his studies, which he carried on after this change with the same assiduity as before, and made some considerable observations within two years of his death, which happened April 18, 1674, in the vigour of his age, having not quite compleated his 54th year. He was interred on the 22d of the same month in St. Dunstan's church in Fleet-street [L], the corpse being attended by many of the most ingenious and learned persons of the time, and particularly by Sir William Petty, who paid his last tribute with tears to his memory. He left his papers to this friend, who took care to adjust and insert them in a 5th edition of his work, which he published in 1676, 8vo. and that with so much care, and so much improved, that he frequently cites it as his own: which probably gave occasion to bishop Burnet's mistake, who, as we have seen, called it Sir William's book, published under Graunt's name. It is evident, however, that his observations were the elements of that useful science, which was afterwards happily styled "Political Arithmetic," and greatly advanced under that title by this friend. In a word, Graunt must have the honour of being the first founder of this science; and whatever merit may be ascribed to Sir William Petty, Mr. Daniel King, Dr. Davenant, and others [M],  
upon

[I] This appears from the title-page of his book, which runs thus, "Natural and Political Observations, &c. by John Graunt, Citizen of London; with Reference to the Government, Religion, Trade, Growth, Air, and Diseases of the several Changes of the said City."

[K] It is not impossible that his good sense might be disgusted with the dullness and stiffness of the Puritans, among whom he had been bred. Wood informs us, that he professed himself a

Socinian before he embraced Popery, so that he was manifestly in that unsettled state in point of religion, which the emissaries of the Roman church never fail to make their advantage of.

[L] Under the pews towards the gallery on the north-side.

[M] Among the rest, our author's reasoning in defence of a particular providence, from the constant proportion that is kept up between the number of males and females, is pushed to the utmost by the late Dr. John Arbuthnot, who

upon the subject, it is all originally derived from the first author of the "Observations on the Bills of Mortality."

who, by an excellent skill in calculation, has demonstrated, that it is forty-eight millions of millions of millions of millions to one, that the proportion should not constantly come so near the same as experience shews it to be, if it depended on chance. Phil. Trans. No. 328. But

the most extraordinary, as well as the most extensively useful improvement that has hitherto appeared of our author's remarks, was made by Dr. Halley, for which we must refer to his article.

GRAY (THOMAS), eminent for a few excellent poems he has left us, and of whom it is as truly said, as it was of Perſius by Quintilian, "multum & veræ gloriæ, quamvis 'uno libro, meruit,'" was the son of a reputable citizen; and born in Cornhill, Dec. 26, 1716. He was educated at Eton-school, and thence removed to St. Peter's-college, Cambridge, in 1734. In April 1738, he removed to town, intending to apply himself to the study of the law, for which purpose his father had procured him a set of chambers in the Temple; but on an invitation which Mr. Horace Walpole, his intimate friend, gave him to be his companion in his travels, this intention was laid aside for the present. He left England March 29, 1739; made the tour of France and Italy, and arrived in London again about September 1741.

*Memoirs of Mr. Gray, prefixed to his Poems, by Mr. Maſon.*

About two months after his return, his father died; when, finding his patrimony too small to enable him to prosecute the study of the law, he changed the line of that study; and, at the latter end of 1742, went to Cambridge to take the degree of LL.B. His principal residence henceforwards was at this place; and he was seldom absent from college any considerable time, except between the years 1759 and 1762; when, on the opening of the British Museum, he took lodgings in Southampton-Row, in order to have recourse to the Harleian and other MSS. there deposited; from which he made several curious extracts. In 1747, he became acquainted with Mr. Maſon, who has shewn himself so faithful to his memory, and so just to his reputation; and this acquaintance presently ripened into the closest friendship. In 1768, he was appointed professor of modern history; but his health being now upon the decline, he never was able to execute the duties of it. He died of the gout, July 30, 1771.

It is recorded of this gentleman, that he was of too delicate and effeminate a complexion and manners. As we

Memoirs,  
p. 402.

had not the happiness of knowing him personally, we cannot decide upon this part of his make; nothing of this sort, however, appears in his remains, for he every where shews a very strong and manly judgement. In an anonymous character of him [A], which seems to be drawn by a very impartial hand (for it mentions the defects specified above) he is represented to have been "perhaps the most learned man in Europe; equally acquainted with the elegant and profound parts of science, and that not superficially but thoroughly; knowing in every branch of history, both natural and civil; as having read all the original historians of England, France, and Italy; a great antiquarian; who made criticism, metaphysics, morals, politics, a principal part of his plan of study; who was uncommonly fond of Voyages and travels of all sorts; and who had a fine taste in painting, prints, architecture, and gardening."

Upon the whole, there is good reason to suppose, that he was indeed a very extraordinary person. We have only to lament, that he has left us no other proofs of it, but a very small collection; highly finished indeed, and excellent in their kind, but shewing him only under one single attitude of greatness, while, in the mean time, he was capable of appearing under many. These "Poems" were collected and published together by his friend Mr. Mason, 1775, in 4to; who hath also prefixed "Memoirs of his Life and Writings." In these memoirs is interwoven a large collection of letters of Mr. Gray and his intimate friends, which abound with curious and interesting anecdotes; and which, like all such collections, may be read with more edification, to private persons at least, than even some histories of large and pompous stature.

[A] This well-written character, as son, was drawn by the Rev. Mr. Temple, rector of St. Gluvias in Cornwall.

A Brief Account of Mr. Valentine Greatrakes, and divers of the strange cures by him lately performed. Lond. 1666, 4to.

**GREATRAKES (VALENTINE)**, the famous Irish stroker, and a most extraordinary person, was the son of William Greatrakes, Esq; of Affane in the county of Waterford, by a daughter of Sir Edward Harris, Knt. one of the justices of the King's-Bench in Ireland, in the reign of Charles I. He was born at Affane, Feb. 14, 1628, on St. Valentine's day; was bred a Protestant in the free-school at Lismore; and, at 13, was designed for the college at Dublin; but the rebellion breaking out in that nation, he was forced with his mother and brethren to fly to England. Here they were relieved for some time by his uncle Mr. Edmund Harris; after whose death, his mother, for his farther progress in literature, committed him to the charge of Mr.

John

## G R E A T R A K E S.

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John Daniel Getsius, a High-German divine, and minister of Stoke Gabriel in Devonshire; with whom he spent some time in studying classical literature and divinity. After five or six years absence from his native country, he returned thither; but finding it in a most miserable state, retired to the castle of Caperquin: "where I spent," says he, "a year's time in contemplation, and saw so much of the madness and wickedness of the world, that my life became a burden to me; and my soul was as weary of this habitation of clay, as ever the galley-slave was of the oar; which brought my life even to the threshold of death, so that my legs had hardly strength to carry my enfeebled body about."

Brief Account, p. 17.

In 1649, he became a lieutenant in the regiment of Roger lord Broghill, afterwards earl of Orrery, then acting in Munster against the Irish and Papists; and in 1656, a great part of the army there being disbanded, and he among the rest, he retired to his estate at Affane, and was soon after appointed clerk of the peace for the county of Corke, register for transplantation, and justice of the peace. About 1662, "I had an impulse," says he, "or a strange persuasion in my own mind (of which I am not able to give any rational account to another) which did very frequently suggest to me, that there was bestowed on me the gift of curing the king's evil; which, for the extraordinariness of it, I thought fit to conceal for some time; but at length I communicated this to my wife, and told her, that I did verily believe, that God had given me the blessing of curing the king's evil; for whether I were in private or public, sleeping or waking, still I had the same impulse. But her reply to me was, that she conceived this was a strange imagination; yet, to prove the contrary, a few days after there was one William Mather, of Salterbridge in the parish of Lismore, who brought his son William to my house, desiring my wife to cure him, who was a person ready to afford her charity to her neighbours, according to her small skill in chirurgery. On which my wife told me, there was one that had the king's evil very grievously in the eyes, cheek, and throat; whereupon I told her, that she should now see whether this were a bare fancy or imagination, as she thought it, or the dictates of God's Spirit on my heart. Then I laid my hands on the places affected, and prayed to God for Jesus sake to heal him; and bid the parent two or three days afterwards to bring the child to me again, which accordingly he did;

Ibid. p. 18.

“ and I then saw the eye was almost quite whole; and the  
 “ node, which was almost as big as a pullet’s egg, was sup-  
 “ purated; and the throat strangely amended; and, to be  
 “ brief, (to God’s glory I speak it) within a month dis-  
 “ charged itself quite, and was perfectly healed, and so con-  
 “ tinues, God be praised.”

Brief Ac-  
 count, p. 25.

Then there came to him one Margaret Mac-shane of Ballineely, in the parish of Lismore, who had been afflicted with the evil above seven years, in a much more violent degree; and soon after, his fame increasing, he cured the same disease in many other persons for three years. He did not meddle all this time with any other distemper; till about the end of these three years, the ague growing epidemical, he found, as formerly, that there was bestowed on him the gift of curing that disease. “ Within some small time after  
 “ this,” continues he, “ God was pleased by the same or  
 “ the like impulse to discover unto me, that he had given  
 “ me the gift of healing; which the morning following I  
 “ told my brother and wife, but neither of them could be  
 “ prevailed with to believe it; though for my own part I  
 “ had a full assurance thereof within me. This impulse I  
 “ had the Sunday after Easter-day, April 2, 1665, early in  
 “ the morning; and the Wednesday ensuing I went to cor-  
 “ net Dean’s about some business to Lismore, where there  
 “ came into his house to me a poor man, that with a violent  
 “ pain in his loins and flank went almost double, and had  
 “ also a most grievous ulcerous leg, very black, wherein  
 “ were five ulcers; who desired me, for God’s sake, that I  
 “ would lay my hands on him, and do him what good I  
 “ could. Upon this, I put my hand on his loins and flank,  
 “ and immediately run the pains out of him, so that he was  
 “ released, and could stand upright without the least trouble.  
 “ Then I put my hand on his ulcerous leg, (which the chi-  
 “ rurgeons, after they had shewed all their skill on him, told  
 “ him was perished at the bone, and so must be cut off, but  
 “ that he wanted 3*l*. to give one of them for his pains, as  
 “ he informed me) which forthwith changed colour, and  
 “ became red; and three of the five ulcers closed up, and  
 “ the rest within a few hours afterwards: so that he went  
 “ out well, that could hardly by the help of his staff crawl  
 “ in; and within two days fell to his labour, being a mason  
 “ by trade, and so continued several months afterwards to  
 “ my knowledge, and to this instant, for aught I know.”

The Thursday following he cured colonel Phaire, of Cahirmony in the county of Corke, of an ague, and afterwards  
 many

many other persons of different distempers, by stroking; so that his name was wonderfully cried up, as if some divine person had been sent from above. Upon this, the clergy grew jealous of him, and he was cited into the bishop's court at Lismore; where, not producing a licence for practising, as was demanded, he was prohibited from laying his hands on any persons for the future; but he disregarded the prohibition, and continued to perform cures as usual. January 1665-6, he came over to England, at the request of the earl of Orrery; in order to cure the lady of the lord viscount Conway, of Ragley in Warwickshire, who had for many years laboured under a most violent head-ache. He staid at Ragley three weeks or a month; and, though he failed in his endeavours to relieve that lady, he cured vast numbers of people in those parts, and at Worcester. The learned Mr. Henry Stubbe, who practised physick at Stratford upon Avon, and was witness to several of his cures in Warwickshire, published therefore at Oxford, a piece, intituled, "The Miraculous Conformist: or, an Account of several marvellous Cures performed by the stroking of the Hands of Mr. Valentine Greatrakes; with a physical Discourse thereupon, in a Letter to, the Hon. Robert Boyle, Esq; With a Letter relating to some other of his miraculous Cures, attested by E. Foxcroft, M. A. and Fellow of King's-college in Cambridge," in 4to. Mr. Stubbe's letter to Mr. Boyle is dated at Stratford upon Avon, Feb. 18, 1665-6; and gives the following account of Mr. Greatrakes, beginning thus: "Since the best and most agreeable retribution I can make you, for the honour you do me in your remembrances, and all your other signal favours, is but to gratify your curiosity with any remarkable intelligence, that may advance either physick or philosophy; I shall endeavour to be as generous in my acknowledgements to you, as you have always been in obliging me. Since my last unto you, my Lord Conway did me the honour particularly to invite me to his house and acquaintance; giving me withal a fair opportunity of conversing with Mr. Greatrakes, and beholding several of those performances, the report whereof, as it gives just causes of astonishment to you that are more remote, so the effects fill with admiration the most learned and suspicious beholders. In truth they are such, that he is not at all obliged to the ignorant for the esteem he hath acquired; nor is it possible for the most tender or superstitious and censorious zealots to destroy his repute. He is a man of

by himself, as being the most celebrated school-master in that country. At 15 years of age our author was sent to Baliol-college in Oxford, where he proceeded B. A. July 6, 1621. Three years after which, his superiority in classical learning procured him the first place of five, in an election to a fellowship of Merton-college. June 25, 1628, he commenced M. A. and being made complete fellow, was more at liberty to pursue the bent of his inclination, which leading him chiefly to oriental learning, and the mathematics, he quickly distinguished himself in each of these studies; and his eminent skill in the latter procured him the geometry-lecture in Gresham, into which he was chosen, Feb. 22, 1630.

At this time he had not only read the writings of Copernicus, Regiomontanus, Purbach, Tycho Brahe, and Kepler, with other celebrated astronomers of that and the preceding age, but had made the antient Greek, Arabian, and Persian authors, familiar to him, having before gained an accurate skill in the oriental languages; but he was far from being satisfied; the acquisitions he had already made serving to create a thirst for more. This ambition prompted him to travel abroad. In which spirit he crossed the sea to Holland, in 1635; and having attended for some time the lectures of Golius, the famous professor of Arabic at Leyden, he proceeded to Paris, where he conversed with the learned Claudius Hardy, about the Persian language; but finding little or no assistance there, he continued his journey to Rome, in order to view the antiquities of that city. He also visited other parts of Italy; and before his departure, meeting with the earl of Arundel, was offered 200*l.* a year to live with his lordship, and attend him as a companion in his travels to Greece [A]; the earl also promised all other acts of friendship that should lie in his power. This was a very advantageous proposal, and would have been eagerly accepted by Mr. Greaves, as being highly agreeable to his inclination in general; but he had now formed another and greater design, which soon brought him back to England, in order to furnish himself with every thing proper to complete the execution of it. This was a voyage to Egypt.

[A] The proposal was managed by one Mr. Petty, who afterwards discoursing with our author upon the subject of his voyage to Egypt, advised him to go, by archbishop Laud's means,

consul to Aleppo, and procure leave of the Grand Seignior to have a consular power at Alexandria, as often as he should go thither. Twells, *Life of Dr. Pococke*, p. 10.

Immediately



Immediately after his return, he acquainted his patron, Archbp. Laud, with his intentions, and, being encouraged by his grace, set about making preparations for it. His primary view was, to measure the pyramids with all proper exactness; and, withal, to make astronomical and geographical observations, as opportunities offered, for the improvement of those sciences. A large apparatus of proper mathematical instruments was consequently to be provided; and, as the expence of purchasing these would be considerable, he applied for assistance to the city of London, but met with an absolute denial. This he referred to that degree, that, in relating the generosity of his brothers upon his own money falling short, he observes, "That they had strained their own occasions, to enable him, in despite of the city, to go on with his designs." He had been greatly disappointed in his hopes of meeting with curious books in Italy; he therefore proposed to make that another principal part of his business; and, to compass it in the easiest manner, he bought several books before his departure, in order to exchange them with others in the East. Besides his brothers, he had probably some help from Laud, from whom he received a general discretionary commission to purchase for him Arabic and other MSS. and likewise such coins and medals as he could procure. Laud also gave him a letter of recommendation to Sir Peter Wyche, the English ambassador at Constantinople.

Thus furnished, he embarked in the river Thames for Leghorn, June 1637, in company with his particular friend Mr. Pococke, whom he had earnestly solicited to that voyage [B]. After a short stay in Italy, he arrived at Constantinople

[B] Our author's generosity on this occasion deserves a particular mention. In a letter to this friend, dated at Gresham, Dec. 23, 1636, he writes thus: "I shall desire your favour in sending up to me, by my brother Thomas, Ulug Beig's astronomical tables, of which I purpose to make this use. The next week I will shew them to my lord's grace [Laud] and highly commend your care in procuring of those tables, being the most accurate that ever were extant; then will I discover my intention of having them printed and dedicated to his grace; but because I presume that there are many things which in these parts cannot perfectly be understood, I shall acquaint my lord with my desire of taking a journey into those countries, for the more emendate edition of them; afterwards, by degrees, fall down upon the business of the consulship, and how honourable a thing it would be if you were sent out a second time, as Golius, in the Low Countries was by the States, after he had been once there before. If my lord shall be pleased to resolve and compass the business, I shall like it well; if not, I shall procure 300l. for you and myself, besides getting a dispensation for the allowances of our places in our absence, and, by God's blessing, in three years dispatch the whole

tinople before Michaelmas. Here he met with a kind reception from Sir Peter Wyche, and became acquainted with the venerable Cyril Lucaris, the Greek patriarch, by whom he was much assisted in purchasing Greek MSS. He promised Mr. Greaves to recommend him to the monks of Mount Athos, where he would have had the liberty of entering into all the libraries, and of collecting a catalogue of such books as either were not printed, or else, by the help of some there, might have been more correctly set out. These, by dispensing with the anathemas which former patriarchs had laid upon all Greek libraries, to preserve the books from the Latins, Cyril proposed to present to Archbp. Laud, for the better prosecution of his designs in the edition of Greek authors; but this likewise was frustrated by the cruel death of that patriarch, who was barbarously strangled June 1638, by express command from the Grand Seignior, on pretence of holding a correspondence with the emperor of Muscovy.

Nor was this the only loss which our traveller sustained by Cyril's death; for having procured, out of a blind and ignorant monastery, which depended on the patriarch, 14 good MSS. of the fathers, he was forced privately to restore the books and lose the money, to avoid a worse inconvenience. Thus Constantinople was no longer agreeable to him, and the less so, because he had not been able to perfect himself in the Arabic tongue for want of sufficient masters, which he had made no doubt of finding there. In these circumstances, parting with his fellow-traveller, Pococke, he embraced the opportunity then offered, of passing in company with the annual Turkish fleet to Alexandria, where, having in his way touched at Rhodes, he arrived before the end of Sept. 1638. This was the boundary of his intended progress. The country afforded a large field for the exercise of his curious and inquisitive genius; and he omitted no opportunity of remarking whatever the heavens, earth, or subterraneous parts offered, that seemed any way useful and worthy of notice; but, in his astronomical observations, he was too often interrupted by the rains, which, contrary to the received opinion, he found to be frequent and violent, especially in the middle of winter. He was also much disap-

" whole journey. It shall go hard but  
 " I will too get some citizen in, as a  
 " benefactor to the design; if not,  
 " 300l. of mine, whereof I give you  
 " the half, together with the return

" of our stipends, will, in a plentiful  
 " manner, if I be not deceived, in  
 " Turkey maintain us." Biog. Brit.  
 Vol. IV. p. 2268.

pointed

pointed here in his expectations of purchasing books, finding very few of these, and for learned men none at all. But the grand purpose of his coming here, being to take an accurate survey of the pyramids, he went twice to the deserts near Grand Cairo where they stand; and, having executed his undertaking entirely to his satisfaction, embarked at Alexandria in April 1639. Arriving in two months at Leghorn, he made the tour of Italy a second time, in order to examine more accurately into the true state of the Roman weights and measures, now that he was furnished with proper instruments for that purpose, made by the best hands.

From Leghorn he proceeded to Florence, where he was received with particular marks of esteem by the great duke of Tuscany, Ferdinand II. to whom he had inscribed a Latin poem from Alexandria, in which he exhorted that prince to clear those seas of pirates, with whom they were extremely infested [c]. Here also he contracted an intimacy with Robert Dudley, generally styled in Italy duke of Northumberland [d]. He obtained, likewise, admittance into the Medicean library, which had been denied to him as a stranger, when he was here before in his former tour [e]. From Florence he went to Rome, and took most exact measurements of all the antique curiosities in that city and neighbourhood; after which he turned to Leghorn, where taking his passage in a vessel called the Golden Fleece, at the end of March, he arrived at London before Midsummer 1640, with a rich cargo, consisting of a curious collection of Arabic, Persian, and Greek MSS. together with a great number of gems, coins, and other valuable antiquities; having spent full three years in this agreeable tour.

But upon his return, he met with a different scene at home, from what he had left at his departure; and the ensuing national troubles proved greatly detrimental to his private affairs, in which he suffered much by his loyalty to the king, and his gratitude to Laud. After a short stay at Gresham-college, which was no longer agreeable to him, he went to Oxford, and set about digesting his papers, and preparing such of them as might be most useful for the press. In this

[c] This poem is printed among his miscellaneous works mentioned hereafter.

[d] This person was well skilled in many sciences, and particularly astronomy. See some account of him in Biog. Brit. Vol. IV. under the article HARRIOT.

[e] The reader who is curious in such matters, will find the dates of his progress in this Eastern tour, better adjusted than had been done before, in Biog. Brit. Vol. IV. p. 2269. remark (f).

business he was assisted by Abp. Usher, to whom he had been long known, and now he drew a map of the Lesser Asia at his grace's request, who was writing his dissertation of that country, printed in 1641. Laud having the same year presented a second collection of medals to the university, the care of the whole was committed to our author [F], who placed them in such order as was entirely agreeable to his patron.

All this while he gave himself no concern about his Gresham lecture, whereupon he was removed from it Nov. 15, 1643. But this loss had been more than abundantly compensated by the Savilian professorship of Astronomy, to which he was chosen the day before, in the room of Dr. Bainbridge lately deceased; and he had a dispensation from the king, to hold his fellowship at Merton-college, because the stipend was much impaired by means of the civil wars. The lectures being also impracticable on the same account, he was at full leisure to continue his attention to his papers; and accordingly we find, that he had made considerable progress in it, by September the following year; some particulars whereof may be seen, in a letter of that date to Abp. Usher [G]. Among other things it appears, that he had made several extracts from them concerning the true length of the year; and happening, in 1645, to fall into discourse with some persons of figure at the court then at Oxford, with whom he was much in company, about amending the Kalendar, he proposed a method of doing it by omitting the intercalary day in the Leap-year, for 40 years, and to render it conformable to the Gregorian [H]. He drew up a scheme for that purpose, which was approved by the king and council; but the state of the times would not permit the execution of it. The publication of his "Pyramidographia," and the "Description of the Roman Foot and Denarius," employed him the two subsequent years [I]: he determined to

[F] See the preface to a catalogue of the ancient coins in the Bodleian archives, published in Latin by Dr. Wile. Oxon 1750, fol.

[G] Parr's Life of that archbishop, p. 509, and Biog. Brit. under our author's article, remark (Q).

[H] The same method had been proposed to Pope Gregory, who rejected it, as Mr. Greaves says, that he might have the honour of doing it at once, and thereby of calling that year An-

nus Gregorianus, which our author did not doubt might justly be called Annus Confusionis, as the ancients called that year in which Julius Cæsar corrected the calendar by a subtraction of days, after the same manner. But we have lately seen this method of doing it at once put in practice, without any ill consequence at all. This piece of Mr. Greaves is in the Phil. Transf. No. 257.

[I] These are the most generally useful

to begin with these, as they contained the fruit of his labours, in the primary view of his travels, and he was not in a condition to proceed any further at present.

Hitherto he had been able, in a good measure, to weather his difficulties, there being still left some members in the House of Commons who had a good regard for learning, among whom Selden made the greatest figure. That gentleman was burges for the university of Oxford; and being well known to our author before his travels, he dedicated his "Roman Foot" to him, under the character of his noble and learned friend; and his friendship was very serviceable to Greaves, in a prosecution in the parliament in 1647, occasioned by his executorship to Dr. Bainbridge. This trust had involved him in law-suits so much, that his design of going to Leyden to consult some Persian MSS. there, necessary for publishing some treatises in that language, was entirely frustrated thereby. Upon the coming of the parliament's commissioners to Oxford, several complaints were made to them against him on the same account; which being sent by them to the committee of the House of Commons, our author, probably by the interest of Selden (who was a member of that committee), was there cleared. After which he applied to the court of aldermen and the committee of Camden-house for restitution. But though he weathered this further difficulty, by the assistance of some powerful friends, yet his respite was but short; however, he made use of that time in publishing a piece begun by Dr. Bainbridge, and completed by himself. This was printed at Oxford in 1648, under the title of "*Johannis Bainbriggii Canicularia, &c.*" He dedicated this piece to doctor (afterwards Sir George) Ent, with whom he had commenced an acquaintance at Padua in Italy; and that gentleman gave many proofs of his sincere friendship to our author, as well as to Dr. Pococke, in these times.

But the violence of the parliamentary visitors was now grown above all restraint, and a fresh charge was drawn up against Greaves, containing these articles: 1. That he betrayed the college in discovering to the king's agents 400 l. in the treasury, which thereupon was taken away for the

useful part of his works. The latter is ranked among the classics, and is nearly allied to the former; the exactness of which is put beyond all doubt in a piece of Sir Isaac Newton, published along with the most correct edi-

tion of it in 1737, 8vo. Mr. Greaves took care to preserve, to the latest times, the present standard of the measures used in all nations, by taking the dimensions of the inside of the largest pyramid with the English foot.

king's

king's use. 2. That, contrary to his oath, he had conveyed away a considerable part of the college goods without the consent of the society, and thereby gratified courtiers with them in other houses. 3. That he feasted the queen's confessors, and sent divers presents to them, among which was a holy throne, and that he was more familiar with them than any true Protestants used to be. 4. That he was the occasion of ejecting Sir Nathaniel Brent from his wardenship, for adhering to the parliament, and bringing in Dr. Harvey to his place. 5. That he was the occasion why Mr. Edw. Corbet and Mr. Ralph Button were turned out of their respective offices and chambers in the college, because they abode in the parliament's quarters. 6. That he gave leave to father Philips, the queen's confessor, and Wyat (de Veat, a Frenchman) one of her chaplains, to come into the library and study there; and that he put Mr. French, a fellow, out of his chamber in Merton-college, and put them into it. Our author, in all likelihood, was not able to disprove the charge [κ], and therefore refused to put in any answer, by which he incurred an ejection from both his places in Oxford, and was obliged to quit the university Nov. 9th this year. Before his departure he had packed up his papers, &c. in some chests, in order to be carried after him to London. But these chests were broken open by the soldiers, and his MSS. taken out, part of which were lost, and the rest recovered by means of his friend Selden.

Dr. Walter Pope informs us, that, considering the violence of the visitors, Greaves saw it would be of no service to him to make any defence; and finding it impossible to keep his professorship, he made it his business to procure an able and worthy person to succeed him. By the advice of Dr. Charles Scarborough the physician, having pitched upon Mr. Seth Ward, he opened the matter to that gentleman, whom he soon met with there; and at the same time proposed a method of compassing it, by which Ward did not only obtain the place, but the full arrears of the stipend, amounting to 500*l.* due to Greaves, and designed him a considerable part of his salary. The king's death, which happened soon after, was a great shock to Greaves, and lamented by him in the most mournful terms, in a letter to Dr. Pococke, "O my good friend," says he, "my good friend, never was sorrow like our sorrow; excuse me now, if I am not able to write to you, and to answer your questions. O Lord

[κ] See the reasons for this remark in *Biog. Brit. ubi supra*, remark (x).

"God,

"God, avert this great sin, and thy judgements from this nation." However, he bore up against his own injuries with admirable fortitude; and fixing his residence in London, he married, and, living upon his patrimonial estate, went on as before, and produced some most curious Arabic and Persian treatises, translated by him with notes every year [L]. Besides which, he had prepared several others for the public view [M], and was meditating more when he was seized by a fatal disorder, which put a period to his life, Oct. 8, 1652, before he was full 50 years of age. He was interred in the church of St. Bennet Sherehog in London. His loss was much lamented by his friends, to whom he was particularly endeared, by joining the gentleman to the scholar. He had the happiness to be endowed with great firmness of mind, zeal in the interest which he espoused, and steadiness in his friendship; though, as he declares himself, not at all inclined to contention. "There is no man," says he, "desires more to be at quiet than myself, or to promote learning and honest purposes; but I know not how, it is my fortune to find enemies where I have least deserved, and friends where I could no way have merited." He was highly esteemed by the learned in foreign parts, with many of whom he corresponded. Nor was he less valued at home by all who were judges of his great worth and abilities.

He had no issue by his wife, to whom he bequeathed his estate for her life; and having left his cabinet of coins to his friend Sir John Martham, author of the "Canon Chronicus," he appointed the eldest of his three younger brothers [N], (Dr. Nicolas Greaves) his executor, who by will bestowed our author's astronomical instruments to the Savilian library at Oxford, where they are repositied, together with several of his papers; but a great many of these were sold by his widow to a bookfeller, and lost or dispersed.

[L] See a list, together with some account of them, in Birch's Life of our author, and the Biog. Brit.

[M] Some of these were printed in Phil. Transf. No. 137. 173. 178.—Others in Dr. Hudson's third Vol. of collections, intituled, "Geographiæ veteris scriptores Græci minores," and more in our author's "Miscella-

neous Works," in two vols. 8vo, 1737, by Dr. Birch, who prefixed an account of his life, to which we have been obliged in this memoir.

[N] Their names were Nicolas, Thomas, and Edward. They were all men of distinguished learning. Some account of them is given in the Biog. Brit.

GREEN (ROBERT), an author in queen Elizabeth's reign, was first of St. John's-college, Cambridge, where he

Wood's  
Fasti.

he took the degree of B. A. in 1578; afterwards removed to Clare-hall, and, in 1583, became M. A. it is said, he was likewise incorporated at Oxford. He was a man of great wit and humour, but prostituted his talents to the purposes of vice and obscenity; and, upon the whole, both in theory and practice, seems to have been a most perfect libertine. Unable to support his extravagances, he was forced to recur to his pen for maintenance; and is believed to be the first English poet who wrote for bread. After a course of years, spent in dissipation, riot, and debauchery, we find him fallen into a state of the most wretched penury, disease, and self-condemnation; as appears from a letter written to a much-injured wife, and inserted in Cibber's "Lives of the Poets." His letter, we hope, was truly penitential and sincere; yet, from the titles of some of his later works, such as Green's "Never too Late," Green's "Farewell to Folly," Green's "Groatsworth of Wit," &c. it should seem as if he was more solicitous about appearances, than realities. Wood says, that he died in 1592 of a surfeit, gotten by eating too great a quantity of pickled-herrings, and drinking Rhenish wine with them; so that he died as he lived, and was consistent throughout,—*servabat ad imum*. His works of different kinds are very numerous; but, as to his dramatic ones, there are many difficulties in coming, with any degree of certainty, at a knowledge of them. What are undoubtedly his, amounting to four or five pieces, may be seen in the "Biographia Dramatica."

Gent. Mag. GREEN (JOHN), born about 1706 at or near Hull in  
1779-p.234- Yorkshire, received the first rudiments of his education at a private school, and was then sent to St. John's-college, Cambridge; after taking his degrees in arts, and being chosen fellow, he engaged himself as usher to a school at Litchfield, before Dr. Johnson and Mr. Garrick had left that city to launch into the world, with both of whom he was of course acquainted. In 1744, Charles duke of Somerset, chancellor of the university, appointed Mr. Green (then B. D.) his domestic chaplain, and as such he was with his grace at Petworth, when the melancholy account arrived of the death of his grandson, lord viscount Beauchamp, at Bologna. The duke, when he received it, secluded himself the whole day, and then thus broke it to his chaplain, with great agitation, "Lord Beauchamp is dead, and there is an end of my family!" In Jan. 1747, Green was presented by his noble patron to the rectory of Borough-green, near New-market, which



which he held with his fellowship. In Dec. 1748, on the death of Dr. Whalley, he was elected regius professor of divinity; and soon after was appointed one of his majesty's chaplains. At the ensuing commencement, July 4, 1749, he was created D. D. having preached one of the sermons at St. Mary's on the preceding Sunday before the duke of Newcastle (just installed chancellor) and the university. This sermon was afterwards printed. Soon after, Dr. Burton, one of the fellows of St. John's, was presented by that society to the rectory of Barrow, in Suffolk, vacant by the death of Dr. Williams. But that living being ordered by the donor to be given to the *senior divine*, Dr. Rutherford claimed it, as *senior doctor*; and on an appeal to the visitor (the bishop of Ely) he had a decree in his favour. A caveat, however, was then entered by Dr. Green (Dr. Burton declining the contest); and on an application to the Court of Chancery, the lord chancellor (Hardwicke) determined that the senior fellow in orders had a right to it, and decreed a presentation to Dr. Green. In June 1750, on the death of dean Castle, master of Corpus Christi or Benet-college, a majority of the fellows (after the headship had been declined by their president, Mr. Skottowe) agreed to apply to archbishop Herring for his recommendation; and, in consequence, his grace, at the particular request of the duke of Newcastle, recommended professor Green, who was immediately elected. This proceeding, though the society could not have made a more respectable choice, was the subject at that time of some undeserved obloquy, especially in "The Capitade," a severe local satire on the heads of houses, in which is the following apostrophe:

" Rise, rise, ye cringing servile souls to fight;  
 " Ye foes to freedom, Cappadocians [A] hight!  
 " Hold, hold in slavery, GREEN, the abject race,  
 " Make them serve thee as thou dost Lambeth's grace."

It should be observed, that some marks of genius and a few excellent lines, amidst many as rough and prosaic as the last of these, occasioned a suspicion that the author, whoever he was, "half his strength put not forth," and could easily have made the verses uniformly harmonious. Mr. Masters

[A] The Cappadocians were a people the most remarkable of any recorded in history. The Romans offered to indulge them in a choice of their own king, and to be governed by

the laws and customs of their own country; but they rejected the offer, and desired to continue in slavery, for liberty was an intolerable burthen to them.

Hist. of  
C. C. C. C.  
p. 198.

too, one of the dissenting fellows, in his "History of the College," published in 1753, thus expresses himself: "Upon the decease of Mr. Castle, John Green, D. D. *became* master 18 June, 1750; but reasons will readily occur to every one for my proceeding no farther in their history at present." Among the writers on the subject of the new regulations proposed by the chancellor, and established by the senate, Dr. Green took an active but anonymous part, in a pamphlet published in the following winter, intitled, "The Academic, or a Disputation on the State of the University of Cambridge." March 22, 1751, on the advancement of his friend Dr. Keene, master of St. Peter's-college, to the bishopric of Chester, Dr. Green preached the consecration sermon in Ely-house-chapel, which, by order of the Abp. of York, was soon after published. In Oct. 1756, on the death of Dr. George, he was preferred to the deanery of Lincoln, and resigned his professorship. Being then eligible to the office of vice-chancellor, he was chosen in November following. In June 1761, the dean most ably exerted his polemical talents in two letters (published without his name) "on the Principles and Practices of the Methodists," 1. addressed to Mr. Berridge, 2. to Mr. Whitefield. A 3d to Mr. Wesley was promised, and intended, but what prevented it we cannot say. Surely, not the author's promotion to the see of Lincoln, in November following, on the translation of bishop Thomas to the bishopric of Salisbury; the last mark of favour which the duke of Newcastle had it in his power to shew him. By a strange misnomer at the Privy-seal-office, the king's letter, which accompanied the *congé d'elire*, recommended Dr. Thos. Greene, dean of Salisbury; and so it was also published in the Gazette: but the sub-dean, knowing the mistake, suspended the election, and dispatched an express to have it rectified. Had not the royal intention been known, or if the dean of Sarum had had a majority in the Lincoln-chapter, thus recommended and elected, how could he have been dispossessed? Dr. Green then resigned all his other preferments but his headship. In 1762, Abp. Secker (who had always a just esteem of his talents and abilities) being indisposed, the bishop of Lincoln visited as his proxy the diocese of Canterbury. In 1763, he preached the 30th of January Sermon before the House of Lords, which was printed as usual. Amidst severer studies, his lordship, having a truly classical taste, condescended occasionally to converse with the Muses, as may appear from the following little ode, which

which came warm from the heart of friendship about three months before the death of the great and good man who was the subject of it.

“ On the Earl of HARDWICKE’s Illness.

- |                                       |                                     |
|---------------------------------------|-------------------------------------|
| “ O still let Envy rear her head,     | “ A day will come, that day I fear, |
| “ To hiss at Hardwicke’s name,        | “ When Envy’s crest shall fall,     |
| “ Let Slander still her venom spread, | “ When Slander’s tongue shall mute  |
| “ To taint his spotless fame ;        | “ appear,                           |
|                                       | “ Or cease to pour its gall ;       |
| “ Can Envy there infix a sting,       | “ When every mouth his name shall   |
| “ Whose harmless wound will last ?    | “ boast,                            |
| “ To him can real mischief spring     | “ And every heart revere :          |
| “ From Slander’s baneful blast ?      | “ That fatal day I dread the most ; |
|                                       | “ That day is much too near.”       |

For the high-stewardship of the university, vacated by lord Hardwicke’s death, a warm contest ensued between the present earl and the earl of Sandwich, in which the bishop of Lincoln, we need not say, espoused the cause which virtue and science, as well as friendship and honour, recommended and endeared. The election in June 1764, being indecisive, each party claiming the majority, an application was made to the Court of King’s-bench, which finding, on a scrutiny, that lord Hardwicke had a majority of one, issued a Mandamus for his admission to the office in May 1765. In the mean time our bishop resigned the mastership of Benet-college, viz. in July 1764. After the death of lord Willoughby of Parham, in 1765, the literary *conversations* of the Royal Society, &c. which used to be held weekly at his lordship’s house, was transferred to the bishop of Lincoln’s in Scotland-yard, as one of their most accomplished members. In July 1771, on a representation to his majesty, that, with distinguished learning and abilities, and a most extensive diocese, bishop Green (having no commendam) had a very inadequate income, he was presented to the residentiaryship of St. Paul’s, which bishop Egerton vacated on his translation to the see of Durham. He now removed to his residentiary-house in Amen-corner, and took a small country-house at Tottenham. It should ever be remembered, to our prelate’s honour, that, in May 1772, when the Bill for relief of Protestant Dissenters, &c. after having passed the House of Commons, was rejected, on the second reading, by the House of Lords, (102 to 27) he nobly dissented from his brethren, and was the only bishop who voted in its favour. Without any particular previous indisposition, his

Gent. Mag.  
1754, p. 156.

lordship died suddenly in his chair at Bath, on Sunday, April 25, 1779. His public and literary character may partly be collected from the above particulars. His private and social virtues endeared him to his friends.

Hawkins's  
Hist. of  
Music, V.  
106.

See art.  
CROFT.

GREENE (Dr. MAURICE), an eminent musician, was the son of a London clergyman, and nephew of John Greene, serjeant at law. He was brought up in St. Paul's choir, and apprenticed to the organist of that cathedral. He soon distinguished himself in his profession; and, about 1716, when he was not yet 20, was chosen organist of St. Dunstan in the West. In 1717, he became organist of St. Andrew's, Holborn, and the year after of St. Paul's: upon which last preferment he quitted the two former. In 1727, upon the decease of Croft, he was appointed organist and composer to the Royal Chapel, and thereby placed at the head of his profession in England. In 1730, he took the degree of doctor in music at Cambridge: his exercise for it was Pope's "Ode for St. Cecilia's Day," which he set very finely to music. It was performed with great applause; and he was honoured with the title of professor of music in that university. Greene was a man of understanding, and careful to form connections of the best kind: he was patronized by many great personages, and, about 1735, appointed master of the royal band. About 1750, he had a considerable estate left to him by a natural son of his uncle, the serjeant; and this state of affluence inspired him with a project of reforming our church-music, which was greatly corrupted by a multiplication of copies, and the ignorance and carelessness of transcribers. To correct, and also secure it against such injuries for the future, he began with collating a great number of copies of services and anthems, and reducing them into score. He had made a considerable progress in the work; but, his health failing him, he made his will, and transmitted the farther prosecution of it to his friend Dr. William Boyce, who completed and published it. Dr. Greene died Sept. 1, 1755: an account of his performances may be seen in Sir John Hawkins, referred to above.

In the mean time, one more circumstance of this musician's history may as well be mentioned; and that is, the part he took in the violent dispute and contest about Handel and Bononcini. Bononcini was a native of Modena; and his music had made so deep an impression upon the people here, that, till 1710, the managers found it necessary to introduce into every opera they exhibited, more than an equal portion

portion of Bononcini's airs. In 1710, Handel arrived in England; and soon after a rivalry arose between these masters, and parties for each were formed among the nobility. In this dispute, Greene is said to have acted with such duplicity, as induced Handel to renounce all intercourse with him: for, though Greene had affected, and did even then affect, to be fond of Handel even to flattery, yet he secretly favoured Bononcini, and was industrious in decrying the compositions of Handel. With regard to the contest itself, let us hear Sir John Hawkins. "It was hardly possible for V.276.281. men," says he, "possessed of talents so different as those of Handel and Bononcini, to be equally admired and patronized by the same persons: the style of Bononcini being tender, elegant, and pathetic; Handel possessed all these qualities and numberless others, and his invention was inexhaustible.—Whoever reflects on the divisions and animosities occasioned by the competition between these two masters, must wonder at the infatuation of the parties that severally espoused them; in that they were not able to discern in the composition of both beauties, of different kinds it is true, but such as every soul susceptible of the charms of music must feel and acknowledge. This animosity may seem to have been owing to the determination of an over-refined judgement; but such as have a true idea of the ridiculous character of an opera connoisseur, or are sensible of the extravagant length to which the affectation of a musical taste will carry silly people of both sexes, will justly impute it to ignorance, and an utter inability to form any judgement or well-grounded opinion about the matter." Much the same may be animadverted of, as the same occasions frequently arise among the connoisseurs in painting.

GREENHILL (JOHN), a very ingenious English painter, was descended from a good family in Salisbury, where he was born. He was the most excellent of all the disciples of Sir Peter Lely, who is said to have considered him so much as a rival, that he never suffered him to see him paint. Greenhill, however, prevailed with Sir Peter to draw his wife's picture, and took the opportunity of observing how he managed his pencil; which was the great point aimed at. This gentleman was finely qualified by nature, for both the sister-arts of painting and poetry; but death, taking advantage of his loose and unguarded manner of living, snatched him away betimes; and only suffered him just to leave enough

of his hand, to make us wish he had been more careful of a life so likely to do great honour to his country. This painter won so much on the celebrated Mrs. Behn, that she endeavoured to perpetuate his memory by an elegy, to be found among her works. We know not the year either of his birth or death.

GREGORY, surnamed the GREAT, was born of a patrician family, equally conspicuous for its virtue and nobility at Rome, where his father Gordian [A] was a senator, and extremely rich; and, marrying a lady of distinction, called Sylvia [B], had by her this son, about 544. From his earliest years he discovered genius and judgement; and applying himself particularly to the apophthegms of the ancients, he fixed every thing worth notice in his memory, where it was faithfully preserved as in a store-house; he also improved himself by the conversation of old men, in which he took great delight. By these methods he made a great progress in the sciences, and there was not a man in Rome, who surpassed him in grammar, logic, and rhetoric; nor can it be doubted but he had early instructions in the civil law, in which his letters prove him to have been well versed [C]. These accomplishments in a young nobleman procured him senatorial dignities, which he filled with great reputation; and he was afterwards appointed præfect of the city by the emperor Justin the Younger; but being much inclined to a monastic life, he quitted that post, and retired to the monastery of St. Andrew, which he himself had founded at Rome in his father's house, and put it under the government of an abbot, called Valentius. Besides this, he founded six other convents in Sicily; and selling all the rest of his possessions, he gave the purchase-money to the poor.

However, he had not enjoyed his solitude in St. Andrew's long, when he was fetched out of it by Pope Pelagius II. who made him his seventh deacon, and sent him as his nuncio to the emperor Tiberius at Constantinople, to demand succours against the Lombards. The Pope could not have chosen a man better qualified than Gregory for so delicate a negotiation; the particulars of it, however, are not known. Mean while, he was not wanting in exerting his zeal for religion. While he was in this metropolis, he opposed Eutychius the patriarch, who had advanced an opinion

[A] Mill's History of the Popes, saint, on the 3d of November. Ibid. Lond. 1757, 4to.

[C] Yet he was entirely ignorant of the Greek language. Ibid.

bordering on Origenism, and maintained, that after the resurrection the body is not palpable, but more subtle than air. In executing the business of his embassy, he contracted a friendship with some great men, and gained the esteem of the whole court, by the sweetness of his behaviour; inasmuch, that the emperor Maurice chose him for a godfather to a son of his, born in 583. Soon after this he was recalled to Rome, and made secretary to the Pope; but after some time obtained leave to retire again into his monastery, of which he had been chosen abbot.

Here he had fed himself with the hopes of gratifying his wish, in the enjoyment of a solitary and unruffled life, when Pelagius II. dying Feb. 8, 590, he was elected Pope by the clergy, the senate, and the people of Rome; to whom he had become dear by his charity to the poor, whom the overflowing of the Tiber, and a violent plague, had left perishing with hunger. This promotion was so disagreeable to him, that he employed all possible methods to avoid it; he wrote a pressing letter to the emperor, conjuring him not to confirm his election, and to give orders for the choice of a person who had greater capacity, more vigour, and better health than he could boast; and hearing his letter was intercepted by the governor of Rome, and that his election would be confirmed by the imperial court, he fled, and hid himself in the most solitary part of a forest, in a cave; firmly resolved to spend his days there, till another Pope should be elected: and, the people despairing to find him, a new election ensued. In such cases, the ecclesiastics of that church never slip the opportunity of introducing miracles; accordingly, we are told, that Gregory would never accept the papal chair, till he had manifestly found, by some celestial signs, that God called him to it. It is pretended, that a dove flying before those who sought for him, shewed them the way they were to go; or that a miraculous light, appearing on a pillar of fire over his cavern, pointed out to them the place of his retreat [D].

However that be, it is almost as certain that his reluctance was sincere [E], as it is that he at length accepted the dignity,

[D] St. Gregory, fond and credulous as he was of miracles, says nothing of these.

[E] His famous pastoral is alledged on the side of his sincerity. Gregory wrote it in answer to John, bishop of Ravenna, who had given him a friendly

reproof for hiding himself, in order to avoid the pontificate. This conduct is ascribed, and not undeservedly, to his humility; and after his promotion, he gave another evidence of his sincerity, in constantly declaring his dislike of the appellation, "Your Beatitude, &c." which

nity, and was enthroned Pope, Sept. 3, 590. And it appeared by his conduct, that they could not have elected a person more worthy of this exalted station; for, besides his great learning, the pains he took to instruct the church, both by preaching and writing, he had a very happy talent to win over princes, in favour of the temporal as well as spiritual interest of religion. It would be tedious to run over all the particulars of his conduct on these occasions; and his converting the English to Christianity, a remarkable fact in our history, is on that account vulgarly known [F]; but there is one circumstance in it worth noting. It is observable, that Gregory owed his success to the assistance of a woman. The queen [Ethelburga] had a great share in these conversions, since she not only prompted the king [Ethelbert] her consort, to treat the Pope's missionaries kindly, but also to become himself a convert. This has given rise to a remark, that there have been few revolutions in religion, whether of a good or ill kind, but what have been chiefly influenced by women. To support this remark, it has been affirmed, that as the devil made use formerly of the artifices of three empresses, who were the wives of Licinius, Constantius, and Valerius, to establish the Arian heresy in the East; so God, to attack the enemy with his own weapon, would also employ three illustrious queens, Clotilda, wife of Clovis, Ingonda, wife of St. Erminigilde, and Theodilinda, wife of Agilulphus, to sanctify the West, by converting the French from heathenism, and by extirpating Arianism out of Spain and Italy, through the conversion of the Visigoths and Lombards [G].

The new Pope, according to custom, held a synod at Rome the same year, 591; whence he sent letters to the four patriarchs of the East, with a confession of his faith, declaring his reverence to the four general councils, and the fifth too, as well as the four Gospels. In this modesty he was not followed by his successors; and he even exceeded some of his predecessors in that and other virtues, which for

which had been given to his predecessors. Bayle, in viewing his subsequent conduct in this post, observes, that those who forced him into the papal chair, knew him better than he knew himself; that they saw in him a fund of all the cunning and suppleness that is requisite to acquire great protectors, and bring upon the church the blessings of the earth. Dict. under this Pope's art.

[F] He first set out on his mission himself, while he was a monk only, and was advanced three days journey, when Pelagius, then Pope, recalled him to Rome at the instigation of the people, who even clamorously pressed him to it.

[G] Maimbourg's Hist. de St. Gregoire, p. 69.

many



many ages past have not approached the pretended chair of St. Peter. As he had governed his monastery with a severity unparalleled in those times; so now he was particularly careful to regulate his house and person according to St. Paul's directions to Timothy, 1 Ep. iii. 5. Even in performing divine worship, he used ornaments of but a moderate price, and his common garments were still more simple. Nothing was more decent than the furniture of his house, and he retained none but clerks and religious in his service. By this means his palace became a kind of monastery, in which there were no useless people; every thing in his house had the appearance of an angelic life, and his charity surpassed all description. He employed the revenues of the church entirely for the relief of the poor; he was a constant and indefatigable preacher, and devoted all his talents for the instruction of his flock.

In the mean time, he extended his care to the other churches under his pontifical jurisdiction, and especially those of Sicily, for whom he had a particular respect; he put an end to the schism in the church of Iberia the same year; this was effected by the gentle methods of persuasion, to which, however, he had not recourse, till after he had been hindered from using violence. Upon this account he is censured as an intolerant; and it is certain, his maxims on that head were a little inconsistent. He did not, for instance, approve of forcing the Jews to receive baptism, and yet he approved of compelling heretics to return to the church. In some of his letters too he exclaims against violence in the method of making converts, yet at the same time was for laying heavier taxes on such as would not be converted by persuasive means; and, 593, he sent a nuncio to Constantinople, and wrote a letter the same year to the emperor Maurice, declaring his humility and submission to that sovereign; he also shewed the same respect to the kings of Italy, even though they were heretics.

The same year he composed his "Dialogues," a work filled with false miracles and incredible stories; the style is also low, and the narration coarse; however, they were received with astonishing applause; and Theodilinda, queen of the Lombards, having converted her spouse to the Catholic faith, the Pope was exceedingly rejoiced at it, and sent his "Dialogues," composed the following year, to that princess. She is thought to have made use of his book at this time for the conversion of that people, who were the fittest in the world to be wrought upon by such pious fooleries. For the  
same

same Pope Zachary, about 150 years after, translated it into Greek for the use of those people, who were so delighted with it, that they gave St. Gregory the surname of Dialogist. In 594, he excommunicated and suspended the bishop of Salona, the metropolis of Dalmatia, who, however, paid no regard to the exercise of his power in these censures. The same year he laboured to convert the infidels in Sardinia by gentle methods, according to his system : which was, to punish heretics, especially at their first rise, as rebels and traitors, but to compel infidels only indirectly ; that is, treating the obstinate with some rigour, and persuading them as much by promises, threats, and gentle severities, as by argument and reason. This was the distinction he made in treating with the Manichees and Pagans [H].

In 595, he refused to send the empress Constantia any relics of St. Paul, which she had requested, desiring to look at the body of that apostle : he thereupon relates several miraculous punishments for such a rash attempt, all as simply devised as those in his " Dialogues." The same year he warmly opposed John patriarch of Constantinople, for assuming the title œcumenical or universal, which he himself disclaimed, as having no right to reduce the other bishops to be his substitutes ; and afterwards forbade his nuncio there to communicate with that patriarch, till he should renounce the title. His humility, however, did not keep him from resenting an affront put upon his understanding, as he thought, by the emperor for proposing terms of peace to the Lombards, who besieged Rome this year : the same year he executed the famous mission into England ; and as Brunehaut, queen of France, had been very serviceable therein, he wrote a letter of thanks to her on the occasion. The princess is represented as a very profligate woman, but very liberal to the ecclesiastics ; founding churches and convents, and even suing to the Pope for relics. This was a kind of piety which particularly pleased Gregory ; and accordingly, he wrote to the queen several letters, highly commending her conduct in that respect, and carried his complaisance so far, as to declare the French happy above all other nations in having such a

[H] His reason for this conduct is, that if the conversation of some was by this means feigned and hypocritical, yet the church would be a gainer in the end, because their children at least would be good Catholics. The inconsistency of his maxims with regard to

intolerancy, which he is observed to touch cautiously, is argued with great warmth, to prove him secretly a violent persecutor by Mr. Bayle, who on the other hand is observed to employ both art and zeal in behalf of Manicheism.

**sovereign** [1]. In 598, at the request of the Christian people at Caprita, a small island at the bottom of the gulf of Venice, he ordered another bishop to be ordained for that place, in the room of the present prelate, who adhered to the Istrian schism. This was done contrary to the orders of the emperor Maurice against taking any violent measures with schismatics.

In 599, he wrote a letter to Serenus bishop of Marseilles, commending his zeal in breaking some images which the people had been observed to worship, and throwing them out of the church; and the same year a circular letter to the principal bishops of Gaul, condemning simoniacal ordinations, and the promotions of laymen to bishoprics: he likewise forbids clerks in holy orders to live with women, except such as are allowed by the canons; and recommends the frequent holding assemblies to regulate the affairs of the church. The same year he refused, on account of some foreseen opposition, to take cognizance of a crime alledged against the primate of Byzacena, a province in Africa. About the same time he wrote an important letter to the bishop of Syracuse, concerning ceremonies, wherein he says, "That the church of Rome followed that of Constantinople, in the use of ceremonies; and declares that see to be undoubtedly subject to Rome, as was constantly testified by the emperor and the bishop of that city." He had already this year reformed the office of the church, which is one of the most remarkable actions of his pontificate. In this reform, as it is called, he introduced several new customs and superstitions; amongst the rest, Purgatory. He ordered Pagan temples to be consecrated by sprinkling holy water, and an annual feast to be kept, since called Wakes in England, on that day; with the view of gaining the Pagans in England to the church service. Besides other less important ceremonies, added to the public forms of prayer, he made it his chief care to reform the psalmody, of which he was excessively

[1] Greg., Epist. lib. xi. epist. 8. On this occasion Bayle cites the following pleasant story from Philip de Comines. "The body of Jean Galeas," says that historian, "a great and wicked tyrant, lies at the Carthusians in Paris, near the park, higher than the great altar, and to which we go up by a ladder: the Carthusians shewed it me, at least his bones, which smell no otherwise

than is natural. A native of Burges gave him the title of saint, when asking him softly his reason, (as he could see painted round him the arms of several cities, which he had usurped without any right) the person whispered in his ear, we give the title of Saint, in this country, to all from whom we receive any benefactions." Comines, Mem. book vii.

fond. Of this kind he composed the "Antiphone [ $\kappa$ ]," and such tunes as best suited the Psalms, the Hymns, the Prayers, the Verses, the Canticles, the Lessons, the Epistles, the Gospels, the Prefaces, and the Lord's Prayer. He likewise instituted an academy of chanters for all the clerks, as far as the deacons exclusively: he gave them lessons himself, and the bed which he continued to chant in amidst his last illness, was preserved with great veneration in the palace of St. John Lateran for a long time, together with the whip, with which he used to threaten the young clerks and singing boys, when they sung out of tune. He was so rigid in regard to the chastity of ecclesiastics, that he was not for admitting a man to the priesthood, who had lost his virginity, and had the candidates questioned on that head. Widowers were excepted, if they had observed a state of continency for some considerable time.

At this time, as well as the next year 600, he was confined to his bed by the gout in his feet, which lasted for three years; yet he celebrated mass on holidays, with much pain all the time. This brought on a painful burning heat all over his body, which tormented him in 1601. His behaviour in this sickness was very exemplary. It made him feel for others, whom he compassionated, exhorting them to make the right use of their infirmities, both for advancing in virtue and forsaking vice. He was always extremely watchful over his flock, and careful to preserve discipline; and while he allowed that the misfortunes of the times obliged the bishops to interfere in worldly matters, as he himself did, he constantly exhorted them not to be too intent on them. This year he

[ $\kappa$ ] It is to this Pope that we owe the invention, used to this day, of expressing musical sounds by the seven first letters of the alphabet. Indeed the Greeks made use of the letters of their alphabet to the like purpose: but in their scale they wanted more signs, or marks, than there were letters, which were supplied out of the same alphabet, by making the same letter express different notes, as it was placed upright, or reversed, or otherwise put out of the common position; also making them imperfect by cutting off something, or by doubling some strokes. For example, the letter  $\Pi$  expresses different notes in all these positions and forms,  $\Pi$   $\Pi$   $\Pi$   $\Pi$  &c. They who are skilled in music, need not be told what a task the scholar had in this method to learn.

In Boethius's time the Romans eased themselves of this difficulty as unnecessary, by making use only of the first 15 letters of their alphabet. But afterwards, this Pope, considering that the octave was the same in effect with the first note, and that the order of degrees was the same in the upper and lower octave of the diagram, introduced the use of seven letters, which were repeated in a different character. Malcolm on Music, chap. xiv. § 4.—N. B. Platina says, that Gregory was the inventor of the whole church-office; and it is certain he introduced many new ceremonies, calculated to strike the beholders with their pomp and magnificence, and thereby make them converts.

held a council at Rome, which made the monks quite independent by the dangerous privileges which he granted them. Gregory forbade the bishops to diminish in any shape the goods, lands, and revenues, or titles of monasteries, and took from them the jurisdiction they ought naturally to have over the converts in their dioceses. But many of his letters shew, that though he favoured the monks in some respects, he nevertheless knew how to subject them to all the severity of their rules, by which means he prevented those scandalous disorders which now disgrace the monastic life. The same year he executed a second mission into England, and, in answer to the bishop of Iberia, declared the validity of the baptism by the Nestorians, as being performed in the name of the Trinity.

The dispute about the title of Universal Bishop and the equality of the two sees of Rome and Constantinople still subsisting, and the emperor Maurice having declared for the latter, our Pope saw the murder of him and his family without any concern by Phocas: and this usurper sending his picture to Rome in 603, Gregory received it with great respect, and placed it with that of the empress his consort [Leontia] in the oratory of St. Cæsarius in the palace; and soon after congratulated Phocas's accession to the throne. There are three letters written by the holy pontiff on this occasion still extant, wherein he expresses his joy, and returns thanks to God for that execrable patricide's accession to the crown, as the greatest blessing that could befall the empire; and he praises God, that, after suffering under a heavy galling yoke, his subjects begin once more to enjoy the sweets of liberty under his empire: flatteries unworthy a man of honour, and especially a Pope [L]; but Gregory thought himself in conscience obliged to assert the superiority of his see, above that of Constantinople, and he exerted himself much to secure it. In general he had the pre-eminence of the holy see much at heart; accordingly this same year, one Stephen, a Spanish bishop, having complained to him of an unjust deprivation from his bishopric, the Pope sent a delegate to judge the matter upon the spot, giving him a memorial of his instructions, wherein among other particulars he orders thus: "If it be said, that bishop Stephen had neither metropolitan nor patriarch, you must answer, that he ought to be tried, as he requested, by the holy see, which is the chief of all churches." It was in the same spirit of preserving the

[L] His historian Malmesbury, though a Jesuit, condemns him on this occasion.

dignity of his pontificate, that he resolved to repair the celebrated churches of St. Peter and St. Paul ; in which view, he gave orders this year to the subdeacon Sabinian (afterwards his successor in the popedom), to have felled all the timber necessary for that purpose in the country of the Brutii, and shipped for Rome : he wrote several other letters on this occasion, which are so many proofs of his zeal for carrying on the work [M].

But while he was thus intent in repairing the mischiefs of the late war, he saw it break out again in Italy, and still to the disadvantage of the empire, the affairs of which were in a very bad situation, not only in the provinces of the West, but every where else. Gregory was much afflicted with the calamities of this last war, and at the same time his illness increased ; the pains he suffered from the gout were grown intolerable. The Lombards made a truce in Nov. 603, which was to continue in force till April 605. Some time after, the Pope received letters from queen Theodilinda, with the news of the birth and baptism of her son Adoaldus. She sent him also some writings of the abbot Secundinus upon the fifth council, and desired him to answer them. Gregory " congratulates her on having caused the young prince, " destined to reign over the Lombards, to be baptized in " the Catholic church." And as to Secundinus, he excuses himself on account of his illness : " I am afflicted with the " gout," says he, " to such a degree, that I am not able " even to speak, as your envoys know ; they found me ill " when they arrived here, and left me in great danger when " they departed. If God restores my health, I will return " an exact answer to all that the abbot Secundinus has written to me. In the mean time, I send you the council " held under the emperor Justinian, that by reading it he " may see the falsity of all that he has heard against the holy " see and the Catholic church. God forbid that we should " receive the opinions of any heretic, or depart in any respect from the letter of St. Leo, and the four councils : " he adds, " I send to the prince Adoaldus, your son, a cross, " containing some of the wood of the true cross, and a " book of the Gospel in a Persian box ; and to your daughter three rings, desiring you to give them these things

[M] Lib. x. epist. 24, 25, 26, 27. It is observable, that this Pope built no new churches, but took care of the old ones. For instance, he made a silver ciborium in the church of St. Peter,

that is, a canopy to hang over the altar, and another in the church of St. Paul. He also appropriated several adjacent lands to supply this church with lights. Greg. Epist. book xii. epist. 9.

" with

“ with your own hand, to enhance the value of the present.  
 “ I likewise beg of you, to return my thanks to the king,  
 “ your comfort, for the peace he has made for us, and en-  
 “ gage him to maintain it, as you have already done [N].”

This letter, written in Jan. 604, is the last of Gregory's that has any date to it; he died the 12th of March following, worn out with violent and almost incessant illness. His remains were interred in a private manner, near the old sacristy of St. Peter's church, at the end of the great portico, in the same place with those of some preceding popes. It is thought he was not above 60 years of age. His pall was preserved, together with his body, and the case of relics which he wore about his neck, and his girdle. He had his own picture drawn in the monastery of St. Andrew, with those of his father Gregory, and his mother Sylvia, from which a description of his person may be seen, from the piece cited below [O], and his character is seen in the course of this memoir. We shall only add one particular relating to our own country. Augustin the missionary having followed the rule approved by former Popes of dividing the revenues of all the English churches into four parts, the first for the bishop, the second for the clergy, the third for the poor, and the fourth for repairing the church; this division was confirmed by Gregory, who directed further, that the bishop's share should be not only for himself, but likewise for all his necessary attendants, and to keep up hospitality.

We must not conclude without observing, in justice to this Pope, that the charge of his causing the noble monuments of the ancient splendor of the Romans to be destroyed, in order to prevent those who went to Rome from paying more attention to the triumphal arches, &c. than to things sacred, is rejected by Platina as a calumny. Nor is the story, though credited by several learned authors, of his reducing to ashes the Palatine library founded by Augustus, and the burning an infinite number of Pagan books, particularly Livy, absolutely uncertain. However, it is undeniable, he had a prodigious aversion to all such books, which he carried to that excess, that he flew in a violent passion with Didier, archbishop of Venice, for no other reason, than because he suffered grammar to be taught in his diocese. In this he followed the apostolical constitutions: the compiler whereof seems also to have copied from Gregory Nazianzen,

[N] Ibid. book xii. epist. 7.

[O] Johan. Diacon, de vita Gregor. primi, lib. iv. cap. 8.

who

who thought reading Pagan books would turn the minds of youth in favour of their idolatry; and we have seen in our days the same practice zealously defended, and upon the same principle too, by Mr. Tillemont. Notwithstanding, Julian the apostate is charged with using the same prohibition, as a good device to effect the ruin of Christianity, by rendering the professors contemptible on account of their ignorance. Upon the whole, Bayle scruples not, all things considered, to pronounce this Pope to have justly merited the title of Great.

Bayle's Dict.  
Mill's Hist.  
of the Popes.

We have more of his writings left, than of any other Pope; and they were held in such esteem in his life-time, as occasioned some misapplication of them, that troubled him [P]: they have gone through no less than 17 editions, the last of which was printed at Paris in 1675. Du Pin says, that his genius was well suited to morality, and he had acquired an inexhaustible fund of spiritual ideas, which he expressed nobly enough, generally in periods, rather than sentences: his composition was laboured, and his language inaccurate, but easy, well connected, and always equally supported. In short, his works contain many good things, but nothing extraordinary and striking [Q]; and, I believe, are little read in England at this time.

[P] Epist. book x. epist. 22.

[Q] Nouvelle Bibliothèque des Auteurs Ecclesiast. Tom. IV. p. 240.

GREGORY (JAMES), an eminent mathematician in Scotland, was born in 1639, at Aberdeen; and, being educated at that university, made a good progress in classical learning, but was more delighted with philosophical researches, into which a new door had been lately opened by the key of the Mathematics. Kepler and Des Cartes were the great masters of this new method: their works, therefore, Gregory made his principal study, and began early to make improvements upon their discoveries in optics. The first of these improvements was the invention of the reflecting telescope, which still bears his name; and which was so happy a thought, that it has given occasion to the most considerable improvements made in optics, since the invention of the telescope. He published the construction of this instrument in 1663, at the age of 24; and coming next year, or the year after that, to London, he became acquainted with Mr. John Collins, who recommended him to the best optic glass-grinders there, in order to have it executed. But as this



could not be done, for want of skill in the artists to grind a plate of metal for the object speculum into a true parabolic concave, which the design required, he was much discouraged thereby; and after a few imperfect trials made with an ill-polished spherical one, which did not succeed to his wish, he dropt the pursuit, and resolved to make the tour of Italy, then the mart of mathematical learning, in the view of prosecuting his favourite study with greater advantage.

And he had not been long abroad, when the same inventive genius, which had before shewed itself in practical mathematics, carried him to some new improvements in the speculative part. The sublime geometry on the doctrine of curves was then hardly passed its infant state, and the famed problem of squaring the circle still continued a reproach to it; when our author discovered a new analytical method of summing up an infinite converging series, whereby the area of the hyperbola, as well as the circle, may be computed to any degree of exactness. He was then at Padua; and getting a few copies of his invention printed there in 1667, he sent one to his friend Mr. Collins, who communicated it to the Royal Society, where it met with the commendations of lord Brouncker and Dr. Wallis. He reprinted it at Venice, and published it the following year 1668, together with another piece, wherein he first of any one entertained the public with a method for the transformation of curves. An account of this piece was also read by Mr. Collins before the Royal Society, of which Gregory, being returned from his travels, was chosen a member, admitted the 14th of Jan. this year [A], and communicated to them an account of the controversy in Italy about the motion of the earth, which was denied by Riccioli and his followers.

The same year, his Quadrature of the circle being attacked by Mr. Huygens, a controversy arose between those two eminent mathematicians, in which our author produced some improvements of his Series. But in this dispute it happened, as it generally does in most others, that the antagonists, though setting out with temper enough, yet grow too much heated in the combat. This was the case here, especially on the side of Gregory, whose defence was, at his own request, inserted in the "Philosophical Transactions." The publisher of these papers, Oldenburgh, inserted his last letter, in N<sup>o</sup> 44. for February 1668-9, with the following

[A] Birch's Hist. of the Royal Society, Vol. II. where it appears, that he was proposed by Mr. Collins, Jan. 4, elected and admitted the 14th, and excused from the payments on the 17th of that month.

preamble: "The first occasion of the letters on this subject was given in the Journal des Sçavans, of July the 2d, to which a civil return was made in N° 37, of these tracts; which having been *judiciously* animadverted on, in another Journal des Sçavans, of Nov. 12, 1668, it was thought agreeable here to make public what Mr. Gregory hath since imparted therein, out of a desire expressed by him, further to elucidate that controversy, which, how satisfactory it is, we leave the intelligent reader to judge." The intimations here given in favour of his antagonist, did not fail to kindle Gregory's resentment, who having been farther disturbed on this occasion, opened his mind freely to his friend Mr. Collins, in a letter, Jan. 6, 1670. "In April last," says he, "I had an answer to Mr. Oldenburgh's queries from Mr. Bruce; but being accidentally at Edinburgh at that time, and seeing the Philosophical Transaction, N° 44, of February last, I was altogether discouraged, by the lines prefixed to my answer to Huygens, from entertaining any such correspondence. I have since received an answer to the same queries from one Mr. Gordon, but am not so much a Christian as to help those that hurt me. I do not know (neither do I desire to know) who calleth in that preface Huygens's Animadversions of Nov. 12, 1668, judicious; but I would earnestly desire, that he would particularize (if he be not an ignorant) in what my answer, which is contradictory to Huygens's Animadversions, is faulty: for in geometrical matters, if any thing be judicious, its contrary must be nonsense. I do not know what need there was of any apology for inserting my answer, but to compliment Huygens, and violently, if it be possible, to bear down the truth. I imagine such actions below the meanest of the Royal Society: however, I hope I may have permission to call to an account in print the penners of that preface." It does not appear that he ever put that threat in execution; and he might, perhaps, be diverted from it, by the account he received from Mr. Collins, about this time, of the series invented by Sir Isaac Newton; who therein had actually effected, what our author was stiffly contending against Huygens to be utterly impossible: that is, the ratio of the diameter of a circle to the circumference, expressed in a series of simple terms, independent of each other, and entirely freed from the magic vinculum of surds, in which they had till then been indissolubly held. It must be

be confessed, that our author had not the better in this dispute [B].

However, he was in so great esteem with the Royal Academy at Paris, that, in the beginning of 1671, it was resolved by that academy to recommend him to their grand monarch for a pension; and the design was approved even by Mr. Huygens, though he said, he had reason to think himself disobliged by Mr. Gregory, on account of the controversy between them. Accordingly, several members of that academy wrote to Mr. Oldenburg, desiring him to acquaint the council of the Royal Society with their proposal; informing him likewise, that the king of France was willing to allow pensions to one or two learned Englishmen, whom they should recommend. But no answer was ever made to that proposal; and our author, with respect to this particular, looked upon it as nothing more than a compliment. "I have not," says he, in a letter to Mr. Collins, who had informed him of the affair, "so much vanity as to persuade myself that you are serious, having never heard any thing relating to that before. I have had sufficient experience of the uncertainty of things of that nature before now, which maketh me since I came to Scotland, however mean and despicable my condition may be, to rest contented, and satisfy myself with this, that I am at home in a settled condition by which I can live. I have known many learned men, far above me on every account, with whom I would not change my condition." This letter is dated May 17, 1671, at St. Andrew's, of which university our author had been appointed mathematical professor upon his return from his travels.

In 1672, Sir Isaac Newton, on his wonderful discoveries in the nature of light, having contrived a new reflecting telescope, and made several objections to Mr. Gregory's, this gave birth to a dispute between those two philosophers, which was carried on this and the following year, in the most amicable manner on each side; Mr. Gregory defending his own construction, so far, as to give his antagonist the whole honour of having made the Catoptric telescopes preferable to the Dioptric; and shewing, that the imperfections in these instruments were not so much owing to a defect in the object speculum, as to the different refrangibility of the rays of

[B] His method was true, but so involved and tedious, as not to be easily understood, and, besides, was absolutely irreducible to ordinary practice. However, he made the best use of the controversy, in contriving several improvements of his method.

light. In the course of this dispute, our author described a burning concave mirror, which was approved by Sir Isaac, and is still in good esteem. All this while he attended the proper business of his professorship with great diligence, which taking up the greatest part of his time, especially in the winter season, hindered him in the pursuit of his proper studies [c]. These, however, led him to farther improvements in the invention of Infinite Series, which he occasionally communicated to his intimate friend and correspondent Mr. Collins, who might have had the pleasure of receiving many more, had not our professor's life been cut short by a fever, Dec. 1675, at the age of 36 years.

He possessed one, and that the most distinguishing as well as most amiable, quality in the character of a true philosopher: he was content with his fortune in his professorship, very moderate, and, without affecting more, resolved to enjoy what lay within his reach. A pleasant instance of this we have in a small treatise, published by him in 1672, intitled, "The great and new Art of weighing Vanity; or a Discovery of the Ignorance and Arrogance of the great new Artist, in his pseudo-philosophical Writings; to which are annexed some Tentamina de motu Penduli & Projectorum:" i. e. "Of the Motion of the Pendulum, and of Projectiles, by Patrick Mather, Archbedel of the University of St. Andrew's." That was the name assumed by our author on this occasion, an account whereof he sent to Mr. Collins in these words: "There is," says he, "one master Sinclair, that wrote the 'Ars magna & nova' [the great and new art], a pitiful ignorant fellow, who hath lately written horrid nonsense in hydrostatics, and against Mr. Boyle, for weighing water in water, and hath in print abused Mr. Sanders, a master in the university here, a person very knowing in the mathematics, and who resolved to get the bedel of the university to write against him; and upon this account hath desired me to write to you for 'Stevinus's Mathematics,' which I intreat you to send. We resolve to make excellent sport with him."

But the most shining part of Gregory's character, is that of his mathematical genius as an inventor. In this view,

[c] In a letter dated May 17, 1671, he complains to Mr. Collins, that he was then much taken up, and had been all the winter season, both with his public lectures, which he had twice a week, and in resolving doubts, which

any gentleman may propose, and must be complied with, though he was often troubled with great impertinences; so that, continues he, I have little time to spare for those studies my genius leads me to.

particularly,

particularly, he merits a place in these memoirs; and therefore we shall conclude this article with a list of the most remarkable of his inventions. His reflecting Telescope; burning Concave Mirrour; his Quadrature of the Circle; by an infinite converging series; and his method for transformation of Curves have been already mentioned. Besides these, he first of any one gave a geometrical demonstration of lord Brounker's series for squaring the Hyperbola, as it had been explained by Mercator, in his "Logarithmotechnia." He was likewise the first who demonstrated the Meridian Line to be analogous to a scale of Logarithmic Tangents, of the half compliment of Latitude [p]; he also invented and demonstrated geometrically, by the help of the Hyperbola, a very swift converging series for making the Logarithms, and therefore recommended by Dr. Halley as very proper for practice. He also sent to Mr. Collins the solution of the famous Keplerian Problem by an Infinite Series. He found out a method of drawing Tangents to Curves geometrically, without any previous calculations. He gave a rule for the direct and inverse method of Tangents, which stands upon the same principal [of exhaustions] with that of Fluxions, and differs not much from it in the manner of application. He likewise gave a series for the length of the Arc of a Circle from the Tangent, and *vice versa*; as also for the secant and logarithmic Tangent and Secant, and *vice versa*. These, with others, for certifying, or measuring the length of the Elliptic and Hyperbolic Curves, were sent to Mr. Collins, in return for some received from him of Sir Isaac Newton's; and their elegance being admirable, and above whatever he had produced before, and after the manner of Sir Isaac, gave room to think he had improved himself greatly by that master, whose example he followed, in delivering his series in simple terms, independent on each other [E].

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[p] This invention is of great use in navigation; and his just merit as the inventor of the demonstration of it was afterwards asserted by Dr. Halley, who, however, at the same time observes, that it was performed, not without a long train of consequences, and complications of proportions, whereby the evidence of the demonstration was in a great measure lost, and the reader wearied before he attains it. Miscel. Curios. Vol. II. 1727. The truth is,

complication, tediousness, and intricacy, were faults complained of in all his series, before he had learned to improve them by a sight of those of Sir Isaac Newton. Commenc. Epistol. No 53.

[E] We shall here give a list of his works, which contain these several inventions. 1. "Optica Promota, &c. 1663," 4to, contains the construction of his telescope. 2. "Vera Circuli & Hyperbolæ Quadratura, Part. I. 1667." It was first published

We are assured, that at his death he was in pursuit of a general method of Quadrature, by Infinite Series, like that of Sir Isaac. This appeared by his papers, which came into the hands of his nephew, Dr. David Gregory, who published several of them; and he himself assured Mr. Collins, he had found out the method of making Sir Isaac's Series; who thereupon concluded he must have written a treatise upon it. This encouraged Mr. Stewart, professor of mathematics in Aberdeen, to take the trouble of examining his papers, then in the hands of Dr. David Gregory, the late dean of Christ-church, Oxford: but no such treatise could be found, nor any traces of it, and the same had been declared before by Dr. David Gregory; whence it happens, that it is still unknown what his method was of making those serieses. However, Mr. Stewart affirms, that, in turning over his papers, he saw several curious ones upon particular subjects, not yet printed. On the contrary, some letters which he saw confirmed Dr. David Gregory's remark, and made it evident, that our author had never compiled any treatise containing the foundations of this general method, a very short time before his death; so that all that can be known about his method can only be collected from his letters, published in the short history of his "Mathematical Discoveries," compiled by Mr. Collins, and his letters to that gentleman in the "Commercium Epistolicum." From these it appears, that, in the beginning of 1670, when Mr. Collins sent him Sir Isaac Newton's series for squaring the Circular Zone, it was then so much above every thing he comprehended in this way, that after having endeavoured in vain, by comparing it with several of his own, and combining them together, to discover the method of it, he concluded it to be no legitimate series; till, being assured of his mistake by his friend, he went again to work, and after almost a whole year's indefatigable pains, as he acknowledges, spent therein, he discovered at last, that it might be deduced from one of his own, upon the subject of the Logarithms, wherein he had given a method for finding the power to any given Logarithm, or of turning the root of any pure power

in such haste, that he found it necessary for his reputation, to quicken as much as possible the publication, with a preface, of his third piece, "Geometriæ pars Universalis, &c. 1667," 4to, containing his method of transforming curves. The rest of his inventions make the subject of several letters and

papers, printed either in the Philos. Transf. the Comm. Epistol. Joh. Collins & alior. 1715, 8vo, and in the Appendix to the English edition of Dr. David Gregory's "Elements of Optics, 1735," 8vo, by Dr. Desaguliers.

into

into an Infinite Series : and in the same manner, viz. by comparing and combining his own series together, or else by deduction therefrom, he fell upon several more of Sir Isaac's, as well as others like them, in which he must needs become daily more ready by continual practice ; and this seems to have been the utmost he ever actually attained to, in the progress towards the discovering any universal method for those series. For, to speak ingenuously, he was not of a temper to conceal those discoveries : as is evident from the hurry he was in to print his treatise, "*De vera Circuli & Hyperbolæ Quadratura*," even before he had well revised it.

Biog. Brit.

GREGORY (DAVID), nephew of the preceding, was born June 24, 1661, at the same place, Aberdeen ; where he also received the first grounds of his learning, but was afterwards removed to Edinburgh, and took his degree of M. A. in that university. The great advantage of his uncle's papers induced his friends to recommend the mathematics to him ; and he had a natural subtilty of genius particularly fitted for that study, to which he applied with indefatigable industry, and succeeded so well that he was advanced to the mathematical chair at Edinburgh, at the age of 23. The same year he published a treatise, intitled, "*Exercitatio Geometrica, de dimensione figurarum*, Edinb. 1684," 4to ; wherein, assuming the doctrine of indivisibility, and the arithmetic of infinites, as already known, he explained a method which not only suited his uncle's examples, left by him without any way of finding them, but discovered others, whereby an infinite number of curve-lines, and the areas contained between them and right lines, (such as no other method then known extended to) might be measured. He had already seen some hints in his uncle's papers concerning Sir Isaac Newton's method, of which he made the best use he could [A] ; and the advantage he found thereby, raised an ardent desire in him to see that method published. Under

[A] In his Latin "*Treatise of Practical Geometry*," there is a series of his uncle's, which he recommends for squaring the Circle, though it converges so slow, as to be utterly of no use in practice, without some further artifice. This is observed by Mr. Maclaurin, who published an English translation of it in 1745, 8vo. with additions, and the second edition was print-

ed at Edinburgh 1751, 8vo. However, Mr. Maclaurin's remark shews our author's skill in Infinite Series to be very imperfect, at the time of reading those lectures, from which the tract was compiled after his death ; and Mr. Cotes of Cambridge spoke slightly of his abilities in that doctrine. Gen. Dict. Vol. IV. p. 444.

this impatient expectation, the "Principia" was no sooner out in 1687, but our author took it in hand, and presently made himself so much master of it [B], as to be able to read his professorial lectures upon the philosophy contained in it, and causing his scholars to perform their exercises for their degrees upon several branches of it, became its first introducer into the schools.

He continued at Edinburgh till 1691, when, hearing of Dr. Bernard's intention to resign the Savilian professorship of astronomy at Oxford, he left Scotland, and, coming to London, was admitted a member of the Royal Society; and made his addresses to Sir Isaac Newton, who took the first opportunity of recommending him to Mr. Flamsteed [master of the mathematical school in Christ's-Hospital, London,] with a letter, wherein he sets his mathematical merit above all exception in these terms: "Sir, it is almost a fortnight since I intended, with Mr. Paget and another friend or two, to have given you a visit at Greenwich; but sending to the Temple Coffee-house, I understood you had not been in London of two or three weeks before, which made me think you were retired to your living for a time. The bearer hereof, Mr. Gregory, mathematic professor of Edinburgh-college in Scotland, intended to have given you a visit with us. You will find him a very ingenious person, and a good mathematician, worth your acquaintance." In proceeding, he mentions our author as a fit person, in case of Mr. Flamsteed's death, to carry on his astronomical views [C]. Thus recommended, the royal astronomer used his best interest to procure him success [D] at Oxford, where he was elected astronomy professor this year, having been first admitted of Baliol-college, and incorporated M. A. Feb. 8, and he was created M. D. on the 18th of the same month. He had no relish for the technical part of his profession, and was seldom seen in the observatory. His genius lay more to Geometry, and in that way he succeeded very well, both in his Elements of Optics [E], and of physical

[B] Among his papers there was found a commentary upon it; and we learn from Mr. Flamsteed, that his countryman gave out he had found a great many errors therein. Gen. Dict. in Dr. John Wallis's article.

[C] The whole letter is under our author's article. Ibid.

[D] Sir Isaac's recommendation no doubt had its due weight with Flam-

steed; but the royal astronomer had also another motive, which prompted him to espouse Gregory's interest. He was particularly urged thereto by a pique he had conceived against Dr. Halley, who was Gregory's competitor. See Dr. Halley's article in Biog. Brit. Rem. (FF).

[E] It was published in 1695, in Latin, intitled, "Catoptrica & Dioptrica."



sical and geometrical Astronomy. This last is reckoned his master-piece; and having finished it in 1702 [F], he immediately engaged in carrying on the noble design of his predecessor, Dr. Bernard, to print all the works of the ancient mathematicians, the first-fruits of which appeared in an edition of Euclid's works in Greek and Latin, folio, the following year. In the same design, he afterwards joined with his colleague, Dr. Halley, in preparing an edition of "Apollonius's Conics:" Dr. Bernard had left materials for the four first books, which our author undertook to complete, but was prevented by his death, which happened Oct. 16, 1710. He died at a country retirement at Maidenhead in Berkshire; and there is a handsome marble monument erected to his memory in St. Mary's church at Oxford [G], by his wife, whom he left a widow with several children. His eldest son, David Gregory, was bred at Christ-church in Oxford, and appointed regius professor of modern history in that university, at the institution thereof by George I; he afterwards commenced D.D. and succeeded to a canonry, and afterwards became dean of that church.

Our professor's genius lay chiefly in inventing new and elegant demonstrations of the discoveries made by others. For instance, he gave the first demonstration of that Curve, which is well known since by the name of Catenaria, or the Curve that is formed by a Chain fastened at each end; and first discovered, that this Curve inverted gave the form of a true and legitimate Arch, all the parts supporting each other [H]. There are several other papers of his in the "Philosophical Transactions," a list of which, with some account of the most considerable, may be seen in "Biographia Britannica," under his article. His explication of Sir Isaac Newton's method, to construct the Orbit of a Comet by three accurate observations, is commended by Dr. Halley.

"*tricæ Sphericæ Elementa*, Oxon." 8vo. and was compiled from his lectures, read at Edinburgh in 1684. In it he gives the preference to Sir Isaac Newton's reflecting Telescope, above that of his uncle James Gregory. It was much esteemed for the neatness and easiness of the demonstrations, and a second edition in English came out in 1705, by Dr. Browne; and a third in 1735, by Dr. Desaguliers, who added an Appendix, containing the history of the two reflecting Telescopes, with their

several improvements at that time.

[F] It was published that year in folio; it was afterwards reprinted in 4to. at Geneva; and lastly in English by Mr. Stone, 1726, at Lond. 8vo.

[G] The inscription may be seen in Biog. Brit.

[H] This is printed in Phil. Trans. No 231. He observes, that Arches of all other forms, in stone, brick, and the like, are only supported by including some catenary curve, within the breadth of their forming stones.

GREGORY

## GREGORY.

GREGORY (JOHN), a learned divine, was born Nov. 10, 1607, at Ayrmondsham in Buckinghamshire. There appeared in his infancy such a strong inclination to learning, as recommended him to the notice of some persons of the best rank in the town; and, his parents being well respected for their piety and honesty, it was resolved to give him a liberal education at the university, the expence of which they were not able to support. To this purpose, he was chosen at the age of 15 by Dr. Crook, to go with Sir William Drake to Christ-church in Oxford, whom he attended in the station of a servitor, and he was soon after retained by Sir Rob. Crook in the same capacity; Dr. George Morley, afterwards bishop of Winchester, was their tutor. Mr. Gregory made the best use of this favour, and applied so closely to his studies, that he became almost a prodigy for learning. He took his first degree in arts in 1628, and commenced master in 1631; about which time, entering into orders, the dean, Dr. Brian Duppa, gave him a chaplain's place in that cathedral. In 1634, he published a second edition of Sir Thomas Ridley's [A] "View of the Civil and Ecclesiastical Law," with notes; which piece was well received, and brought our author's merit into the knowledge of the world: the notes shewing him well versed in the historical, ecclesiastical, ritual, and oriental learning, and a considerable master in the Saxon, French, Italian, Spanish, and all the eastern languages. All these acquisitions were the pure fruit of his own industry; for he had no assistance, only for the Hebrew tongue, wherein Mr. John Dod, the decalogist [B], gave him some directions. His merit engaged the further kindness of Dr. Duppa; and when that prelate was promoted to the bishopric of Chichester in 1638, he made Mr. Gregory his domestic chaplain, and some time after gave him a prebend in that church. His patron also continued his favours after his translation to the see of Salisbury in 1641, when he seated him in a stall in that cathedral.

But he did not enjoy the benefit of these preferments long; being a firm loyalist, as well as his patron, he was deprived of both by the iniquity of the times, whence he was reduced some years before his death to great distress. In these cir-

[A]: Thomas Ridley was bred at King's-college, Cambridge, became thence master of Eton-school, afterwards one of the masters in Chancery, chancellor to the Bp. of Winchester, and vicar-general to Abp. Abbot, He

died Jan. 23, 1618.

[B] So called from an Exposition written by him, together with Robert Cleaver, another Puritan minister, on the Ten Commandments.

cumstances,

circumstances, he was taken into the house of one Sutton, to whose son he had been tutor: this was an obscure ale-house on Kidlington-green near Oxford, where he lived till his death, which happened March 13, 1646; occasioned by an hereditary gout, with which he had been troubled for above 20 years, and which at last seized his stomach. His corpse was carried to Oxford, and interred, at the expence of some friends, in that cathedral. He was honoured with the acquaintance and favour of the greatest men of the age, and held a correspondence with several eminent persons abroad, as well Jews and Jesuits, as others. His other works may be seen below [c].

Ath. Oxon.  
Vol. II.

Life of J.  
Gregory,  
prefixed to  
his posthu-  
mous works.

[c] These are, 1. "Notes and Observations on some Passages of Scripture," published a little before his death in 1646, 4to, reprinted in 1660. 1665. 1671. 1683. in 4to. and translated into Latin, and inserted in the "Critici Sacri." 2. "Gregorii Posthuma; or certain learned Tracts" written by John Gregory, &c. Lond. "1650;" and again in 1664. 1671. 1683. 4to.

GREGORY (NAZIANZEN), was born A. D. 324, about the time of the great Nicene Council, in a country-house of his father's at Azianzum, an obscure village belonging to Nazianzum, a town of the second Cappadocia, situated in a poor, barren, unpleasant, and unhealthy country. His parents were persons of the better rank, and no less eminent for their virtues: his father, whose name was also Gregory, had been educated in an odd sort of religion, called Hypfistarianism [A], to which, being the religion of his ancestors, he was a bigot in his younger years; and the deserting it not only lost him the kindness of his friends, but estranged him from his mother, and put him off from his estate. This, however, he bore with great cheerfulness for the sake of Christianity, to which he was converted by his wife, though not without the help of an emphatical dream: he was afterwards made bishop of Nazianzum, being the second who sat in that chair, where he behaved with great prudence and diligence. Nor was our author's mother less eminent: descended of a pious family, she was herself for piety the wonder of her age, inasmuch, that this son was the

[A] This was a kind of Samaritan mixture, made up of Judaism and Paganism, or rather some select rites of each. With the Gentiles, they did honour to fire and burning lights, but rejected idols and sacrifices; with the Jews, they observed the sabbath, and a strict abstinence from some kind of meats, but disowned circumcision. They pretended to worship no other deity, but the almighty, supreme, and most high God; whence they assumed their characteristic above-mentioned *hypfistarianism*, The Most High.

pure

pure effect of her prayers, and of a vow to devote him to God, therein following the example of Hannah : and, as in that case, the Deity here also not only gratified her importunity, but was pleased in a vision to communicate to her both the shape of the child she should bear, and the name by which he was to be called ; and, upon his birth, she was careful to perform her vow.

Thus advantageously born, he proved a child of pregnant parts ; by which, and the advantage of a domestic institution under his parents, he soon outstript his contemporaries in learning. Nature had formed him of a grave and serious temper, so that his studies were not obstructed by the little sports and pleasures of youth. After some time, he travelled abroad for his farther improvement : in which rout, the first step he took was to Cæsarea ; and, having rifled the learning of that university, he travelled to Cæsarea Philippi in Palestine, where some of the most celebrated masters of that age resided, and where Eusebius then sat bishop. Here he studied under the famous orator Thespasias, and had among other fellow pupils, Euzoius, afterwards the Arian bishop of that place. He applied himself particularly to rhetoric, minding the elegance, not the vanity and affectation, which then too much affected that profession. Hence he removed to Alexandria, whose schools were famous next to those of Athens, which he designed for his last stage ; and, in order thereto, went aboard a ship belonging to Ægina, an island not far from Athens, the mariners whereof were his familiar acquaintance : but it being about the middle of November, a season for rough weather, they were taken with a storm in the road near Cyprus ; and the case was become desperate, when suddenly the tempest ceased by the prayers of our author. Thus miraculously preserved, he arrived safe at Athens ; where he was joyfully entertained, his great abilities rendering him the admiration both of the scholars and professors. Here he commenced a friendship with St. Basil [B], the great companion of his life : here too he fell into the acquaintance of Julian, afterwards emperor and apostate, an event which was now remarkably foretold by our author : here also he was visited in a vision by two ladies, who called themselves Wisdom and Chastity, and in a familiar embrace told him, they were sent by God to take up their residence in his soul, where he had prepared them so neat and pleasant an habitation.

[B] He had probably known him before at Cæsarea. Cave.

After

After the departure of his friend, Nazianzen was prevailed upon by the students, to undertake the professor's place of rhetoric, and he sat in that chair with great applause for a little while; but being now 30 years of age, and much solicited by his parents thereto, he returned home, taking his journey by land to Constantinople. Here he met with his brother Cæsarius, just then arrived from Alexandria, so accomplished in all the polite learning of that age, and especially in physic, which he had made his particular study, that he had not been there long, before he had public honours decreed him, matches proposed from noble families, the dignity of a senator offered him, and a committee appointed to wait upon the emperor, to intreat him, that though the city at that time wanted no learned men in any faculty, yet this might be added to all its other glory, to have Cæsarius for its physician and inhabitant. But Nazianzen's influence prevailed against all these temptations, and the two brothers returned home together, to the great joy of their aged parents.

Nazianzen now thought it time to make good a vow made by him, to consecrate himself to God by baptism; and presently afterwards he was ordained a presbyter: this was done by his father, to make him more useful to himself, and there soon happened an occasion for that help. Gregory, the father, among several of the eastern bishops, had received a creed composed by a convention at Constantinople, anno 359, wherein the word Consubstantial being laid aside, that article was expressed thus: "That the Son was in all things like the Father, according to the Scriptures." Hereupon, the monks of Cappadocia denying him communion, were followed therein by a great part of the people. Nazianzen, therefore, bestirred himself to make up this breach. He first convinced his father of the error, which he found him as ready to recant, and give public satisfaction to the people; then he dealt with the other party, whom he soon prevailed with to be reconciled: and, to bind all with a lasting cement, he made on this occasion his first oration, "Concerning Peace."

Julian was now got into the throne; and, in order to suppress and stifle Christianity, published a law, prohibiting Christians not only to teach, but to be taught the books and learning of the Gentiles. The defeat of this design, next to the two Apollinarii in Syria, was chiefly owing to Nazianzen, who upon this occasion composed a good part of his poems, comprehending all sorts of divine, grave and serious subjects

subjects in all kinds of poetry [c]; by which means the Christian youth of those times were completely furnished, and found no want of those heathen authors that were taken from them. Julian afterwards coming to Cæsarea, in the road to his Persian expedition, one party of the army was quartered at Nazianzum, where the commander peremptorily required the church (which the elder Gregory had not long since built) to be delivered to him. But the old man stoutly opposed him, daily assembling the people therein to public prayers, who were so affected with the common cause, that the officer was forced to retire for his own safety. Julian being slain not long after, Nazianzen published two invective orations against him, which are at once remarkable proofs of his wit and eloquence, and no less so of the abuse of these talents by too much virulence and acrimony.

Having by Julian's death obtained some respite from public concerns, he made a visit to his friend Basil, who was then in a monastic solitude upon a mountain in Pontus, whither he had often solicited Nazianzen's company. The latter was naturally inclined to such a course of life, and always looked upon his entering into orders, as a kind of force and tyranny put upon him, which he could hardly digest; yet he knew not how to desert his parents. But his brother Cæsarius being now returned from court, where he had been for some years, with a purpose to fix in his profession at home, gave him an opportunity to indulge his inclination; whereupon he presently betook himself to his old companion, with whom he spent several years in that solitary recess, passing the time in watching, weeping, fasting, and all the several acts of mortification. He was thus employed when the necessity of affairs at home, forcibly ravished him from his sweet retirement. His father stooped under the infirmities of age, and being no longer able to attend his charge, prevailed with him to come home; he returned about Easter, and published a large apologetic in excuse of his flight, which had been much censured. He had not been long entered upon his charge of assistant to his father, when the family had the misfortune to lose his brother Cæsarius, who departed this life soon after the terrible earthquake that happened in Bithynia, Oct. 11, 358. Some time after died of a malignant fever, his sister Gorgonia, whose funeral sermon he preached; as he did also that of his father, the aged bishop of Nazianzum, who died not long after, being then near 100

[c] Among other poems, he composed a tragedy, called "Christus Pa-tiens," besides some Epics, which may well be reckoned among the classics.  
years

years old, having been 45 years bishop of that place. In the conclusion of this latter oration, he addressed himself to his mother Norma, to support her mind under so great a loss. And the consolations were proper and seasonable : for the good woman, thus deprived of the main staff of her life, and herself ready to drop into the grave, being nearly of equal years to her husband, expired, as may probably be conjectured, soon after.

By these breaches in the family, Nazianzen was sufficiently weaned from the place of his nativity ; and though he was not able to procure a successor to his father, he resolved to throw up his charge, and accordingly retired to Seleucia, famous for the temple of St. Thercia, the virgin-martyr ; where, in a monastery of devout virgins dedicated to that saint, he continued a long time, and did not return till the death of St. Basil ; whom, to his great trouble, he could not attend in his last hours, being himself confined by sickness. About this time, he was summoned to a council at Antioch, holden anno 378, to consider how to make the best use of the emperor's late edict for tolerating the Catholics, in order to suppress Arianism ; and being ordered by the council to fix himself for that purpose at Constantinople, he presently repaired thither. Here he found the Catholic interest at the lowest ebb : the Arians, favoured by Valens, had possessed themselves of all the churches, and carried things with so high a hand, that scarce any of the orthodox durst avow their faith. He first preached in his lodgings to those that repaired thither, and the congregation soon growing numerous, the house was immediately consecrated by Nazianzen, under the name of the church of Anastasia, or the Resurrection ; because the Catholic faith, which in that city had been hitherto oppressed, here seemed to have its resurrection. The opposition he met with served to increase his fame, together with the number of his auditors, and even drew admirers and followers from foreign parts ; among whom St. Jerom, lately ordained presbyter, came on purpose to put himself under his tutelage and discipline ; an honour Jerom glories in at every turn. As the Catholics grew more considerable, they chose him for their bishop, and the choice was confirmed by Melletus of Antioch, and Peter who succeeded Athanasius at Alexandria ; but he was opposed by the Arians, who consecrating Maximus, a famous Cynic philosopher and Christian, gave him a great deal of trouble. The Arian bishop, however, was at length forced to retire, and his successor Demophilus was deposed by the emperor Theodosius, who directed

an edict to the people of Constantinople, Feb. 27, 380, re-establishing the orthodox faith; and afterwards coming thither in person, he treated Nazianzen with all possible kindness and respect, and appointed a day for his instalment in the see.

But this ceremony was deferred for the present at his own request; and falling sick soon after, he was visited by crowds of his friends, who departing when they had made their compliments, there staid behind a young man with a pale look, long hair, in squalid and tattered cloaths, who standing at the bed's feet, made all the dumb signs of the bitterest sorrow and lamentation. Nazianzen, starting, asked him, "Who he was, whence he came, and what he wanted?" To which he returned no answer, but expressed so much the more passion and resentment, howling, wringing his hands, and beating his breast, insomuch that the bishop himself was moved to tears. Being at length plucked aside by force, one who stood by told the bishop, "This, Sir, is the assassin, whom some had suborned to murder you; but his conscience has fallen foul upon him, and he is here come ingenuously to confess his fault, and to beg your pardon." The bishop replied, "Friend, God Almighty be propitious to you, his gracious preservation of me obliges me freely to forgive you; the desperate attempt you designed has made you mine, nor do I require any other reparation, than that, from henceforth you desert your party, and sincerely give up yourself to God."

Theodosius being highly solicitous about the peace of the church, summoned a council to meet at Constantinople in May, anno 382. This is called the second General Council, in which the Nicene Creed was ratified; and, because therein the article concerning the Holy Ghost was but barely mentioned, which was become one of the prime controversies of the age, and for the determination whereof the council had been principally summoned, the fathers now drew up an explanatory creed, composed, as is said, by Gregory of Nissen: it is the creed, which in our Liturgy takes place under the name of the NICENE CREED. The see of Constantinople was also now placed next in precedence to that of Rome. Our author carried a great sway in that council, where all things went on smoothly, till at last they fell into disturbances on the following occasion.

There had been a schism for some time in the church of Antioch, occasioned by the ordination of two bishops to that see; and one of these named Melitus, happening to die before the



the end of the council, Nazianzen proposed to continue the other, named Paulinus, then grown old, for his life. But a strong party being made for one Flavianus, presbyter of the church, these last carried it; and, not content with that, resolved to deprive their grand opposer of his seat at Constantinople. To prevent this he made a formal resignation to the emperor, and went to his paternal estate at Nazianzum, resolving never to episcopize any more; insomuch, that though, at his return, he found the see of Nazianzum still vacant, and over-run with the heresy of Apollinarius, yet he pertinaciously resisted all intreaties that were made to take that charge upon him. And when he was summoned to the re-assembling of the council the following year, he refused to give his attendance, and even did not stick to censure all such meetings as factious, and governed by pride and ambition. Mean while, in defence of his conduct, he wrote letters to the Roman Prætorian Præfect, and the Consul; assuring them, that though he had withdrawn himself from public affairs, it was not, as some imagined, from any discontent for the loss of the great place he had quitted; and that he would not abandon the common interests of religion: that his retirement was a matter of choice more than necessity, wherein he took as great pleasure, as a man that has been tossed in a long storm at sea, does in a safe and quiet harbour. And, indeed, being now freed from all external cares, he entirely gave himself up to solitude and contemplation, and the exercise of a strict and devout life: At vacant hours, he refreshed the weariness of his old age with poetry, which he generally employed upon divine subjects, and serious reflections upon the former passages of his life; an account of which he drew up in Iambics, whence no inconsiderable part of this memoir is derived. Thus he passed the remainder of his days, till death put a period to them, anno 389, in his 66th year. He made a will, wherein, except a few legacies to some relations, he bequeathed his whole estate to the poor of the diocese of Nazianzum. In this spirit, during the three years that he enjoyed the rich bishopric of Constantinople, he never touched any part of the revenues, but gave it all to the poor, to whom he was extremely liberal.

He was one of the ablest champions of the orthodox faith concerning the Trinity, whence he had the title given him of Θεολόγος, "THE DIVINE," by unanimous consent. His moral and religious qualities were attended with the natural graces of a sublime wit, subtle apprehension, clear judgment,

ment, and easy and ready elocution, which were all set off with as great a stock of human learning, as the schools of the East, as Alexandria, or Athens itself, was able to afford. All these excellences are seen in his works, of which we have the following character by Erasmus; who, after having enriched the Western church with many editions of the antient fathers, confesses, that he was altogether discouraged from attempting the translation of Nazianzen, by the acumen and smartness of his style, the grandeur and sublimity of his matter, and those somewhat obscure allusions that are frequently interspersed among his writings. Upon the whole, Erasmus doubts not to affirm, that, as he lived in the most learned age of the church, so he was the best scholar of that age.

GREGORY (NYSSEN), was the younger brother of St. Basil, and had an equal care taken of his education, being brought up in all the polite and fashionable modes of learning; but applying himself particularly to rhetoric, he became eminent therein, and grew so fond of it, as to value himself more upon being accounted an orator than a Christian. However, upon the admonition of his friend Gregory Nazianzen, he quitted those studies, and betaking himself to solitude and a monastic discipline, he turned his attention wholly to the Holy Scriptures, and the controversies of the age; so that he became as eminent in the knowledge of these, as he had before been in the course of more smooth and pleasant studies. Thus qualified for the highest dignity in the church, he was placed in the see of Nyssa, a city on the borders of Cappadocia. The exact time of his promotion is not known, though it is certain he was bishop in 371. He proved in this station a stout champion for the Nicene Faith, and so vigorously opposed the Arian party, that he was soon after banished by the emperor Valens; and, in a synod held at Nyssa by the bishop of Pontus and Galatia, was deposed, and met with very hard usage. He was hurried from place to place, heavily fined, and exposed to the rage and petulancy of the populace, which fell heavier upon him, as he was both unused to trouble, and unapt to bear it. In this condition he remained for seven or eight years; during which, however, he went about, countermining the stratagems of the Arians, and strengthening those in the orthodox faith: and in the council of Antioch 378, he was among others delegated to visit the eastern churches lately harassed by the Arian persecution,

He went not long after upon that errand into Arabia, upon which occasion, the expences of his journey were furnished at the public charge. Having dispatched the affairs of the Arabian churches, he resolved for Jerusalem, having engaged to confer with the bishops of those parts, and to assist in their reformation. Upon his arrival, he was kindly entertained by three pious ladies of considerable account there, and was not a little delighted to contemplate those venerable places, where the Son of God had conversed upon earth, &c. but finding the place overrun with vice, schism, and faction, some shunning his communion, and others setting up altars in opposition to him, he soon grew weary of it, and returned with a heavy heart to Antioch: and being on this occasion consulted afterwards, whether it was an essential part of religion to make pilgrimages to Jerusalem (which, it seems, was the opinion of the monastic disciplinarians at that time) he declared himself freely in the negative. After this he was summoned to the great council at Constantinople, where he made no inconsiderable figure, his advice being chiefly relied on in the most important cases; and particularly the penning of the creed, called by us the Nicene Creed, was committed to his care. He likewise spoke before the council the funeral oration of Meletius, bishop of Antioch, who died during the session. He composed a great many other pieces, a list whereof may be seen in Cave. He lived to a great age, and was alive when St. Jerom wrote his "Catalogue of Ecclesiastical Writers" in 392; and two years after was present at the synod of Constantinople, on adjusting the controversy between Agapius and Bagadius, as appears by the acts of that council. No notices are to be met with concerning his death, more than that the memory of it is celebrated in the Western Martyrologies, March ix. in the Greek, on Jan..x.

He was a married man, and lived with his wife Theosebia, even after he was bishop: Gregory Nazianzen, in a consolatory letter to his sister on her death, gives her extraordinary commendations. Cave's Lives  
of the Fa-  
thers, V. 2.

GREGORY (THEODORUS), surnamed Thaumaturgus, was descended of parents eminent for their birth and fortune, at Neo-Cesarea the metropolis of Cappadocia, where he was born. He was educated very carefully in the learning and religion of the Gentiles by his father, who was a warm zealot that way; but losing his father at 14 years of age, he, enlarging his enquiries, began by degrees to perceive the

vanity of that religion in which he had been bred, and turned his inclinations to Christianity. However, his mother took care to complete his breeding upon her husband's plan, and placing him under proper masters of rhetoric and eloquence, one of these persuaded him to study the Roman law and read lectures in it; these he attended very diligently, but without any design to master a branch of learning to which he had no inclination. Having laid the necessary ground-work of his education at home, he resolved to accomplish himself by foreign travels, to which purpose he went first probably to Alexandria, then more than ordinarily famous by the Platonic school lately erected there. Departing from Alexandria, he came back probably through Greece, and staid a while at Athens; whence returning home, he applied himself to his old study of the law: but quickly growing weary of it, he turned to the more pleasant and charming speculations of philosophy.

The fame of Origen, who at that time had opened a school at Cæsarea in Palestine, and whose renown no doubt was great at Alexandria, soon reached his ears. To that city therefore he betook himself, where meeting with Firmilian a Cappadocian gentleman, and afterwards bishop of Cæsarea in that country, he commenced a friendship with him, there being an extraordinary sympathy and agreement in their tempers and studies; and they jointly put themselves, together with his brother Athenodorus [A], under the tutorage of that celebrated master. Glad he was to have fallen under so happy an institution. Origen by the most apt and easy methods leading him through the whole region and circle of philosophy, logic, physics, mathematics, ethics, and metaphysics; these several parts of discipline, and his introduction into the mysteries of theology, Gregory himself has given a large and particular account of, to which we refer. Above all, Origen endeavoured to settle him in the full belief of Christianity, of which he had some insight before, and to ground him in the knowledge of the Holy Scriptures, as the best system of true wisdom and philosophy.

He had continued five years Origen's disciple, when he was recalled into his own country. At his departure he made a farewell speech, in which he returned thanks to his guardian angel, who, as it had superintended him from his birth, so had especially conducted him to so good a master; and con-

[A] This brother, who in his youth had been bred under the same masters with our author, became also a Christian convert, and at last a bishop too in Pontus. Ibid. p. 184. and Euseb. Eccles. Hist. l. 7.

cluded that nothing could give so much consolation to his mind, as if his kind and benign angel would bring him back to that place again. Origen, it seems, was not backward to return the compliment; for no sooner was the scholar arrived at Neo-Cæsarea, than he received a letter from the master, commending his excellent parts, as being able either to render him an eminent lawyer among the Romans, or a great philosopher among the Greeks; but especially persuading him to improve them to the ends of Christianity, and the practice of piety and virtue. All eyes were now upon him, expecting he would shew himself at public meetings, and let them reap some fruit of his studies, and to this he was universally courted and importuned. But the modest young man withdrew into the wilderness, where he resigned himself to solitude and contemplation.

Neo-Cæsarea was a place large and populous, but miserably overgrown with superstition and idolatry; Christianity had as yet scarce made its entrance there. However our young philosopher was pitched upon to be a guide of souls in the place of his nativity. Phædinus bishop of Amasia, a neighbouring city in that province, cast his eye upon him for that purpose; and it was thought his relation to the place would more endear the employment to him. But upon receiving the first intimation of the design, he shifted his quarters, and as oft as sought for, fled from one desert to another; so that the bishop by all his arts and industry could not lay hold of him; he therefore constituted him bishop of the place in his absence, and how averse soever he seemed to be before, he now accepted the charge, when perhaps he had a more formal and solemn consecration. The province he entered upon was difficult; the city and neighbourhood being wholly addicted to the worship of Demons, and there not being above 17 Christians in those parts, so that he must find a church before he could govern it. The country was also overrun with heresies; and himself, though accomplished sufficiently with human learning, yet altogether unexercised in theological studies and the mysteries of religion. But here again he had immediate assistance from heaven; for one night, as it is related, while he was musing upon these things, and discussing matters of faith in his own mind, he had a vision wherein St. John the Evangelist and the blessed Virgin appeared in the chamber where he was, and discoursed before him concerning those points. Whereupon, after their departure, he immediately penned that canon and rule of faith which they had declared. To this creed he always kept

himself, and bequeathed it as an inestimable depositum to his successors. The original whereof, written with his own hand, my author assures us, was preserved in that church in his name [B].

Thus furnished, he began to apply himself more directly to the charge committed to him. In the happy success whereof he was infinitely advantaged by a power of working miracles (so much talked of among the antients) bestowed upon him: and hence the title of Thaumaturgus, or wonder-worker, is constantly ascribed to our author in the writings of the church; and St. Basil assures us, that upon this account the Gentiles used to call him a second Moses. In this faithful and successful government of his flock, he continued quietly till about anno 250, when he fled from the Decian persecution; but, as soon as the storm was overblown, he returned to his charge, and in a general visitation of his diocese, established in every place anniversary festivals and solemnities in honour of the martyrs who had suffered in the late persecution. In the reign of Galienus, the year about 260, upon the irruption of the Northern nations into the Roman empire; the Goths breaking into Pontus, Asia, and some parts of Greece, created such a confusion, that a neigh-

[A] This creed is as express and explicit as possible for what is called the orthodox doctrine of the Trinity; and being cited by Dr. Waterland for that purpose, we shall give his translation of it in his "Importance of the Doctrine of the Trinity," p. 233, 234. second edition, as follows:—  
 "There is one God, Father of the living word: the substantial wisdom and power and eternal express image: perfect parent of one perfect father of the only begotten son. There is one Lord, one of one, God of God, the express character and image of the godhead, the effective word, the wisdom that grasps the system of the universe, and the power that made every creature. True son of the true Father, invisible of invisible, incorruptible of incorruptible, immortal of immortal, and eternal of eternal. And there is one Holy Ghost, having his subsistence from God, and shining forth by the son [viz. to mankind]. Perfect image of the perfect Son, life causal of all living, the holy fountain, essential

sanctity, author of all sanctification.  
 "In whom God the Father is manifested, who is above all and in all, and God the Son who is through all.  
 "A perfect Trinity undivided, unseparated in glory, eternity, and dominion. There is therefore nothing created or servile in this Trinity, nothing adventitious that once was not, and came in after: For the Father was never without the Son, nor the Son without the Spirit; but this Trinity abides the same unchangeable and invariable for ever."  
 This, continues the doctor, is the celebrated creed, of which some stories have been told, more than we are bound to believe, by Gregory Nyssen; but misreport in circumstances does not invalidate the main thing. The words included in brackets, he looks upon as a marginal gloss made by some ignorant scholiast and afterwards foisted into the text, where indeed they are seen in the original Greek, as printed by Dr. Cave, whom we have followed in this memoir.

bouring bishop of those parts wrote to Gregory for advice what to do: our author's answer, sent by Euphrasymus, is called his "Canonical Epistle," still extant among his works. Not long afterwards was convened that synod at Antioch, wherein Paul of Samosata bishop of the place, which he did not care to lose, made a feigned recantation of his heretical opinions. Our St. Gregory was among the chief persons in this synod which met in 264, but did not long survive it, dying either this or most probably the following year.

St. Basil tells us, he was a man of a prophetic and apostolic temper, who in the whole course of his life expressed the height and accuracy of evangelical conversation. That he never prayed with his head covered; that he avoided all oaths, making Yea and Nay the usual measure of his conversation: that he durst never call his brother Fool: that he never approached the altar till first reconciled to his brother: that he severely abominated lies and falsehood; and, lastly, that envy and pride were strangers to his guiltless soul, which was never stained with anger, wrath, bitterness, or with slandering or reproaching others.

Cave's Lives  
of the Fa-  
thers, Vol.  
II.

GRESHAM (Sir THOMAS), descended of an ancient family distinguished by many honourable persons, which took its name from a town so called in Norfolk [A], was born in 1519 at London, and bound apprentice to a mercer there while he was young: but, to enlarge his mind by an education suitable to his birth and fortune, was sent to Caius-college, then Gonvill-hall, in Cambridge; where he stayed a considerable time, and made such improvements in learning, that Caius the founder of the college styles him "doctissimus mercator," the very learned merchant [B]. However, the profits of trade were then so great, that such large estates had been raised by it in his own family, that he afterwards engaged in it, and was admitted a member of the mercers company in 1543. About this time he married; and not long after, by the interposition of a single step [C], succeeded his father in the office of agent to king Edward for taking up money of the merchants at Antwerp, and removed to that city with his family in 1551.

[A] Camden's Britannia, p. 467. Edit. 1720.

[B] Annales Collegii de Gonville & Caii.

[C] Viz. Sir William Danfell, Knt. in whose agency the king being indebted 260,000 l. for the discharge of it,

that agent being sent for home refused to come, and thereupon Sir Thomas was consulted by the council how to defray this debt, when he proposed the method mentioned in the text, and thereupon succeeded to the agency.

The business of his employ gave him a great deal of trouble and much uneasiness. The money he had taken up for his majesty not being paid at the time stipulated, he found himself obliged to get it prolonged, which was not to be done without the consideration of the king's purchasing jewels or some other commodities to a large amount. This way of proceeding, he neither thought for his majesty's honour nor his own credit as his agent, and therefore projected a scheme to bring the king wholly out of debt in two years, as follows. — Provided the king and council would assign him 1200, or 1300l. to be secretly received at one man's hands, that so it might be kept secret, he would so use that matter in Antwerp, that every day he would be seen to take up in his own name 200l. sterling by exchange, which would amount in one year to 72,000l. and so doing it should not be perceived nor give occasion to make the exchange fall. He proposed further, that the king should take all the lead into his own hands, and making a staple of it, should put out a proclamation or shut up the Custom-house, that no lead should be conveyed out of the kingdom for five years; whereby the king might cause it to rise, and feed them at Antwerp from time to time, as they should have need thereof. By which means he might keep his money within the realm, and bring himself out of the debts which his father and the duke of Somerset had brought upon him [D]. This scheme being put into execution, had the proposed effect in discharging his majesty's debts, which appeared to have been very considerable: and by the advantageous turn which by this means was given to the exchange in favour of England, not only the price of all foreign commodities was greatly sunk and abated; but likewise gold and silver, which before had been exported in large quantities, were most plentifully brought back again.

However, upon the accession of queen Mary, Gresham was removed from his agency, whereupon he drew up a memorial of his services to the late king [E], and sent it to a minister of state to be laid before her majesty. The services represented therein as done, not only to the king, but to the

[D] In Burnet's "History of the Reformation," for "defraying" is printed "disfring," which spoils the sense. See the Journal of Edward VI. in his own hand-writing, in Cotton's Lib. Neron. chap. x.

[E] This memorial, together with an original letter of Sir Richard his

father, in Henry VIIIth's time, upon the same subject, is printed in Ward, in our merchant's life. It appears thereby, that all Sir Thomas's plate, household stuff, and apparel, both of himself and his wife, were lost in the passage from Antwerp.



nation in general, by the increase both of money and trade, and the advancement of the public credit, being observed to be fact, he was taken soon after into the queen's service, and reinstated in his former employ, as appears by the commissions given him at different times during that reign [F]. He was not much above 30, when he first entered upon the employ under king Edward, and his prudence and dexterity in the conduct of that important trust discovered an uncommon genius in mercantile affairs. After the decease of queen Mary, he was taken immediately into the service of queen Elizabeth, who employed him on her accession to provide and buy up arms; and, in 1559, she conferred on him the honour of knighthood, and appointed him her agent in foreign parts. In this eclat of credit and reputation, he thought proper to provide himself with a mansion-house in the city, suitable to his station and dignity; and with this spirit built that large and sumptuous house for his own dwelling, on the west-side of Bishopsgate-street, London, now called Gresham-college, where he maintained a port becoming his character and station [G]. But this flow of prosperity received a heavy check by the loss of his only son, aged 16 years, who died in 1564, and was buried in St. Helen's church opposite to his mansion-house [H].

At this time the merchants of London met in Lombard-street, exposed to the open air and all the injuries of the weather. To remedy which inconvenience, Sir Thomas's father during his shrievalty had wrote a letter to Sir Thomas Audeley then lord privy-seal, acquainting him that there were certain houses in that street belonging to Sir George Monoux, which if purchased and pulled down, a handsome bourse might be built on the ground; he therefore desired his lordship to move his majesty, that a letter might be sent to Sir George, requiring him to sell those houses to the mayor and commonalty of the city of London for that purpose. The bourse he supposes would cost upwards of 2000*l*. 1000*l*. of which he doubts not to raise before he was out of his office; but nothing effectual was done in it [I]. Sir Thomas therefore took up his father's design, and improving upon his spi-

[F] Several such are in Rymer's *Fœdera*, Tom. XV. 371. and 486.

[G] See a description of it in Stowe, p. 135, Edit. 1598.

[H] *Ibid*. p. 174.

[I] Sir Richard had drawn a plan of it, and sent it in a letter to the lord privy-seal, wherein he observes, that

Sir George Monoux must be sharply dealt with by the king, as being of no gentle nature; and his refusal probably was the reason of the project's miscarriage at that time by the father, by which the honour of executing it devolved upon the son.

rit, proposed, that if the citizens would give him a piece of ground in a proper place large enough for the purpose, he would build a bourse at his own expence with large and covered walks, where the merchants and traders of all sorts might daily assemble, converse together, and transact business with one another, at all seasons, without any interruption from the weather or other impediments of any kind. This generous offer was gratefully accepted, and in 1566 several houses upon Cornhill and the back of it, with three alleys called Swan-alley, New-alley, and St. Christopher's-alley, containing in all 80 houses, were purchased by the citizens for more than 3532*l.* and sold for 478*l.* on condition of pulling them down, and carrying off the stuff. This done, the ground-plot was made plain at the charges of the city, and possession given to Sir Thomas, therein styled "Agent to the queen's highness;" who, on the 7th of June, laid the first stone of the foundation; and the work was forthwith followed with such diligence, that by Nov. 1567, the same was covered with slate, and the shell shortly after fully finished.

The plan of this edifice was formed upon the exchange at Antwerp [κ], being like that of an oblong square, with a portico supported with pillars of marble, ten on the north and south sides, and seven on the east and west: under which stood the shops each seven feet and a half long, and five feet broad; in all 120, twenty-five on each side east and west, and thirty-four and an half north, and thirty-five and an half south, each of which paid Sir Thomas 4*l.* 10*s.* a year upon an average. There were likewise other shops fitted up at first in the vaults below, but the dampness and darkness rendered these so inconvenient, that the vaults were soon let out to other uses; upon the roof stood at each corner upon a pedestal a grashopper, which was the crest of Sir Thomas's arms. This edifice was fully compleated, and the shops opened in 1569: and Jan. 29, 1570, queen Elizabeth attended by her nobility, came from Somerset-house thither, and caused the bourse by a trumpet and a herald to be proclaimed "The Royal Exchange," and so to be called from

[κ] The exchange at Antwerp was 180*f.* long, and 140 broad, with a range of shops on all sides supported by arches; but was erected at the charge of the city, an. 1531 (Bleau's Theatr. Belg. regie) the same year that the proposal was made by Sir Richard

Gresham; and it is remarkable, that the Amsterdam exchange was burnt to the ground in 1585, and immediately rebuilt at the public expence; and the same fate, it is well known, attended the London Exchange 1666, and 1669.

thenceforth

thenceforth and not otherwise [L]. Upon this day, Sir Thomas is said to have reduced to powder a pearl purchased by him of a foreigner, which on account of the price had been refused by several persons of the first quality, and drank it up in a glass of wine [M].

Though Sir Thomas had purchased very large estates in several counties of England, yet he thought a country-seat near London, to which he might retire from business, and the hurry of the city as often as he pleased, would be very convenient. With this view he bought Osterley-park near Brentford in Middlesex, where he built a large magnificent seat within the park, which he impaled, being well wooded, and furnished with many fair ponds stocked with fish and fowl, as swans and other water fowl, and of great use for mills, as paper-mills, oil-mills, and corn-mills. In the same park was a very fair heronry, for the increase and preservation whereof several allurements were devised by him [N]. But we must not omit a pleasant story relating to the house, which shews his great activity and dispatch in any thing he was determined to effect. Queen Elizabeth, having been once very magnificently entertained and lodged there by Sir Thomas, found fault with the court before it as being too large; and said, it would appear better if divided by a wall in the middle. He took the hint; and, to shew his complaisance to her majesty, immediately sent for workmen from London, who in the night built up the wall with such privacy and expedition, that the next morning the queen, to her great surprize, found the court divided in the manner she had proposed the day before [O].

However, before this seat was completed, he projected and executed that noble design of converting his mansion-house in Bishopsgate-street into a seat for the Muses, and endowing it with the revenues arising from the Royal Exchange after his decease. While he was meditating this design, the

[L] Stowe, p. 150. Edit. 1598.

[M] This story is founded upon a passage in a play, "Here fifteen hundred pounds at one clap goes. Instead of sugar, Gresham drinks this pearl unto his queen and mistresses: "pledge it, lords." With no better evidence the story has been handed down by tradition as a real fact; though hardly agreeable to the character of Sir Thomas, who was generous and magnificent, yet knew how to make the best use of his money.

[N] Norden's Speculum Britan. in

Middlesex, p. 37. The mills shew that Sir Thomas was of a temper to mix his profit with his pleasure, but these and every thing else soon began to fall to decay after his death. The seat has passed through several hands in his time, and is now in the possession of Mrs. Child, relict of the banker, and mother to the countess of Westmoreland.

[O] Fuller's Worthies in Middlesex, p. 177.

university of Cambridge wrote him an elegant Latin letter, reminding him of a promise, as they had been informed, to give them 500*l.* either towards building a new college there, or repairing one already built. This letter was dated March 14, 1574-5; and it was followed by another of the 25th, wherein they acquaint him with a report they had heard, that he had promised lady Burghley both to found and endow a college for the profession of the seven liberal sciences. They observe, that the only place proper for such a design was either London, Oxford, or Cambridge: they endeavour to dissuade him from London, lest it should prove prejudicial to the two universities; and they hope he will not make choice of Oxford, since he was himself bred at Cambridge, which might presume upon a superior regard from him on that account. At the same time, they wrote another letter to the lady Burghley, in which they earnestly request, that she will please to use her interest with him, to fix upon Cambridge for the place of his intended college [P].

But these letters had not the desired effect: he persisted in his resolution to settle it in his house at London; and accordingly, by an indenture dated May 20, 1575, he made a disposition of his several manors, lands, tenements, and hereditaments; with such limitations and restrictions, particularly as to the Royal Exchange and his mansion-house, as might best secure his views with regard to the uses for which he designed them. This indenture was soon followed by two wills, one of his goods, and the other of his real estates: the former of these bears date July 4th ensuing, whereby he bequeaths to his wife, whom he makes his sole executrix, all his goods, as ready money, plate, jewels, chains of gold, with all his stock of sheep and other cattle if within the realm of England, and likewise gives several legacies to his relations and friends and to all his servants, amounting in the whole to upwards of 2000*l.* besides some small annuities. The other will is dated July the 5th, wherein he gives one moiety of the Royal Exchange to the mayor and commonalty of London, and the other to the mercers company, for the salaries of seven lecturers in divinity, law, physic, astronomy, geometry, music, and rhetoric, at 50*l.* per annum for each, with his house in Bishopsgate-street for the lecturer's residence, where the lectures were to be read. He likewise leaves 53*l.* 6*s.* 8*d.* yearly for the provision of eight alms-folks residing in the almshouses behind his house, and

[P] See these Letters in Ward's Lives of the Gresham Professors, Appen. No. 3.

10l. yearly to each of the prisons in Newgate, Ludgate, King's-bench, the Marshalsea, and Compter in Wood-street, and the like sum to each of the hospitals of Christ-church, St. Bartholomew, Bedlam, Southwark, and the Poultry-compter; and 100l. yearly to provide a dinner for the whole mercers company in their hall on every of their quarter-days, at 25l. each dinner [Q]. By this disposition, sufficient care was taken, that the two corporations, to whom the affair was trusted, should receive no damage by the execution of it; for the stated annual payments amount to no more than 603l. 6s. 8d. and the yearly rents of the Exchange received by Sir Thomas were 740l. besides the additional profits that must arise from time to time by fines, which were very considerable. But the lady Anne his wife was to enjoy both the mansion-house and the Exchange during her life if she survived Sir Thomas, and then they were both vested in the two corporations for the uses declared in the will for the term of 50 years; which limitation was made on account of the statutes of mortmain, that prohibited the alienation of lands or tenements to any corporation, without licence first had from the crown. And that space of time the testator thought sufficient for procuring such licence, the doing of which he earnestly recommends to them without delay; in default whereof, at the expiration of 50 years, these estates were to go to his heirs at law [R].

Having thus settled his affairs so much to his own honour, the interest of the public, and the regards due to his family, he was at leisure to reap the fruits of his industry and success. But he did not long enjoy this felicity; for, Nov. 21, 1579, coming from the Exchange to his house in Bishopsgate-street,

[Q] Ibid. in-life of Sir Thomas, where is a copy of the will, p. 19, & seq. The same author observes, p. 26. that the situation and spaciousness of the mansion-house, and the accommodation for separate apartments and other rooms for common use, the open courts and covered walks, with the several offices, stables, and gardens, seemed all so well suited for such an intention, as if Sir Thomas had it in view at the time of building his house.

[R] This was Elizabeth, sole child of his elder brother John, married to Sir Henry Nevil. She died in 1573, before Sir Thomas; but left issue Hen. Nevil, Esq; to whom Sir Thomas bequeathed by his will the manors of

Mayfield and Wadhurst, with all the lands belonging to them, amounting to 240l. per annum, after his lady's death. Sir Thomas had also by a woman of Bruges in Flanders a natural daughter named Anne, to whom upon her marriage he gave the manors of Hemeby-Morton and Jangham in Norfolk, and the manor of Combes in Suffolk, amounting in the whole to 280l. 15s. per ann. Stowe, v. II. Append. iii. p. 6. edit. 1720. She married Nathaniel Bacon, Esq; second son of the lord-keeper Sir Nicholas Bacon, who also married Jane, youngest sister to the lady of Sir Thomas Gresham. Master's History of C. C. C. Cambridge, p. 225.

he

he suddenly fell down in his kitchen, was speechless, and presently died [s]. He was buried in his own parish-church of St. Helen's. His obsequies were performed in a very solemn manner, the corpse being attended by 100 poor men, and the like number of poor women, whom he had ordered to be clothed in black gowns of 5s. 8d. per yard at his own expence [T]. The charges of the funeral amounted to 800l. His corpse was deposited in a vault at the north-east corner of the church, which he had before provided for himself and family, with a curious marble tomb over it; on the south and west sides of which are his own arms, and on the north and east the same impaled with those of his lady. The arms of Sir Thomas, together with the city of London and mercers company, are likewise painted in the glass of the east window of the church above the tomb, which stood as he left it without any inscription till 1736, when the following words taken from the parish register were cut on the stone that covers it by order of the church-wardens; "Sir Thomas Gresham, knight, was buried December 15, 1579 [U]." By an inventory of the goods at his house in Bishopgate-street, taken after his decease, they are said to have amounted to 1127l. 15s. 8d. He had also another house at West-Aire in Norfolk, where the effects were valued at 1655l. 1s. But his chief seat seems to have been at Mayghfield in Suffex, one room of which was called the queen's chamber, and the goods and chattels belonging to it were estimated at 7553l. 10s. 8d. [W]. By his death many large estates in several counties of England, amounting at that time to the clear yearly value of 2300l. and upwards, came to his lady [X], who survived him many years, and continued to reside after his decease in the mansion-house at

[s] Holinshed, Vol. III. p. 1310. Stowe, Chron. p. 686. edit. 1615.

[T] Stowe, and preamble to his will.

[U] In consideration of the ground taken up by his tomb, he had promised to build a handsome steeple to the church, but the performance of that promise was prevented by his sudden death. Stowe, p. 133. edit. 1598.

[W] Ward, from a MS. Journal of Sir Thomas.

[X] The several estates lay in the counties of Norfolk, Suffolk, Kent, York, Durham, Derby, Cambridge, Somerset, Wales, London, Middlesex, amounting to 1797l. 12s. 2½d. Out of which she was to pay several annui-

ties for life to his servants, his lawyers, physicians and surgeons, and relations, particularly to lady Frances Gresham his sister-in-law, 133l. 6s. 8d. amounting in all to 467l. which deducted from the former, leaves 1330l. 12s. 2½d. clear, which was left absolutely in fee-simple to her. This, added to the clear yearly value of the Royal Exchange, the mansion-house in Bishopgate-street, and the manors of Mayfield and Wadhurst, amounting to 1057l. 18s. 4d. which was bequeathed to her for life, make up the sum of 2388l. 10s. 6½d. Stowe, Vol. II. Append. ii. p. 5. edit. 1720.

London in the winter, and at Osterley-park in the summer season, at which last place she died Nov. 23, 1596, very aged. Her corpse was brought to London, and buried in the same vault with her husband [v].

Mr. Ward has drawn Sir Thomas's character, wherein he observes, that he had the happiness of a mind every way suited to his fortune, generous and benign; ready to perform any good actions and encourage them in others [z]. He was a great friend and patron of our celebrated martyrologist John Fox. He was well acquainted with the ancient and several modern languages; he had a very comprehensive knowledge of all affairs relating to commerce, whether foreign or domestic; and his success was not less, being in his time esteemed the highest commoner in England. He transacted queen Elizabeth's mercantile affairs so constantly, that he was called "The Royal Merchant;" and his house was sometimes appointed for the reception of foreign princes upon their first arrival at London. As no one could be more ready to perform any generous actions which might contribute to the honour of this country; so he very well knew how to make the best use of them for the most laudable purposes. Nor was he less serviceable both to the queen and her ministry on other occasions, who often consulted him and sought his advice in matters of the greatest importance relating to the welfare of the government. But the most shining part of his character appears in his public benefactions. The Royal Exchange was not only a singular ornament to the city of London, and a great convenience to the merchants who wanted such a place to meet and transact their affairs in, but likewise contributed very much to the promotion of trade, both by the number of shops erected there, and the much greater number of the poor, who were employed in working for them. And the donation of his own mansion-house for a seat of learning and the liberal arts, with the handsome provision made for the endowment and support of it, was such an instance of a generous and public spirit as has been equalled by few, and must perpetuate his memory with the highest esteem and gratitude so long as any regard to learn-

[v] Register of St. Helen's.

[z] In the dedication to him of a book by one Hugh Gough, intituled, "The Offspring of the House of Otoman," the author particularly acknowledges his great liberality both to himself and others who were strangers

to him. By the way, a book was also dedicated to him by Richard Rowlands, alias Verftegan, called "The Port of the World, containing the Original and Antiquities of the most famous Cities in Europe, with their Trade and Traffic, &c. 1576," 8vo.

ing and virtue is preserved among us. Nor ought his charities to the poor, his eight alms-houses, and the liberal contributions to the ten prisons and hospitals in London and Southwark, to be omitted. Each of those benefactions separately considered is great in itself, and a just foundation for lasting honour; but when united they are, without any rival, peculiar to Sir Thomas Gresham, who, having no son to bear up his name, very wisely fixed on the most effectual method to preserve it in the highest regard to all posterity.

His public benefactions, the Royal Exchange, and his mansion-house, on the decease of his lady, immediately came into the hands of the two corporations, the city of London and the mercers company, who, according to their trust, obtained a patent from the crown, dated Feb. 3, 1614, 12 Jacobi I. to hold them for ever upon the terms expressed in the will of the donor [A].

[A] See the enrolment in Chancery.

**GRETSER (JAMES)**, a learned German, was born at Marcdorf about 1561, and entered among the society of Jesuits at 17. When he had finished his studies, he was appointed a professor at Ingolstadt. He spent 24 years there; teaching philosophy three, morality seven, and school-divinity 14. These employments did not hinder him from being constant at prayers, and composing a prodigious number of books. The catalogue of them, as given by Niceron, consists of near 153 articles; which, he tells us, was copied by him from the proposals, published in 1733, for printing an edition of all Gretser's works at Ratisbon in 17 vols. folio. His great erudition was attended with a surprizing modesty: he could not bear to be commended. The inhabitants of Marcdorf were desirous of having his picture, to hang it up in their town-house; but, when informed of the earnest application they had made to his superiors for that purpose, he was heartily vexed; and told them, that if they wanted his picture, they need but draw that of an ass. To make themselves amends, they purchased all his works, and devoted them to the use of the public. He died at Ingolstadt in 1625. He spent his whole life in writing against Protestants, and in defending the order to which he belonged. Some authors have bestowed very great encomiums upon him. Cardinal du Perron said, "Gretser is greatly to be applauded: he has a great deal of wit for a German." Dupin says of Gretser, that "he was certainly a man of

*Memoires,*  
*Tom.*  
*XXVIII.*

*Perroniana.*

"vast



“ vast abilities, and had laboured a great deal in both ecclesiastical and prophane antiquity. It is pity he was not a better critic, and that he adopted pieces and stories either spurious or doubtful. It is pity too; as he was so able to treat subjects thoroughly, that controversies should have engaged him in personal and particular disputes: Nevertheless it may be affirmed; that he was one of the ablest controversial writers of his age. He had a great facility in writing, and refuted his adversaries with a vast vehemence. The circumstance which ought to be most esteemed in his works, is the prodigious variety that is found in them, and the accuracy with which he collected on each subject, whatever bears any relation to it. In short, his books, it may be said, will furnish very good materials to those who would write on the same subjects.” Bibl. des Art. Ecclesi.

Niceron says, “ It were to be wished, that Gretser had shewed greater moderation in his controversial writings; that he had restrained his natural impetuosity therein; and that his style had not been so sharp and vehement.” He received however as ill language as he gave; and if he soundly abused the Protestants; they abused him as soundly again; so that there was no mighty harm done; the balance upon the whole being very well preserved.

His works were printed, according to the proposals above-mentioned, at Ratibon 1739, 17 vols. folio.

**GREVILLE (FULK or FOULK)**, lord Brooke; an ingenious writer, was the eldest son of Sir Fulk Greville of Beauchamp-court [at Alcester] in Warwickshire, and born there in 1554. It is conjectured, that he was educated at the school in Shrewsbury; whence he was removed to Cambridge, and admitted a fellow-commoner at Trinity-college; and some time after making a visit to Oxford, he became a member of that university in the same rank, but of what college is not certain. Having compleated his academical studies, he travelled abroad to finish his education; and upon his return, being well accomplished, was introduced to the court of queen Elizabeth by his uncle Robert Greville, where he was esteemed a most ingenious person, and particularly favoured by the lovers of arts and sciences. He was soon nominated to some beneficial employment in the court of marches of Wales by his kinsman Sir Henry Sidney, then lord president of that court and principality. Sir Henry's letter is dated Nov. 12, 1576; and a subsequent letter to his servant Edward Waterhouse shews, that the

principal business, which these officers were to superintend, consisted in framing all original bills, and making out all orders for process of appearance.

Our author was not then above 22 years of age, so that this post may be looked upon as an honourable attestation of his merit. But the nature of it did not please him; his ambition prompted him to another course of life. He had already made some advances in the queen's favour, had attained a competent familiarity with the modern languages, and some expertness in the martial exercises of those times: these were qualifications for a foreign employment, which was more agreeable to the activity of his temper, and would open a quicker way of raising him to some of the first posts in the state. In reality, his heart was so eagerly set upon pushing his fortune this way, that, to gratify it, he ventured to incur his royal mistress's displeasure, and made several attempts in it, not only with, but even without her majesty's consent. Out of many of these we have an account of the few following from his own pen. First, when the two mighty armies of Don John and the duke Casimire were to meet in the Low-countries, he applied and obtained her majesty's leave under her own hand to go thither; but, after his horses with all other preparations were shipped at Dover, the queen (who always discouraged these excursions) sent her messenger Sir Edward Dyer [A] with her mandate to stop him. He was so much vexed at this disappointment, that afterwards, when secretary Walsingham was sent ambassador in 1578, to treat with those two princes, an opportunity of seeing an affair, wherein so much Christian blood and so many Christian empires were concerned, was so tempting, that he was resolved not to risque a denial, and therefore stole away without leave, and went over with the secretary incog. The consequence whereof was, that, at his return, the queen forbid him her presence for many months. To the same ambition may also be referred his engagement with Sir Philip Sidney to accompany Sir Francis Drake in his last expedition but one to the West-Indies in 1585, in which they were both frustrated by the same authority.

Again, when the earl of Leicester was sent general of her majesty's forces the same year, and had given Mr. Greville the command of 100 horse, "Then I," to use his own words, "giving my humour over to good order, yet found

[A] Mr. Dyer was sent upon the message, which shews the queen's regard for him, Mr. Dyer being joined with him in friendship to Sir Philip Sidney.

“ that neither the intercession of this grandee, seconded with  
 “ my own humble suit, and many other honourable friends  
 “ of mine, could prevail against the constant course of this  
 “ excellent lady [the queen] with her servants, so as I was  
 “ forced to tarry behind, and for this importunity of mine  
 “ to change my course, and seem to press nothing before  
 “ my service about her; this princess of government as well  
 “ as kingdoms made me live in her court a spectacle of dis-  
 “ favour too long as I conceived. Lastly, the universal  
 “ fame of a battle to be fought between Hen. III. and Hen.  
 “ IV. then king of Navarre, lifting him once more above  
 “ this humble earth of duty, made him resolve to see the  
 “ difference between kings present and absent in their mar-  
 “ tial expeditions; so that, without acquainting any creature,  
 “ the earl of Essex excepted, he shipped himself over, and  
 “ at his return was kept from her majesty’s presence full six  
 “ months; and then received after a strange manner; for,”  
 continues he, “ this absolute prince, to sever ill example from  
 “ grace, avers my going over to be a secret employment of  
 “ hers; and all these other petty exiles, a making good that  
 “ cloud or figure, which she was pleased to cast upon my  
 “ absence, protecting me to the world with the honour of  
 “ her employment, rather than she would for example’s sake  
 “ be forced either to punish me further, or too easily forgive  
 “ a contempt or neglect in a servant so near about her, as  
 “ she was pleased to conceive it. After so many kind crosses  
 “ as purposely read lessons to shew him his mistake, no  
 “ wonder that he was at last convinced, and that,” as he  
 “ says himself, “ by these many warnings, he found the spe-  
 “ cious fires of youth to prove far more scorching than glo-  
 “ rious; and, calling his second thoughts to counsel, clearly in  
 “ that map discerned action and honour to fly with more wings  
 “ than one, and that it was sufficient for the plant to grow,  
 “ where his sovereign’s hand had planted it: upon the whole,  
 “ then, he found reason to contract his thoughts from those  
 “ larger but wandering horizons of the world abroad, and  
 “ bounded his prospect within the safe limits of duty in  
 “ such home services as were acceptable to his sovereign.”

Accordingly, in pursuance of this principle, we find him  
 prosecuting his interest in the marches court of Wales.  
 During these excursions abroad, his gracious mistress granted  
 him the reversion of two of the best offices in that court,  
 one of which falling to him in 1580, he met with some dif-  
 ficulties about the profits. In this contest, he experienced  
 the friendship of Sir Philip Sidney, who by a letter wrote

to his father's secretary, Mr. Molyneux, April 10, 1581, prevailed on him not to oppose his cousin Greville's title in any part or construction of his patents; and a letter of Sir Francis Walsingham to the president, the next day, April 11, put an end to the opposition that had been made from another quarter. This office appears to be clerk of the signet to the council of Wales, which is said to have brought him in yearly above 2000*l.* arising chiefly from the processes which went out of that court, all of which are made out by that officer. He was also constituted secretary for South and North Wales by the queen's letters patent, bearing date April 25, 1583. In the midst of these civil employments, he made a conspicuous figure in the martial way; when the French ambassadors, accompanied by great numbers of their nobility, were in England a second time to treat of the queen's marriage with the duke of Anjou in 1581. Tilts and tournaments were the courtly entertainments in those days; and they were performed in the most magnificent manner on this occasion by two noblemen, besides Sir Philip Sidney and Fulk Greville, who with the rest behaved so gallantly as to win the reputation of a most gallant knight. In 1586, these two friends were separated by the unfortunate death of the former, who in his will bequeathed to his dear friend one moiety of his books [B].

In 1558, Mr. Greville attended his kinsman the earl of Essex to Oxford, and among other persons in that favourite's train was created M. A. April 11, that year. Two years afterwards, on the ninth of the same month, he attended the funeral of Ambrose Dudley earl of Warwick as a mourner. In 1595, he was accused to the lords of the council, by a certificate of several gentleman borderers upon Farickwood in Warwickshire, of having made waste there to the value of 14,000*l.* but the prosecution seems to have been dropped, and, Oct. 1597, he received the honour of knighthood. In the beginning of March the same year, he applied for the office of treasurer of the war; and about two years afterwards, in the 41st of Elizabeth, he obtained the place of treasurer of marine causes for life. In 1599, a commission was ordered to be made out for him as rear-admiral of the fleet, which was intended to be sent forth against another threatened invasion by the Spaniards. To this commission he humourously alludes, in speaking of his kinsman the earl of Essex's execution the following year, where he says, that

[B] The other moiety was left to Mr. Dyer already mentioned.

“ himself

“himself remaining about the queen was a kind of remora,  
 “staying the violent course of that fatal ship, and but now  
 “was abruptly sent away to guard a figurative fleet in dan-  
 “ger of nothing but these prosopopœia of invincible rancour,  
 “and kept as in a free prison at Rochester till his [the earl’s]  
 “head was off.” In 1602, having purchased from private  
 hands some claims upon the manor of Wedgnoock, he ob-  
 tained of the queen a grant of the ancient and spacious park  
 thereunto belonging, for himself, his heirs and assignees, in  
 as ample a manner as John duke of Northumberland or  
 Ambrose earl of Warwick had held it.

During this glorious reign, he frequently represented his  
 county in the house of commons, together with Sir Thomas  
 Lacy; and it has been observed that a better choice could  
 not have been made, as both of them were learned, wise,  
 and honest. He continued a favourite of queen Elizabeth to  
 the end of her reign [c]. The beginning of the next opened  
 no less in his favour. At the coronation of James I. July  
 15, 1603, he was made K. B. and his office of secretary to  
 the council of the court of marches of Wales was confirmed  
 to him for life, by a patent bearing date July 24. In the  
 second year of this king, he obtained a grant of Warwick  
 castle. He was greatly pleased with this favour, and the  
 castle being in a ruinous condition, he laid out at least  
 20,000*l.* in repairing it: the house within he adorned with  
 rich furniture of every kind, and without he adorned it with  
 the most pleasant gardens, plantations, and walks; so that  
 considering its situation on a very high rock [which is the  
 cliff of a river running at the foot, and thence watering the  
 town of Warwick] no place in that midland part of Eng-  
 land does compare with it for stateliness and delight. He  
 had also a grant of the manor and lands of Knowle in the  
 same county.

In reality he was more intent upon increasing his private  
 fortune by such substantial favours, than ambitious of any  
 high post and power in the state. He was afterwards posses-  
 sed of several very beneficial places in the marches court of  
 Wales, and at present he seems to have confined his views  
 within the limits of these offices. He perceived the measures  
 of government quite altered, and the state waning from the  
 lustre in which he had seen it shine; besides, he had little

[c] Sir Robert Naunton observes, for he came thither backed with a plen-  
 that he neither sought for nor obtained tiful fortune. *Fragmenta Regalia*, 1642,  
 any great place or preferment at court, 4to. p. 30.  
 during all the time of his attendance;

hopes of being preferred to any thing considerable in the ministry, as he met with some discouragements from Sir Robert Cecil, the secretary, and the persons in power. In this position of affairs, he seems to have formed some schemes of retirement, in order to write the history of queen Elizabeth's life. In which view he drew up a plan, commencing with the union of the two roses in the marriage of Henry VII. and had made some progress in the execution of it; but the perusal of the records in the council chest being denied him by the secretary, as he could not complete his work in that authentic and substantial manner as became him, he broke off the design, and disposed himself to revise the product of his juvenile studies and his poetical recreations with Sir Philip Sydney.

During the life of the treasurer Cecil, he obtained no advancement in the court or state; but in 1615, some time after his death, was made under treasurer and chancellor of the Exchequer; in consequence of which, he was called to the board of privy-council. In 1617, he obtained from the king a special charter, confirming all such liberties as had been granted to any of his ancestors in behalf of the town of Alcester, upon a new reserved rent of ten shillings a year; and, in 1620, was created lord Brooke of Beauchamp-court. He obtained this dignity as well by his merit and fidelity in the discharge of his offices, as by his noble descent from the Nevils, Willoughbys de Brooks, and Beauchamps [D]. Sept. 1621, he was made one of the lords of the king's bedchamber, whereupon resigning his post in the Exchequer, he was succeeded therein by Richard Weston, afterwards earl of Portland. After the demise of king James, he continued in the privy-council of Charles I. in the beginning of whose reign, he founded a history lecture in the university of Cambridge, and endowed it with a salary of 100*l.* per annum. He did not long survive this last act of generosity; for, though he was a munificent patron of learning and learned men, he at last fell a sacrifice to the extraordinary outrage of a discontented domestic. The account we have of this fatal event is, that his lordship, neglecting to reward one Ralph Heywood, who had spent the greatest part of his life in his service, this attendant expostulated thereupon with his lordship in his bed-chamber, at Brook-house in Holborn; and, being severely reprov'd for it, presently gave his lordship a mortal stab in the back with a knife or sword; after

[P] Dugdale's Antiq. of Warwickshire, Vol. II. p. 766. edit. 1730.

which

which he withdrew into another room, and locking the door, murdered himself with the same weapon. He died Sept. 30, 1628, and his corpse being wrapt in lead was conveyed from Brook-house, Holborn, to Warwick; where it was interred on the north side of the choir of St. Mary's church there, in his own vault, which had formerly been a chapter-house of the church; and where, upon his monument, there is this inscription: "FULKE GREVILLE, Servant to QUEEN ELIZABETH, Counsellor to KING JAMES, and Friend to SIR PHILIP SIDNEY. Tropheum Peccati." Indeed, he made this dear friend the great exemplar of his life in every thing; and Sidney being often celebrated as the patron of the Muses in general, as well as Spenser in particular, so we are told, lord Brooke desired to be known to posterity under no other character, than that of Shakspeare's and Ben Jonson's master, lord chancellor Egerton and bishop Overal's patron. His lordship also obtained the office of Clarencieux at arms for Mr. Camden, who very gratefully acknowledged it in his life-time, and at his death left him a piece of plate in his will. He also raised John Speed from a mechanic to be an historiographer.

His lordship had an elegant taste for all kinds of polite learning, but his inclination, as well as his genius led him particularly to history and poetry [E]. Hence, with respect to the former, it was that lord Bacon submitted his "Life of Henry VII." to his perusal and animadversions [F]. And his extraordinary kindness to Sir William Davenant must be added to other conspicuous evidences of the latter; that poet he took into his family when very young, and was so much delighted with his promising genius, that, as long as the patron lived, the poet had his residence with him, and probably formed the plan of some of his first plays under his lordship's encouragement; since they were published soon after

[E] This appears by his works; of which one volume, containing chiefly poetical pieces, was published in 1633, fol. 2. There came out afterwards under his name, but thought to be spurious, "The five Years of King James, &c. 1643," 4to. to which were added, "Truth brought to Light by Time, &c." and other things. 3. His "Life of Sir Philip Sidney, 1652," 8vo: to which was prefixed "Maxims of State, &c." 4. His "Remains, 1670," 8vo.

[F] Lord Bacon having told us, that Fulk (as he then was) Greville had much and private access to queen Elizabeth, which he used honourably, and did many men good, observes, that he would say merrily of himself, that he was like Robin Goodfellow; for when the maids spilt the milk-pans or kept any racket, they would lay it upon Robin: so what tales the ladies about the queen told her, or other bad offices that they did, they would put it upon him. Bacon's Apophthegms. In Biog. Brit. are many instances of our author's kindness to Bacon after his fall,

his death. This noble lord was never married; so that his honour falling by the patent to his kinsman Robert Greville, he directed his estate also by his will to go along with it to the same relation, being next of kin to him [G].

Robert Greville was then arrived to the age of 21; he had been educated at Cambridge, and had a good share of learning. During the civil wars he adhered to the parliament, and was made lieutenant of Warwickshire, and colonel in their army; and commanded those forces which were sent to attack the cathedral of Litchfield, in which action he was killed by a shot in the left eye, March 2, 1642-3. This being St. Cedde's day, the saint to which that church is dedicated, some reflections were made by Laud in his "Diary," to intimate that his death was a judgement upon him, as being a great enemy of cathedrals, and having published "A Discourse against Episcopacy" in 1641, 4to. There was also printed the preceding year a piece of his intitled, "The Nature of Truth, its Union and Unity with the Soul, which is one in its Essence, Faculties, Acts, one with the Soul;" in 12mo. This shews him to be a visionary in philosophy; and, if we may believe Wood, he must be far gone in enthusiasm, since he tells of his often boasting, that he should live to see the millenary paradise begin.

[G] He was grandson of Robert, younger brother to our author's father.

GREVIUS, or GRÆVIUS (JOHN GEORGE), a great Latin critic, was born Jan. 29, 1632 [A], at Naumbourg in Saxony; and having laid a good foundation of classical learning in his own country, was sent to finish his education at Leipzig [B], under the professors Rivinus [C] and Strauchius [D]. This last was his relation by the mother's side, and sat opponent in the professor's chair, when our author performed his exercise for his degree; on which occasion he maintained a thesis, "De Moribus Germanorum." As his father designed to breed him to the law, he applied himself a while to that study, but not without devoting much of his time to polite literature, which he affected most, and which he afterwards made the sole ob-

[A] Acta eruditorum Lipsiæ ann.

1703.

[B] Ibid.

[C] Our author printed three dissertations of this professor in his "Syn-

tagma variarum dissertat. rarior, &c. 1702," 4to.

[D] Author of the Chronology under his name.



ject of his application. With this view he removed to Deventer in Holland, attended the lectures of John Fr. Gronovius; and, conversing with him, became entirely fixed in his resolution. He was singularly pleased with this professor, so that he spent two years in these studies under his direction, and profited so much thereby, that he afterwards frequently ascribed all his knowledge to the assistance of this master. However, resolving to make use of all advantages for improving himself, he went thence first to Leyden to hear Daniel Heinsius, and next to Amsterdam; where attending the lectures of Alex. Morus and David Blondel, this last persuaded him to renounce the Lutheran religion, in which he had been bred, and to embrace Calvinism.

Mean while, his reputation increased daily, and was now raised so high, though but 24 years of age, that he was judged qualified for the chair; and, upon the death of Schulting, actually nominated to the professorship of Duisburg by the elector of Brandenburg: who at the same time yielded to his desire of visiting Antwerp, Brussels, Lorrain, and the neighbouring countries; in order to complete the plan he had laid down for finishing his studies, before he entered upon the exercise of his office. Young as he was, he appeared every way equal to the employ; but held the place no longer than two years; when he closed with an offer of the professorship of Deventer, which, though of less value than Duisburg, was more acceptable to him on many accounts. He had a singular affection for the place, where first he indulged his inclination for these studies. He had the pleasure of succeeding his much-beloved Gronovius, and that too by a particular recommendation on his removal to Leyden. It must be remembered also, that he was a profelyte to Calvin in the established religion at Deventer, not easily if at all tolerated at Duisburg; and lastly, in Holland, there was a fairer prospect of preferment. Accordingly, in 1661, the States of Utrecht made him professor of eloquence in that university in the room of Paulus Æmilius.

Here he fixed his ambition, and resolved to move no more. In this temper he rejected solicitations both from Amsterdam and Leyden. The elector Palatine likewise attempted in vain to draw him to Heydelberg, and the republic of Venice to Padua. He was in a manner naturalized to Holland; and the States of Utrecht, being determined not to part if possible with him, laid fresh obligations upon him; and, in 1673, added to that of eloquence the professorship of politics and history. In these stations he had the honour to be sought after

after by persons of different countries: several coming from Germany for the benefit of his instructions, many from England [E]. He had filled all these posts, with a reputation nothing inferior to any of his time, for more than 30 years, when he was suddenly carried off with an apoplexy, Jan. 11, 1703, in his 71st year.

He had 18 children by his wife, whom he married in 1656, but was survived only by four daughters. One of his sons, a youth of great hopes, died, 1692, in his 23d year, while he was preparing a new edition of Callimachus, which was finished afterwards by his father, and printed in 1697.

Grevius did great service to the republic of letters, not so much by original productions of his own, as by procuring many editions of authors, which he enriched with notes and excellent prefaces: as Hesiod, Callimachus, Suetonius, Cicero, Florus, Catullus, Tibullus, Propertius, Justin, Cæsar, Lucian. He published also of the moderns, Casaubon's "Letters," several pieces of Meursius, Huet's "Poemata," Junius "De pictura veterum," Eremita "De Vita aulicâ & civili," and others of less note. But his *chef d'œuvre* is his "Thesaurus antiquitatum Romanæ," in 12 vols. fol. to which he added afterwards "Thesaurus Antiq. & Histor. Italiæ," which were printed after his death, 1704, in 3 vols. folio. There also came out in 1707, "J. G. Grevii Prælectiones & CXX Epistolæ collectæ ab Alb. Fabricio;" to which was added "Burmanni Oratio dicta in Grævii funere," to which we are obliged for the particulars of this memoir. In 1717, was printed "J. G. Grævii Orationes quas Ultrajecti habuit," 8vo. A great number of his letters were published by Burman in his "Sylloge Epistolarum," in 5 vols. 4to. And the late Dr. Mead was possessed of a collection of original letters in MS. written to Grævius by the most eminent persons in learning, as Basnage, Bayle, Burman, Le Clerc, Faber, Fabricius, Gronovius, Kuster, Limborch, Puffendorff, Salmasius, Spanheim, Spinosa, Tollius, Bentley, Dodwell, Locke, Potter, Abbé Bossuet, Bignon, Harduin, Huet, Menage, Spon, Vaillant, &c. from the year 1670 to 1703, when Grevius died.

[E] Among others, Dr. Mead, and lectures. See Mead's Life, &c. 1754; his eldest brother Samuel Mead, Esq; 8vo. counsellor at law, both attended his

Ath. Oxon. GREW (OBADIAH), a worthy parish priest, was born, 1607, at Atherston in Warwickshire; and having been well grounded in grammar-learning under his uncle Mr. John Denison,

Denison, was sent to Baliol-college in Oxford, in 1624. Here pursuing his studies carefully, he became qualified for the academical honours; and taking both his degrees in arts at the regular times, he entered at 28 years of age into the priesthood. In the beginning of the civil wars, he sided with the parliament party, took the Covenant; and, at the request of the corporation of Coventry, became minister of the great parish of St. Michael in that city. He filled this station by a conscientious performance of all the duties thereof. The soundness of his doctrine according to his persuasion, the prudence and sanctity of his conversation, the vigilancy and tenderness of his care, were of that constant tenor, that he seemed to do all which the best writers upon the pastoral office tells us should be done. As he sided with the Presbyterians against the hierarchy, so he joined with that party also against the design of destroying the king. In this, as in other things, he acted both with integrity and courage, of which we have the following remarkable instance. In 1648, when Cromwell, then lieutenant-general, was at Coventry upon his march towards London, Mr. Grew took this opportunity to represent to him the wickedness of the design, then more visibly on foot, for taking off his majesty, and the sad consequences thereof, should it take effect; earnestly pressing him to use his endeavours to prevent it, and not ceasing to solicit him, till he obtained his promise for it. Nor was he satisfied with this; afterwards, when the design became too apparent, he addressed a letter to him, reminding him of his promise, and took care to have his letter delivered into Cromwell's own hands.

In 1651, he accumulated the degrees in divinity, and completed that of doctor the ensuing act, when he preached the "Concio ad Clerum" with applause. In 1654, he was appointed one of the assistants to the commissioners of Warwickshire, for the ejection of such as were then called scandalous, ignorant, and insufficient ministers and schoolmasters. He continued at St. Michael's, greatly esteemed and beloved among his parishioners, till his majesty's Restoration; after which he seems to have resigned his benefice in pursuance to the act of conformity in 1661. It does not appear that he engaged among the conventiclers after his deprivation; but it is certain that he preserved the respect and affection of the citizens of Coventry till his death, which happened Oct. 22, 1689. He published "A Sinner's Justification by Christ, &c. delivered in several Sermons on Jer. ii. 6. 1670," 8vo: and "Meditations upon our Saviour's Parable of the

Calamy's  
Abridgment  
of Baxter's  
Hist. of his  
own Times,  
1702.

" prodigal

"prodigal Son, &c. 1678," 4to, both at the request, and for the common benefit, of some of his quondam parishoners.

GREW (NEHEMIAH), son of the preceding, a learned writer and physician, who, being apparently bred up in his father's principles of Nonconformity, was sent abroad to complete his education in one of the foreign universities. There he took the degree of M.D. [A]; after which, resolving to settle in London, he stood candidate for an honorary fellowship in the College of Physicians there, and was admitted Sept. 30, 1680 [B]. He grew into an extensive practice by his merit, which had recommended him to the Royal Society; where he was chosen fellow some years before, and, upon the death of Mr. Oldenburg their secretary, succeeded him in that post on St. Andrew's day, 1677 [C]. In consequence whereof, he carried on the publication of the "Philosophical Transactions" from Jan. ensuing till the end of Feb. 1678. In the mean time, pursuant to an order of council of July 18 that year, he drew up, "A Catalogue of the natural and artificial Rarities belonging to the Society." This was published under the title of "Museum Regalis Societatis, &c. 1681," folio, and was followed by "A comparative Anatomy of the Stomach and Guts, begun, &c. 1681," folio; and "The Anatomy of Plants, &c. 1682," folio. After this he continued to employ the press for the service of the public, and his own reputation at the same time, since he printed several other treatises much esteemed by the learned world [D], both at home and abroad, being mostly translated into Latin by foreigners. Thus he passed his time with the reputation of a learned author and an able practitioner in his

[A] Ath. Oxon. Vol. II. col. 838.

[B] Gen. Dict. from the Register of the college.

[C] Birch's Hist. of R. S. Vol. IV.

[D] These are, 1. "Observations touching the Nature of Snow," in Phil. Trans. N° 92. 2. "The Description and Use of the Pores in the Skin of the Hands and Feet." Ibid. N° 159. for May 1684. 3. "Tractatus de salis cathartici amari in agris Ebashamenfis & hujusmodi aliis contenti natura & usa, 1695," 12mo. 4. "Cosmologia Sacra: or a Discourse of the Universe, as it is the Creature and Kingdom of God; chiefly

"written to demonstrate the Truth and Excellence of the Bible, which contains the Laws of this Kingdom in the lower World, 1701," fol. This is his capital piece, was universally read, and among others soon drew the eyes of Mr. Bayle; who, finding some of his principles in danger thereby, thought proper to attack it: but a defence appeared soon after in the "Bibliothèque Choisie," Tom. V. written by Le Clerc, who had printed an abridgement of the "Cosmologia" in Tom. I. II. and III. of the same "Bibliothèque."

profession till his death, which happened suddenly on Lady-day 1711.

GREY (Lady JANE), an illustrious personage of the blood royal of England by both parents: her grandmother on her father's side, Henry Grey, marquis of Dorset, being queen consort to Edward IV. [A] and her grandmother on her mother's, lady Frances Brandon, being daughter to Henry VII. queen dowager of France, and mother of Mary queen of Scots [B]. Lady Jane was born, 1537 [C], at Broadgate, her father's seat in Leicestershire, and very early gave astonishing proofs of the pregnancy of her parts; inso-much, that upon a comparison with Edward VI. who was partly of the same age, and thought a kind of miracle, the superiority has been given to her in every respect [D]. Her genius appeared in the works of her needle; then in the beautiful character in which she wrote; besides which, she played admirably on various instruments of music, and accompanied them with a voice exquisitely sweet in itself, and assisted by all the graces that art could bestow [E]. These, however, were only inferior ornaments in her character; and, as she was far from priding herself upon them, so, through the rigour of her parents in exacting them, they became her grief more than her pleasure: but this unhappiness was sweetened by the nobler branch of her breeding.

Her father had himself a tincture of letters, and was a great patron of the learned. He had two chaplains, Harding and Aylmer [F], both men of distinguished learning, whom he employed as tutors to his daughters; and under their instructions, she made such a proficiency as amazed them both. Her own language she spoke and wrote with peculiar accuracy: the French, Italian, Latin, and especially Greek, were as natural to her as her own. She not only understood them perfectly, but spoke and wrote them with the greatest freedom: she was versed likewise in Hebrew, Chaldee, and Arabic, and all this while a mere child. She had also a sedateness of temper, a quickness of apprehension, and a so-

[A] Mill's Catalogue of Honour, p. 543.

[B] Brook's Catalogue of Nobility, p. 212.

[C] Burnet's History of the Reformation, Vol. II. p. 272.

[D] Fox's Acts and Monuments.

[E] Chaloneri deploratio acerbe necis D. Janæ Graizæ, &c.

[F] Both then zealous Protestants; but Harding turned Papist afterwards, and became one of the ablest writers in that cause, which he maintained against bishop Jewel. See the works of that bishop. Aylmer was afterwards bishop of London. See Strype's Life of him.

lidity of judgement, that enabled her not only to become the mistress of languages, but of sciences; so that she thought, spoke, and reasoned, upon subjects of the greatest importance, in a manner that surprized all. With these endowments, she had so much mildness, humility, and modesty, that she set no value at all upon those acquisitions. She was naturally fond of literature, and that fondness was much heightened as well by the severity of her parents in the feminine part of her education, as by the gentleness of her tutor Aylmer in this: when mortified and confounded by the unmerited chiding of the former, she returned with double pleasure to the lessons of the latter, and sought in Demosthenes and Plato, who were her favourite authors, the delight that was denied her in all the other scenes of life, in which she mingled but little, and seldom with any satisfaction [G]. It is true, her alliance to the crown, as well as the great favour in which the marquis of Dorset her father stood both with Henry VIII. and Edward VI. unavoidably brought her sometimes to court, and she received particularly many marks of Edward's attention; yet she seems to have continued for the most part in the country at Broadgate.

Here she was with her beloved books in 1550, when the famous Roger Ascham called on a visit to the family in August; and all the rest of each sex being out a-hunting, he went to wait upon lady Jane in her apartment, and found her reading the "Phædon" of Plato in the original Greek: Astonished at it, after the first compliments, he asked her, why she lost such pastime as there needs must be in the park? at which smiling, she answered, "I wist all their sport in the park is but a shadow to that pleasure that I find in Plato. Alas, good folk, they never felt what true pleasure meant." This naturally leading him to enquire, how a lady of her age had attained to such a depth of pleasure both in the Platonic language and philosophy, she made the following very remarkable reply: "I will tell you, and I will tell you a truth, which perchance you will marvel at. One of the greatest benefits which ever God gave me, is that he sent me so sharp and severe parents, and so gentle a schoolmaster. For when I am in presence either of father or mother, whether I speak, keep silence, sit, stand, or go, eat, drink, be merry or sad, be sewing, playing, dancing, or doing any thing else, I am so sharply taunted, so cruelly threatened, yea presently sometimes

[G] Fox as before.

“ with

“with pinches, rips, and bobs, and other ways (which I will not name for the honour I bear them) so without measure misordered, that I think myself in Hell, till time come that I must go to Mr. Aylmer; who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing while I am with him: and when I am called from him, I fall on weeping, because whatsoever I do else but learning is full of grief, trouble, fear, and wholly misliking unto me. And thus my book hath been so much my pleasure, and bringeth daily to me more pleasure and more, and that in respect of it all other pleasures in very deed be but trifles and troubles unto me.” What reader is not melted with this speech? What scholar does not envy Ascham’s felicity at this interview? He was indeed very deeply affected with it, and to that impression we owe the discovery of some further particulars concerning this lovely scholar.

At this juncture he was going to London in order to attend Sir Richard Morrison on his embassy to the emperor Charles V. and in a letter wrote the December following to the dearest of his friends [H], having informed him that he had had the honour and happiness of being admitted to converse familiarly with this young lady at court, and that she had written a very elegant letter to him, he proceeds to mention this visit at Broadgate, and his surprize thereon, not without some degree of rapture. Thence he takes occasion to observe, that she both spoke and wrote Greek to admiration; and that she had promised to write him a letter in that language, upon condition that he would send her one first from the emperor’s court [I]. But this rapture rose much higher while he was penning a letter addressed to herself the following month. There, speaking of this interview, he assures her, that among all the agreeable varieties which he had met with in his travels abroad, nothing had occurred to raise his admiration like that incident in the preceding summer when he found her, a young maiden by birth so noble, in the absence of her tutor, and in the sumptuous house of her most noble father, at a time too when all the rest of the family, both male and female, were regaling themselves abroad with the pleasures of the chase; I found, continues he, ὦ Ζεῦ καὶ Θεοί, O Jupiter and all ye Gods! I found, I say, the divine virgin diligently studying the divine “Phædo” of the divine Plato in the original Greek. Happier certainly

[H] Viz. Sturmius. See art. ASCHAM. [I] Ascham’s Epist. iv. lib. 1.

in this respect, than in being descended, both on the father and mother's side, from kings and queens [κ]. He then puts her in mind of the Greek epistle she had promised; prompted her to write another also to his friend Sturmius, that what he had said of her, whenever he came, might be rendered credible by such authentic evidence.

If lady Jane received this letter in the country, yet it is probable she did not stay there long after, since some changes happened in the family which must have brought her to town; for her maternal uncles, Henry and Charles Brandon, both dying at Bugden, the bishop of Lincoln's palace, of the sweating sickness [L], her father was created duke of Suffolk, Oct. 1551 [M]; Dudley earl of Warwick was also created duke of Northumberland the same day [N], and in Nov. the duke of Somerset was imprisoned for a conspiracy against him as privy-counsellor [O]. During this interval, came the queen dowager of Scotland from France, who being magnificently entertained by king Edward, was also, among other ladies of the blood royal, complimented as her grandmother, by lady Jane, who was now at court, and much in the king's favour [P]. In the summer of 1552, the king made a progress through some parts of England, during which, lady Jane went to pay her duty to his majesty's sister, the lady Mary, at Newhall in Essex: and in this visit her piety and zeal against Popery prompted her to reprove the lady Anne Wharton for making a curtesy to the host, which being carried by some officious person to the ear of the princess, was retained in her heart, so that she never loved lady Jane afterwards [Q]; and, indeed, the events of the following year were not likely to work a reconciliation.

The dukes of Suffolk and Northumberland, who were now, upon the fall of Somerset, grown to the height of their wishes in power, upon the decline of the king's health in 1553, began to think how to prevent that reverse of fortune which, as things then stood, they foresaw must happen upon his death. To obtain this end, no other remedy was judged sufficient, but a change in the succession of the crown, and

[κ] Plato is styled the Divine, by the Heathen theologists, and his "Phædo" is his chief tract upon that subject. Ascham relates this interview again in his "Schoolmaster," where he says, he remembered this talk gladly, both because it was so worthy of memory, and because also it was the last talk that ever he had, and the last time that

ever he saw this noble lady. Schoolmaster, p. 35. edit. 1711.

[L] Dugdale's Baronage, Vol. II. p. 300.

[M] Ibid. Vol. I. p. 720; 721.

[N] King Edward's Journal.

[O] General History of England.

[P] Ibid.

[Q] Fox as before.

transferring



transferring it into their own families. What other steps were taken preparatory to this bold attempt, may be seen in the general history, and is foreign to the plan of this memoir, which is concerned only in relating the part that was destined for lady Jane to act in the intended revolution; but this was the principal part, in reality the whole centered in her. Those excellent and amiable qualities, which had rendered her dear to all who had the happiness to know her, joined to her near affinity to the king, subjected her to become the chief-tool of an ambition, notoriously not her own. Upon this very account, she was married to the lord Guilford Dudley, fourth son to the duke of Northumberland, without being acquainted with the real design of the match, which was celebrated with great pomp in the latter end of May, so much to the king's satisfaction, that he contributed bounteously to the expence of it from the royal wardrobe [R]. In the mean time, though the populace were very far from being pleased with the exorbitant greatness of the duke of Northumberland, yet they could not help admiring the beauty and innocence which appeared in lord Guilford and his bride.

But the pomp and splendor attending their nuptials was the last gleam of joy that shone in the palace of Edward, who grew so weak in a few days after, that Northumberland thought it high time to carry his project into execution. Accordingly, in the beginning of June, he broke the matter to the young monarch; and, having first made all such colourable objections as the affair would admit, against his majesty's two sisters, Mary and Elizabeth, as well as Mary queen of Scots, he observed, that, "the lady Jane, who stood next upon the royal line, was a person of extraordinary qualities; that her zeal for the Reformation was unquestioned; that nothing could be more acceptable to the nation, than the prospect of such a princess; that in this case he was bound to set aside all partialities of blood and nearness of relation, which were inferior considerations, and ought to be over-ruled by the public good." To corroborate this discourse, care was taken to place about the king, those who should make it their business to touch frequently upon this subject, enlarge upon the accomplishments of lady Jane, and describe her with all imaginable advantages: so that at last, the king's affections standing for this disposi-

[R] See Strype's Memorials, Vol. II. p. 425, where the particulars are mentioned.

tion of the crown, he yielded to overlook his sisters, and set aside his father's will. Agreeably to which, a deed of settlement being drawn up in form of law by the judges, was signed by his majesty, and all the lords of the council [s].

This difficult affair once accomplished, and the letters patent having passed the seals before the close of the month, the next step was to concert the properest method for carrying this settlement into execution, and till that was done to keep it as secret as possible. To this end Northumberland formed a project, which, if it had succeeded, would have made all things easy and secure. He directed letters to the lady Mary in her brother's name, requiring her attendance at Greenwich where the court then was; and she had got within half a day's journey of that place when the king expired, July 6, 1553: but, having timely notice of it, she thereby avoided the snare which had been so artfully laid to entrap her [r]. The two dukes, Suffolk and Northumberland, found it necessary to conceal the king's decease, that they might have time to gain the city of London, and to procure the consent of lady Jane, who was so far from having any hand in this business, that as yet she was unacquainted with the pains that had been taken to procure her the title of queen [u]. At this juncture, Mary sent a letter to the privy-council, in which, though she did not take the title of queen, yet she clearly asserted her right to the crown; took notice of their concealing her brother's death, and of the practice into which they had since entered; intimating, that there was still room for reconciliation, and that, if they complied with their duty in proclaiming her queen, she could forgive and even forget what was past: but in answer to this they insisted upon the indubitable right, and their own unalterable fidelity to queen Jane, to whom they persuaded the lady Mary to submit.

These previous steps being taken, and the Tower and city of London secured, the council quitted Greenwich, and came to London; and, July 10, in the forenoon, the two last-mentioned dukes repaired to Durham-house, where the lady Jane resided with her husband, as part of Northumberland's family. There the duke of Suffolk with much solemnity explained to his daughter, the disposition the late king had made of his crown by letters patent; the clear sense the

[s] General History.

[r] She was informed of Edward's death by the earl of Arundel.

[u] Leicester's Common-wealth,

p. 85, where that author observes, that as she never had the power of queen, so it was never meant she should.

privy-council had of her right; the consent of the magistrates and citizens of London; and, in conclusion, himself and Northumberland fell on their knees, and paid their homage to her as queen of England. The poor lady, somewhat astonished at their discourse, but not at all moved by their reasons, or in the least elevated by such unexpected honours, returned them an answer to this effect: "That the laws of the kingdom and natural right standing for the king's sisters, she would beware of burdening her weak conscience with a yoke which did belong to them; that she understood the infamy of those who had permitted the violation of right to gain a scepter; that it were to mock God, and deride justice, to scruple at the stealing of a shilling, and not at the usurpation of a crown. Besides," said she, "I am not so young, nor so little read in the guiles of fortune, to suffer myself to be taken by them. If she enrich any, it is but to make them the subject of her spoil; if she raise others, it is but to pleasure herself with their ruins; what she adored but yesterday, is to-day her pastime; and if I now permit her to adorn and crown me, I must to-morrow suffer her to crush and tear me to pieces. Nay, with what crown does she present me? A crown which hath been violently and shamefully wrested from Catharine of Arragon, made more unfortunate by the punishment of Anne Boleyn, and others that wore it after her: and why then would you have me add my blood to theirs, and be the third victim, from whom this fatal crown may be ravished with the head that wears it? But in case it should not prove fatal unto me, and that all its venom were consumed, if fortune should give me warranties of her constancy, should I be well advised to take upon me these thorns, which would dilacerate, though not kill me outright; to burthen myself with a yoke, which would not fail to torment me, though I were assured not to be strangled with it? My liberty is better than the chain you proffer me, with what precious stones soever it be adorned, or of what gold soever framed. I will not exchange my peace for honourable and precious jealousies, for magnificent and glorious fetters. And if you love me sincerely and in good earnest, you will rather wish me a secure and quiet fortune, though mean, than an exalted condition, exposed to the wind, and followed by some dismal fall [w]."

[w] Burnet as before. Heylin's Hist of Reformation, and Strype's Memorials.

However, she was at length prevailed upon, by the exhortations of her father, the intercession of her mother, the artful persuasions of Northumberland, and above all, the earnest desires of her husband, whom she tenderly loved [x], to yield her assent to what had been, and was to be done. And thus, with a heavy heart, she suffered herself to be conveyed by water to the Tower, where she entered with all the state of a queen, attended by the principal nobility, and, which is very extraordinary, her train supported by the duchess of Suffolk, her mother, in whom, if in any of this line, the right of succession remained. About six in the afternoon, she was proclaimed with all due solemnities in the city [y]; the same day she also assumed the regal title, and proceeded afterwards to exercise many acts of sovereignty: but, passing over the transactions of her short reign, which are the subject of the general history, it is more immediately our business to conclude this article with her behaviour on her fall. Queen Mary was no sooner proclaimed, than the duke of Suffolk, who then resided with his daughter in the Tower, went to her apartment, and, in the softest terms he could, acquainted her with the situation of their affairs, and that, laying aside the state and dignity of a queen, she must again return to that of a private person: to which, with a settled and serene countenance, she made this answer: "Sir, I better brook  
 " this message than my former advancement to royalty:  
 " out of obedience to you and my mother, I have grievously  
 " sinned, and offered violence to myself. Now I do wil-  
 " lingly, and as obeying the motions of my soul, relinquish  
 " the crown, and endeavour to salve those faults committed  
 " by others, (if at least so great a fault can be salved) by a  
 " willing relinquishment and ingenuous acknowledgement  
 " of them [z]."

Thus ended her reign, but not her misfortunes. She saw the father of her husband, with all his family, and many of the nobility and gentry, brought prisoners to the Tower for supporting her claim to the crown; and this grief must have met with some accession from his being soon after brought to the block. Before the end of the month, she had the mor-

[x] Of all the earl's sons, he is said to have had the least of his father in him. Heylin, p. 150.

[y] The proclamation was penned by Sir John Throgmorton, with great spirit and elegance, and contains in substance every thing that could cast any colour of right upon queen Jane's

title, and may be seen in "The Life of William Lord Burleigh," p. 19. where the printer Grafton's name appears at the bottom, which probably was not known by Strype. See his Memorials, Vol. III. p. 13.

[z] Clarke's Marrow of Eccles. Hist. Part ii. p. 59.

tification of seeing her own father, the duke of Suffolk, in the same circumstances with herself; but her mother, the duchess, not only remained exempt from all punishment, but had such an interest with the queen as to procure the duke his liberty on the last day of the month. Lady Jane and her husband, being still in confinement, were, Nov. 3, 1553, carried from the Tower to Guildhall with Cranmer and others, arraigned and convicted of high-treason before judge Morgan, who pronounced on them sentence of death, the remembrance of which afterwards affected him so far, that he died raving. However, the strictness of their confinement was mitigated in December, by a permission to take the air in the queen's garden, and other little indulgences. This might give some gleams of hope; and there are reasons to believe the queen would have spared her life, if Wiat's rebellion had not happened: but her father's being engaged in that rebellion, gave the ministers an opportunity of persuading the queen, that she could not be safe herself, while lady Jane and her husband were alive: yet Mary was not brought without much difficulty to take them off. The news made no great impression upon lady Jane: the bitterness of death was passed; she had expected it long, and was so well prepared to meet her fate, that she was very little discomposed.

But the queen's charity hurt her more than her justice. The day first fixed for her death was Friday, Feb. the 9th; and she had in some measure taken leave of the world by writing a letter to her unhappy father, who she heard was more disturbed with the thoughts of being the author of her death, than with the apprehensions of his own [A]. In this scene

[A] There is something so striking in this letter, and so much above her years, that we cannot debar the reader from it. It is in these terms: "Father, although it pleaseth God to hasten my death by you, by whom my life should rather have been lengthened; yet can I so patiently take it, as I yield God more hearty thanks for shortening my woful days, than if all the world had been given into my possession with life lengthened to my will: and albeit I am well assured of your impatient dolours, redoubled many ways, both in bewailing your own wo, and also, as I hear, especially my unfor-

"tunate estate: yet, my dear father, if I may without offence rejoice in my mishaps, methinks in this I may account myself blessed; that, washing my hands with the innocency of my fact, my guiltless blood may cry before the Lord, mercy to the innocent; and yet, though I must needs acknowledge, that being constrained, and as you well know, continually assayed in taking the crown upon me, I seemed to consent, and therein grievously offended the queen and her laws; yet do I assuredly trust, that this my offence towards God is so much the less, in that, being in so royal an estate as I was, mine en-

U 3 "forced

serene frame of mind, Dr. Feckenham, abbot of Westminster, came to her from the queen, who was very desirous she should die professing herself a Papist, as her father-in-law had done. The abbot was indeed a very fit instrument, if any had been fit for the purpose, having, with an acute wit and a plausible tongue, a great tenderness in his nature. Lady Jane received him with much civility, and behaved towards him with so much calmness and sweetness of temper, that he could not help being overcome with her distress; so that, either mistaking or pretending to mistake her meaning, he procured a respite of her execution till the 12th. When he acquainted her with it, she told him, "that he had entirely misunderstood her sense of her situation; that, far from desiring her death might be delayed, she expected and wished for it as the period of her miseries, and her entrance into eternal happiness." Neither did he gain any thing upon her in regard to Popery; she heard him indeed patiently, but answered all his arguments with such strength, clearness, and steadiness of mind, as shewed plainly that religion had been her principal care [B]. On Sunday evening, which was the last she was to spend in this world, she wrote a letter in the Greek tongue, as some say, on the blank leaves at the end of a Testament in the same language, which she bequeathed as a legacy to her sister the lady Catharine Grey; a piece which, if we had no other left, it is said, were sufficient to render her name immortal. In the morning, the lord Guilford earnestly desired the officers, that he might take his last farewell of her; which though they willingly permitted, yet upon notice she advised the contrary, "assuring him that such a meeting would rather add to his afflictions than increase his quiet, wherewith they had prepared their souls for the stroke of death; that he demanded a lenitive which would put fire into the wound, and that it was to be feared her presence would rather weaken than strengthen him; that

"forced honour never mixed with my innocent heart, And thus, good father, I have opened my state to you, whose death at hand, although to you perhaps it may seem right woful, to me there is nothing that can be more welcome, than from this vale of misery to aspire to that heavenly throne of all joys and pleasure with Christ our Saviour: In whose steadfast faith, if it be lawful for the daughter to write so to her father, the Lord, that hitherto hath

"strengthened you, so continue you, that at last we may meet in heaven, with the Father, Son, and Holy Ghost. Amen." Fox's A.C.s and Monuments.

[B] The particulars that passed betwixt her and Feckenham are well worth the reader's perusal in Fox; and an account drawn up by herself of her dispute with him about the real presence is printed in the "Phoenix," Vol. II. p. 28.

"he

“ he ought to take courage from his reason, and derive constancy from his own heart; that if his soul were not firm and settled, she could not settle it by her eyes, nor confirm it by her words; that he should do well to remit this interview to the other world; that there indeed friendships were happy and unions indissoluble, and that theirs would be eternal, if their souls carried nothing with them of terrestrial, which might hinder them from rejoicing.” All she could do was, to give him a farewell out of a window, as he passed to the place of his dissolution [c], which he suffered on the scaffold on Tower-hill with much Christian meekness [d]. She likewise beheld his dead body wrapped in a linen cloth, as it passed under her window to the chapel within the Tower.

And about an hour after she was led to a scaffold: she was attended by Feckenham, but was observed not to give much heed to his discourses, keeping her eyes steadfastly fixed on a book of prayers which she had in her hand. After some short recollection, she saluted those who were present, with a countenance perfectly composed: then, taking leave of Dr. Feckenham, she said, “ God will abundantly requite you, good Sir, for your humanity to me, though your discourses gave me more uneasiness than all the terrors of my approaching death.” She next addressed herself to the spectators in a plain and short speech [e], after which, kneeling down, she repeated the Miserere in English. This done, she stood up and gave to her women her gloves and handkerchief, and to the lieutenant of the Tower her Prayer-book. In untying her gown, the executioner offered to assist her, but she desired he would let her alone; and turning to her women, they undressed, and gave her a handkerchief to bind about her eyes. The executioner, kneeling, desired her pardon, to which she answered, “ most willingly.” He desired her to stand upon the straw; which bringing her within sight

[c] After this sad sight, she wrote three short sentences in a table-book, in Greek, Latin, and English, to this purport. In Greek: “ If his slain body shall give testimony against me before men, his most blessed soul shall render an eternal proof of my innocence in the presence of God.” In Latin to this effect: “ The justice of men took away his body, but the divine mercy has preserved his soul.” The English ran thus: “ If my fault deserved punishment, my youth at least and my imprudence were

worthy of excuse. God and posterity will shew me favour.”—This book she gave to Sir John Bridges, the Lieutenant of the Tower, on the scaffold, at his intreaty to bestow some memorial upon him, as an acknowledgement of his civility. Heylin.

[d] Clarke as before, p. 65, and Holinshed's Chronicle, Vol. II. p. 1099.

[e] It is printed among a collection of her papers in 4to, without date.

of the block, she said, "I pray dispatch me quickly;" adding presently after, "Will you take it off before I lay me down?" The executioner answered, "No, Madam." Upon this, the handkerchief being bound close over her eyes, she began to feel for the block, to which she was guided by one of the spectators. When she felt it, she stretched herself forward, and said, "Lord, into thy hands I commend my spirit;" and immediately her head was separated at one stroke.

Her fate was universally deplored even by the best-affected persons to queen Mary; and as she is allowed to have been a princess of great piety, it must certainly have given her much disquiet to begin her reign with such an unusual effusion of blood; especially in the present case of her near relation, one formerly honoured with her friendship and favour, who had indeed usurped, but without desiring or enjoying, the royal diadem which she assumed, by the constraint of an ambitious father and an imperious mother, and which at the first motion she cheerfully and willingly resigned. This made her exceedingly lamented at home and abroad; the fame of her learning and virtue having reached over Europe, excited many commendations, and some express panegyrics in different nations and in different languages [F]. Immediately after her death, there came out a piece intitled, "The precious Remains of Lady Jane Grey," in quarto [G].

[F] See another of these in Clarke, p. 69. Another in Fox as before; and a third in Thuanus's Hist. Lib. xiii.

[G] Besides the pieces already mentioned, there are three Latin Epistles to Bullinger, printed in a book intitled, "Epistolæ ab Ecclesiæ Helveticæ reformatoribus vel ad eos scriptæ, &c. Tiguri, 1742," 8vo, besides the letter the night before her death to her sister Catharine, which is also printed, in Latin. Four Latin verses written

in prison with a pin, in Ballard's "Account of the Illustrious Women in England, 1752." Her speech on the scaffold. Holinshed and Baker say she wrote divers other things, but not where they are to be found. Bale adds to these above-mentioned, "The Complaint of a Sinner;" and "The Devout Christian." A letter to Harding, her father's chaplain, on his apostatizing to Popery, is in the "Phoenix."

Anecdotes  
of Bowyer,  
by Nichols,  
p. 354.

GREY (Dr. ZACHARY), an ingenious English scholar, was of a Yorkshire family, and born about 1687. He was admitted of Jesus-college in 1704, but afterwards removed to Trinity-hall, Cambridge, where he became LL.D. He was rector of Houghton-Conquest in Bedfordshire, and vicar of St. Giles's and St. Peter's parishes in Cambridge; at which last he usually passed the winter. He died Nov. 25, 1766; having been twice married, and leaving two daughters. He was the author of near 30 publications, which

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any one who is curious about them may see in the "Anecdotes," from whence this extract is made; but his edition of "Hudibras, 1744," 2 vols. 8vo. is the work which will probably keep his memory alive. Warburton, in his preface to Shakspeare, "hardly thinks there ever appeared, in any learned language, so execrable an heap of nonsense under the name of Commentaries, as hath lately been given us on this satiric poet;" and Henry Fielding, in preface to his "Voyage to Lisbon," has introduced "the laborious much-read Dr. Zachary Grey, of whose redundant notes on Hudibras he shall only say, that it is, he is confident, the single book extant, in which above 500 authors are quoted, not one of which could be found in the collection of the late Dr. Mead." This is meant for wit; the former was the effect of a scurrilous and abusive spirit: and we think our author has very well observed, in the language of Mr. Warton upon Shakspeare, that, "if Butler is worth reading, he is worth explaining; and the researches used for so valuable and elegant a purpose merit the thanks of genius and candor, not the satire of prejudice and ignorance."

Anecdotes,  
&c.

GREY (Dr. RICHARD), an ingenious and learned English divine, was born in 1693, and went through Lincoln-college, Oxford, where he took the degree of M.A. Jan. 16, 1718-19. He obtained early in life the rectory of Kiln-cote in Leicestershire, and that of Hinton in Northamptonshire afterwards; together with a prebend of St. Paul's. He was also, 1746, official and commissary of the archdeaconry of Leicester. In 1730, he published at Oxford a Visitation-Sermon; and, the same year, "Memoria Technica; or a new Method of artificial Memory:" a fourth edition of which came out in 1756. At this time, also, appeared his "System of English Ecclesiastical Law, extracted from the "Codex Juris Ecclesiastici Anglicani" of Bp. Gibson, 8vo." This was for the use of young students designed for orders; and for this the university gave him the degree of D.D. May 28, 1731. In 1736, he was the undoubted author of a large anonymous pamphlet, under the title of "The miserable and distracted State of Religion in England, upon the Downfal of the Church established," 8vo; and, the same year, printed another Visitation-Sermon. He had printed an Affize-Sermon in 1732, called, "The Great Tribunal." He published "A new and easy Method of learning Hebrew without Points, 1738;" "Historia Josephi,"

Anecdotes  
of Bowyer,  
by Nichols,  
p. 210.

"sephi," and "Paradigmata Verborum, 1739;" "Liber Jobi, 1742;" "Answer to Warburton's Remarks, 1744;" "The last Words of David, 1749;" "Nova Methodus Hebraicè discendi diligentius recognita, & ad Usum Scholarum accommodata, &c. 1751;" and, lastly, an English translation of Mr. Hawkins Browne's poem "De Animi Immortalitate, 1753." He died Feb. 28, 1771, in his 78th year; having been married, and leaving daughters.

Bayle's Dict.

In Vita  
Calvini.

GRIBALDUS (MATTHEW), a learned civilian of Padua, who left Italy in the 16th century, in order to make a public profession of the Protestant religion; but who, like some other Italian converts, imbibed the heresy of the Antitrinitarians. After having been professor of civil law at Tübingen for some time, he quitted the employment, in order to escape the punishment he would have incurred, had he been convicted of his errors. He was seized at Bern, where he feigned to renounce his opinions, in order to escape very severe treatment; but as he relapsed again, and openly favoured the Heretics, who had been driven from Geneva, he would, as Beza intimates, certainly have been put to death, if the plague had not snatched him away in Sept. 1564, and so secured him from being prosecuted for heresy. In a journey to Geneva, during the trial of Servetus, he desired to have a conference with Calvin, which Calvin at first refused, but afterwards consented to; and then Gribaldus, though he came according to the appointed time and place, refused, because Calvin would not give him his hand till they should be agreed on the articles of the Trinity. He was afterwards cited to appear before the magistrates, in order to give an account of his faith; but, his answers not being satisfactory, he was commanded to leave the city. He wrote several works, which are esteemed by the public; as "Commentarii in legem de rerum mixtura, & de jure fisci," printed in Italy. "Commentarii in pandectas juris," at Lyons. "Commentarii in aliquot præcipuos Digesti, Codicis Justiniani, titulos, &c." at Frankfort, 1577. "Historia Francisci Spiraë, cui anno 1548 familiaris aderat, secundum quæ ipse vidit & audivit, Basil, 1550." Sleidan declares, that Gribaldus was a spectator of the sad condition of Spira, and that he wrote and published an account of it, "De methodo ac ratione studendi in jure civili libri tres," Lyons 1544 and 1556." He is said to have written this last book in a week.

GRIERSON

GRIERSON (CONSTANTIA), a very extraordinary woman, was born in the county of Kilkenny in Ireland. She died in 1733, at the age of 27; and was allowed long before to be an excellent scholar, not only in Greek and Roman literature, but in History, Divinity, Philosophy, and Mathematics. She gave a proof of her knowledge in the Latin tongue, by her dedication of the Dublin edition of Tacitus to lord Carteret; and by that of Terence to his son, to whom she likewise wrote a Greek epigram. She wrote several fine poems in English, several of which are inserted by Mrs. Barber amongst her own. When lord Carteret was lord-lieutenant of Ireland, he obtained a patent for Mr. Grierson, her husband, to be the king's printer; and, to distinguish and reward her uncommon merit, had her life inserted in it. Besides her parts and learning, she was also a woman of great virtue and piety. Mrs. Pilkington has recorded some particulars of her, and tells us, that "when about 18 years of age, she was brought to her father, to be instructed in midwifery; that she was mistress of Hebrew, Greek, Latin, and French, and understood the mathematics as well as most men: and what," says Mrs. Pilkington, "made these extraordinary talents yet more surprising was, that her parents were poor illiterate country-people; so that her learning appeared like the gift, poured out on the Apostles, of speaking all languages without the pains of study." Mrs. Pilkington enquired of her, where she had gained this prodigious knowledge: to which Mrs. Grierson said, that "she had received some little instruction from the minister of the parish, when she could spare time from her needle-work, to which she was closely kept by her mother." Mrs. Pilkington adds, that "she wrote elegantly both in verse and prose; that her turn was chiefly to philosophical or divine subjects; that her piety was not inferior to her learning; and that some of the most delightful hours she herself had ever passed, were in the conversation of this female philosopher."

Mrs. Barber's Preface to her Poems.

Memoirs, Vol. I.

GRIMALDI (JOHN FRANCIS), a painter of Bologna, was born at Bologna in 1606; and studied under the Carracci, to whom he was related. He was a good designer of figures, but became chiefly distinguished for his landscapes. When he arrived at Rome, Innocent X. did justice to his merit, and set him to paint in the Vatican and other places. This pontiff used to see him work, and talk familiarly with him. His reputation reached cardinal Mazarine at Paris, who

who sent for him, settled a large pension on him, and employed him for three years in embellishing his palace and the Louvre, by the order of Lewis XIII. The troubles of the state, and the clamours raised against the cardinal, whose party he warmly espoused, put him so much in danger, that his friends advised him to retire among the Jesuits. He was of use to them; for he painted them a decoration for the exposition of the Sacrament during the holy days, according to the custom of Rome. This piece was mightily relished at Paris: the king honoured it with two visits, and commanded him to paint such another for his chapel at the Louvre. Grimaldi, after that returned to Italy, and at his arrival at Rome, found his great patron Innocent X. dead: but his two successors Alexander VII. and Clement IX. honoured him equally with their friendship, and found him variety of employment. His colouring is vigorous and fresh, his touch beautiful and light, his sites are pleasant, his fresco admirable, his leasing enchanting, and his landscapes, though sometimes too green, may serve as models to those who intend to apply themselves to that branch of painting. He understood architecture, and has engraved in aqua fortis 42 landscapes in an excellent manner, five of which are after Titian. Grimaldi was amiable in his manners, as well as skilful in his profession: he was generous without profusion, respectful to the great without meanness, and charitable to the poor. The following instance of his benevolence may serve to characterise the man. A Sicilian gentleman, who had retired from Messina with his daughter during the troubles of that country, was reduced to the misery of wanting bread. As he lived over-against him, Grimaldi was soon informed of it; and in the dusk of the evening, knocking at the Sicilian's door, without making himself known, tossed in money, and retired. The thing happening more than once raised the Sicilian's curiosity to know his benefactor; who finding him out, by hiding himself behind the door, fell down on his knees to thank the hand that had relieved him. Grimaldi remained confused, offered him his house, and continued his friend till his death. He died of a dropsy at Rome in 1680, and left a considerable fortune among six children; of which the youngest, named Alexander, was a pretty good painter.

GRINDAL (EDMUND), archbishop of Canterbury, was born, in 1519, at Hinfingham, a small village in Cumberland. After a suitable foundation of learning at school, he

was

was sent to Magdalen-college in Cambridge, but removed from thence to Christ's, and afterwards to Pembroke-hall; where having taken his first degree in arts, he was chosen fellow in 1538, and commenced M. A. in 1541. In 1549, he became president [vice-master] of his college; and being now B. D. was unanimously chosen lady Margaret's public preacher at Cambridge; as he was also one of the four disputants in a theological extraordinary act, performed that year for the entertainment of king Edward's visitors.

Thus distinguished in the university, his merit was observed by Ridley, Bp. of London, who made him his chaplain in 1550; perhaps by the recommendation of Bucer, the king's professor of divinity at Cambridge, who soon after his removal to London, in a letter to that prelate, styles our divine "a person eminent for his learning and piety." And thus a door being opened to him into church preferments, he rose by quick advances. His patron the bishop was so much pleased with him, that he designed for him the first preferments which should fall; and, in 1551, procured him to be made chaplain to the king. July 2, 1552, he obtained a stall in Westminster-abbey; which however he resigned to Dr. Bonner, whom he afterwards succeeded in the bishopric of London. In the mean time, there being a design, on the death of Dr. Tonstall, to divide the rich see of Durham into two, Grindal was nominated for one of these; and would have obtained it, had not one of the courtiers got the whole bishopric dissolved, and settled as a temporal estate upon himself.

In 1553, he fled from the persecution under queen Mary into Germany; and, settling at Strasbourg, made himself master of the German tongue, in order to preach in the churches there: in the disputes at Frankfort about a new model of government and form of worship, varying from the last liturgy of king Edward, he sided with Cox and others against Knox and his followers. Returning to England on the accession of Elizabeth, he was employed, among others, in drawing up the new liturgy to be presented to the queen's first parliament; and was also one of the eight Protestant divines, chosen to hold a public dispute with the Popish prelates about that time. His talent for preaching was likewise very serviceable, and he was generally appointed to that duty on all public occasions. At the same time, he was appointed one of the commissioners in the North, on the royal visitation for restoring the supremacy of the crown, and the Protestant faith and worship. This visitation extended also

to Cambridge, where Dr. Young being removed, for refusing the oath of supremacy, from the mastership of Pembroke-hall, Grindal was chosen by the fellows to succeed him in 1559.

July the same year, he was nominated to the bishopric of London, vacant by the deposition of Bonner. The juncture was very critical, and the fate of the church-revenues depended upon the event. An act of parliament had lately passed, whereby her majesty was empowered to exchange the ancient episcopal manors and lordships for tithes and impropriations: a measure extremely regretted by these first bishops, who scrupled whether they should comply in a point so injurious to the revenue of their respective sees. In this important point, our new nominated bishop consulted Peter Martyr; nor did he accept of the bishopric, till he had received his opinion in favour of it from that divine, who said, that the queen might provide for her bishops and clergy in such manner as she thought proper, that being none of Grindal's concern. In 1560, he was made one of the ecclesiastical commissioners, in pursuance of an act of parliament to inspect into the manners of the clergy, and regulate all matters of the church; and the same year he joined with Cox, bishop of Ely, and Parker, archbishop of Canterbury, in a private letter to the queen, persuading her to marry. In 1561, he held his primary visitation. In 1563, he assisted the archbishop of Canterbury, together with some civilians, in preparing a book of statutes for Christ-church, Oxford, which as yet had none fixed. This year he was also very serviceable, in procuring the English merchants, who were ill used at Antwerp, and other parts of the Spanish Netherlands, a new settlement at Embden in East-Friesland; and the same year, at the request of Sir William Cecil, secretary of state, he wrote animadversions upon a treatise intituled, "Christiani Hominis Norma, &c." "The Rule of a Christian Man," the author whereof, one justice Velsius, a Dutch enthusiast, had impudently, in some letters to the queen, used some menaces to her majesty; and, being at last cited before the ecclesiastical commission, was charged to depart the kingdom.

April 15, 1564, he took the degree of D. D. at Cambridge, and the same year executed the queen's express command for exacting uniformity in the clergy; but proceeded so tenderly and slowly, that the archbishop thought fit to excite and quicken him; whence the Puritans thought him inclined to their party. However, he brought several Non-conformists

conformists to comply; to which end he published a letter of Henry Bullinger, minister of Zurich in Switzerland, to prove the lawfulness thereof, which had a very good effect. The same year, Oct. 3, on the celebration of the emperor Ferdinand's funeral, he preached a sermon at St. Paul's, afterwards printed. In 1567, he executed the queen's orders in proceeding against the prohibited unlicensed preachers; but was so treated by some with reproaches and rude language, that it abated much of his favourable inclinations towards them. May 1, 1570, he was translated to the see of York. He owed this promotion to secretary Cecil and archbishop Parker, who liked his removal from London, as not being resolute enough for the government there. The same year he wrote a letter to his patron Cecil, that Cartwright the famous Nonconformist might be silenced; and in 1571, at his metropolitical visitation, he shewed a hearty zeal, by his injunctions, for the discipline and good government of the church. In 1572, he petitioned the queen to renew the ecclesiastical commission. In 1574, he held one for the purpose of proceeding against Papists, whose number daily diminished in his diocese, which he was particularly careful to provide with learned preachers, as being in his opinion the best method of attaining that end. Upon the death of Parker, he was translated to Canterbury; in which see he was confirmed, Feb. 15, 1575. May 6, 1576, he began his metropolitical visitation, and took measures for the better regulation of his courts; but the same year fell under her majesty's displeasure, by reason of the favour he shewed, to what was called the exercise of prophesying.

As this was the most remarkable incident in his life, we shall give the following account of the matter. These prophesyings had been used for some time, the rules whereof were, that the ministers of a particular division at a set time met together at some church, and there each in their order explained, according to their abilities, some portion of Scripture allotted to them before: this done, a moderator made his observations on what had been said, and determined the true sense of the place, a certain time being fixed for dispatching the whole. The advantage was the improvement of the clergy, who hereby considerably profited themselves in the knowledge of the Scripture; but this mischief ensued, that at length there happened confusions and disturbances at those meetings, by an ostentation of superior parts in some, by advancing heterodox opinions, and by the intrusion of some of the silenced separatists, who took this

opportunity of declaiming against the liturgy and hierarchy, and hence even speaking against states and particular persons. The people also, of whom there was always a great conflux as hearers, fell to arguing and disputing much about religion, and sometimes a lay-man would take upon himself to speak. In short, the exercises degenerated into censurings, divisions, and factions.

Grindal laboured to redress these irregularities by setting down rules and orders for the management of these exercises: however, the queen still disapproved of them, as seeing probably how very apt they were to be abused. She did not like that the laity should neglect their secular affairs by repairing to those meetings, which she thought might fill their heads with notions, and so occasion dissensions and disputes, and perhaps seditions in the state. And the archbishop being at court, she particularly declared herself offended at the number of preachers as well as the exercises, and ordered him to redress both; urging, that it was good for the church to have few preachers, that three or four might suffice for a county, and that the reading of the Homilies to the people was sufficient. She therefore required him to abridge the number of preachers, and put down the religious exercises. This did not a little afflict him. He thought the queen infringed upon his office, to whom, next to herself, the highest trust of the church of England was committed; especially as this command was peremptory, and made without at all advising with him, and that in a matter so directly concerning religion: he wrote a letter to her majesty, declaring, that his conscience, for the reasons therein mentioned, would not suffer him to comply with her commands.

This refusal was dated Dec. 20, 1576. The queen therefore having given him sufficient time to consider well his resolution, and he continuing unalterable therein, she sent letters next year to the bishops, to forbid all exercises and prophesyings, and to silence all preachers and teachers not lawfully called, of which there were no small number; and in June the archbishop was sequestered from his office, and confined to his house, by an order of the court of Star-chamber. In November the lord-treasurer wrote to him about making his submission, which he not thinking fit to comply with, his sequestration was continued; and in January there were thoughts of depriving him, which however were laid aside. June 1579, his confinement was either taken off, or else he had leave to retire to his house at Croydon; for we find him there consecrating the bishop of Exeter in that year, and



and the bishops of Winchester, and Litchfield, and Coventry, the year following. This part of his function was exercised by a particular commission from the queen, who in council appointed two civilians to manage the other affairs of his see, the two of his nomination being set aside. Yet sometimes he had special commands from the queen and council to act in person, and issued out orders in his own name; and in general was as active as he could be, and vigilant in the care of his diocese as occasion offered. The precise time of his being restored does not clearly appear; but several of his proceedings shew, that he was in the full possession of the metropolitical power in 1582, in which year it is recorded, that he had totally lost his eye-sight. Towards the latter end of it, he resigned his see, and obtained a pension for his life from the queen, though in no degree of her majesty's favour. With this provision he retired to Croydon, where he died two months after, July 6, 1583, and was interred in that church, where a stone monument was erected to his memory.

Strype, who wrote his life, in order to vindicate him from the misrepresentations, as he calls them, of Fuller and Heylin, as if he had been an ill governor of the Church, and too much inclined to Puritanism, observes, that in the times wherein he lived, when he was better known, his great abilities and endowments for spiritual government as well as his singular learning were much celebrated. He was a man, continues this writer, of great firmness and resolution, though of a mild, affable temper and friendly disposition. In his deportment courteous and engaging, not easily provoked, well spoken, and easy of access; in his elation not at all affecting grandeur or state, always obliging in his carriage as well as kind to his servants, and of a free and generous spirit. He was confessedly a prelate of great moderation towards the Puritans, to whose interest in the cabinet, together with his own merits, his preferment was perhaps owing. He had doubtless a great respect for Calvin, Luther, Melancthon, Bucer, Peter Martyr, and other Reformers abroad, with whom he had contracted a friendship during his exile, and still corresponded; and he was very instrumental in obtaining a settlement for the French Protestants in their own way of worship, which was the beginning of the Walloon-church in Threadneedle-street, London. Collier also clears him from all imputations of Puritanism; and, speaking of the articles at one of the metropolitical visitations, observes, that he was no negligent governor, nor a person

of latitude or indifference for the ceremonies of the church. Besides the things already mentioned, he assisted Fox in his "Martyrology," wherein is printed, of his own writing, "A Dialogue between Custom and Truth;" written in a clear manner, and with much rational evidence against the real, that is, the gross and corporal presence in the sacrament.

He lived and died unmarried, yet does not seem to have amassed much wealth, notwithstanding his great and rich preferments. However, he left several legacies by will; as 30*l.* per ann. for the maintenance of a free grammar-school at St. Begh's in Cumberland, where he was born. To Pembroke-hall in Cambridge [A], 22*l.* per annum. To Queen's-college, Oxon. 26*l.* 8*s.* 4*d.* per ann. To Magdalen-college in Cambridge, for the maintenance of one scholar, 100*l.* To Christ's-college in Cambridge, a standing cup value 13*l.* 6*s.* 8*d.* For the building and furnishing St. Begh's school, 336*l.* 13*s.* 4*d.* For the purchase of lands for the relief of the poor alms-houses in Croydon, 50*l.* For repairing the church, 5*l.* To the city of Canterbury to set the poor to work, 100*l.* To the poor of Lambeth and Croydon, 20*l.* To the poor of St. Begh's, 13*l.* 6*s.* 8*d.* To the parish-church of St. Begh's his communion-cup and cover double gilt, and his best great Bible. To the queen, a curious Greek Testament of Stephens's impression. To his successors, several pictures and implements. To his patron, lord Burleigh, a standing cup of 40 oz. given by the queen the last New-year's day before he died. To Sir Francis Walsingham, a standing cup of the like value. There are many other legacies to servants, friends, and relations.

[A] He left also to the college several books of Henry Stephens's edition, and a curious Hebrew Bible to the master's study. He likewise gave the college a standing cup of above 40 oz. double gilt, which in honour of him they called poculum Cantuariense, "the Canterbury cup." It was a present to him from the queen, the year after his promotion to the see of Canterbury.

GROCYN (WILLIAM), a man eminently learned in his days, was born at Bristol in 1442, and educated at Winchester-school. He was elected from thence to New-college, Oxford, in 1467; and in 1479, presented by the warden and fellows to the rectory of Newton-Longvill in Berkshire. But his residence being mostly at Oxford, the society of Magdalen-college made him their divinity reader, about the beginning of Richard the III'd's reign; and that king com-  
ing

ing soon after to Oxford, he had the honour to hold a disputation before him, with which his majesty was so pleased, that he rewarded him graciously. In 1485, he was made a prebendary of Lincoln. In 1488, he quitted his reader's place at Magdalen-college, in order to travel into foreign countries; for though he was reckoned a great master of the Greek and Latin languages here in England, where the former especially was then scarcely understood at all, yet he well knew that there was room enough for far greater perfection: and accordingly he went into Italy, and studied there some time under Demetrius Chalcondylas and Politian. He returned to England, and fixed himself in Exeter-college at Oxford in 1491; where he publicly taught the Greek language, and was the first who introduced a better pronunciation of it than had been known in this island before. In this situation he was, when Erasmus came to Oxford; and if he was not this great man's tutor, yet he certainly assisted him in attaining a more perfect knowledge of the Greek. He was however very friendly to Erasmus, and did him many kind offices, as introducing him to Abp. Warham, &c. and Erasmus speaks of him often in a strain, which shews, that he entertained the most sincere regard for him, as well as the highest opinion of his abilities, learning, and integrity. About 1504, he resigned his living, being then made master of Allhallows-college at Maidstone in Kent; though he continued still to live mostly at Oxford. Grocyn had no esteem for Plato, but applied himself intensely to Aristotle; whose whole works he had formed a design of translating, in conjunction with William Latimer, Linacre, and More, but did not pursue it. While his friend Colet was dean of St. Paul's, he read the divinity lecture in that cathedral. He died at Maidstone in 1522, aged 80, of a stroke of the palsy, which he had received a year before, and which made him, says Erasmus, "*sibi ipsi superstitem*;" that is, outlive his senses. Linacre, the famous physician just mentioned, was his executor, to whom he left a considerable legacy; as he did a small one to Thomas Lilly the grammarian, who was his god-son. His will is printed in the appendix to Knight's "*Life of Erasmus*." A Latin Epistle of Grocyn's to Aldus Manutius is prefixed to Linacre's translation of "*Proclus de Sphæra*," printed at Venice in 1494. Erasmus says, that "there is nothing extant of his but this epistle; indeed a very elaborate and acute one, and written in good Latin." His publishing nothing more seems to have been owing to too much delicacy: for

Erasm.  
Epist. pas-  
sum.

Erasmus adds, "he was of so nice a taste, that he had rather write nothing, than write ill." Some other things however of his writing are mentioned by Bale and Leland; as "Tractatus contra hostiolum Joannis Wiclevi," "Epistolæ ad Erasmum & alios," "Grammatica," "Vulgaria puerorum," "Epigrammata," &c.

GRONOVIVS (JOHN FREDERIC), an eminent civilian, historian, and critic, was born at Hamburg in 1613 [A]. Nature had given him a strong inclination to learning, so that he plied his book with indefatigable diligence from his infancy; and having made a great progress in his own country, he travelled into Germany, Italy, and France, where he searched all the treasures of literature that could be found in those countries; and was returning home by the way of the United Provinces, when he was stopt at Davenport in the province of Over-Issel, and made professor of polite learning there. In this chair having acquired a great reputation, he was promoted to that of Leyden in 1658 [B], vacant by the death of Daniel Heinsius. He published several works [C], and hath given us editions of a great number of the classics more correct than before; as Plautus, Sallust, Livy, Seneca, Pliny, Quintilian, Aulus Gellius, Statius, &c. He died at Leyden in 1672, much regretted.

He married a gentlewoman of Davenport, who brought him two sons that survived him, and were both eminent in the republic of letters: James, who is the subject of the ensuing article; and Theodore Laurent, who died young, having published "Emendationes Pandectarum, &c." i. e. "Corrections of the Pandects from the Florentine Copy, Leyden, 1605," 8vo. and "A Vindication of the Marble Base of the Colossus erected in Honour of Tiberius Cæsar, ibid. 1697," folio [D].

[A] So says Bayle. Moreri places his birth in 1611.

[B] See the article of Grevius.

[C] Of his own writing, the most remarkable are, 1. "Diatrise in Statii poetæ Sylvas," edit. 1637. Two years after which he published, 2.

Three books of "Critical Observations." 3. In 1651, he gave one upon ecclesiastical authors; and, 4. An excellent piece upon the Sesterce, intitled, "De vetere pecunia," 4to.

[D] It was reprinted in James Gronovius's Thesaurus, &c. Tom. VII.

GRONOVIVS (JAMES), son of the precedent, was born Oct. 20, 1645, at Davenport, and learned the elements of the Latin tongue there; but going with the family in 1658 to Leyden, he carried on his studies in that university with incredible

incredible industry under the eye of his father, who had the greatest desire to make him a complete scholar. In this view he not only read to him the best classic authors, but instructed him in the civil law. About 1670, he made the tour of England, and visited both the universities, consulting their MSS; and formed an acquaintance with several great men there, as particularly Dr. Edward Pocock, Dr. John Pearson, and Dr. Meric Casaubon, which last died in his arms. He was much pleased with the institution of the Royal Society, and addressed a letter to them expressly testifying his approbation of it. After some months stay in England, he returned to Leyden, where he published an edition of Macrobius that year in 8vo, and another of Polybius the same year at Amsterdam, in 2 vols. 8vo. The same year he was also offered the professorship of Hogenius; but not having finished the plan of his travels, he declined it, though the professor, to engage his acceptance, proposed to hold the place till his return.

He had apparently other views in his head: he had felt the advantage of his visit to England, and he resolved to see France. In his tour thither, he passed through the cities of Brabant and Flanders; and arriving at Paris, was received with all the respect due to his father's reputation and his own merit, which presently brought him into the acquaintance of Chaplain, d'Herbelot, Thevenot, and several other persons of distinguished learning. This satisfaction was somewhat damped by the news of his father's death: soon after which he left Paris to attend Mr. Pointz, ambassador extraordinary from the States-General to the court of Spain. They set out in the spring of 1672; and our author went thence into Italy, where visiting Tuscany, he was entertained with extraordinary politeness by the Great Duke, who, among other marks of esteem, gave him with a very considerable stipend the professor's place of Pisa, vacant by the death of Chimantel. This nomination was the more honourable, both as he had the famous Henry Norris, afterwards a cardinal, for his colleague; and as he obtained it by the recommendation of Magliabecchi, whom he frequently visited at Florence, which gave him an opportunity of consulting the MSS. in the Medicean library.

Having finished his designs in Tuscany, he quitted his professorship; and visiting Venice and Padua, he passed through Germany to Leyden, whence he went to take possession of an estate left him by his mother's brother at Davenport. Here he sat down closely to his books, and was

employed in preparing an edition of Livy in 1679, when he was nominated to a professor's place at Leyden, which he accepted; and by his inaugural speech obtained an augmentation to the salary of 400 florins a year, which was continued to his death. He was particularly pleased with the honour shewn to his merit; and Leyden being the city most affected by him, as the place of his education, and his father's residence, he fixed here as at home; and resolved never to leave it for the sake of any other preferment. In this view he refused the chair of the celebrated Octavio Ferrari at Padua, and declined an invitation made him by Frederic duke of Sleswick to accept a considerable stipend for a lecture at Kell in Holstein. This post was offered him in 1696, and two years afterwards the Venetian ambassador at the Hague made him larger offers to engage him to settle at Padua; but he withstood all attempts to draw him from Leyden, as his father had done before him; and to engage him firmer to them, the curators of that university gave him the lecture of geography, with the same augmentation to the stipend as had been given to his predecessor Philip Cluver.

He was revising Tacitus in order to a new edition, when he lost his youngest daughter: this happened Sept. 12, 1716, and he survived her not many weeks. The loss proved insupportable; he fell sick a few days after it, and died of grief Oct. 21, aged 71. He left two sons, both bred to letters; the eldest being a doctor of physic, and the youngest, Abraham, professor of history at Utrecht. It is remarked of James Gronovius, that he fell short of his father in respect of modesty and moderation, as he exceeded him in literature: in his disputes, he treated his antagonists with such a bitterness of style, as procured him the name of the second Scipio. The justness of this censure appears throughout his numerous works, which indeed are too many to give their titles a place here. It is sufficient to observe, that most of the variorum editions of the classics are owing to him and Grevius; in emulation also of whom, he published, which is his *chef d'œuvre*, "*Thesaurus Antiquitatum Græcarum*," 13 vols. folio.

GROTIUS (HUGO), or HUGO DE GROOT, was descended from a family of the greatest distinction in the Low Countries; his father, John de Groot, was burgomaster of Delft, and curator of the university of Leyden. He was born at Delft on Easter-day, April 10, 1583 [A], and came

[A] There are several disputes about the exact time of his birth. See Bayle in his article.

into the world with the most happy dispositions; a profound genius, a solid judgement, and a wonderful memory. These extraordinary natural-endowments had all the advantages that education could give them: he was so happy as to find in his own father a pious and an able governor, who formed his mind and his morals [B]. He was scarce past his childhood, when he was sent to the Hague, and boarded with Mr. Utengobard, a celebrated clergyman among the Arminians, who took great care of his trust; and, before he had completed his 12th year, was removed to Leyden, under the learned Francis Junius. He continued three years at this university, where Joseph Scaliger was so struck with his prodigious capacity, that he condescended to direct his studies; and, in 1597, maintained public theses in the mathematics, philosophy, and law, with the highest applause.

At this early age he ventured to form plans which required very great learning; and he executed them with such perfection, that the republic of letters were struck with astonishment. But these were not published till after his return from France. He had a strong inclination to see that country, and an opportunity offered at this time of gratifying it. The States-General came to a resolution of sending, on an embassy to Henry IV. in 1598, count Justin of Nassau, and the grand pensioner Barneveldt [C]: and Grotius put himself into the train of those ambassadors, for the latter of whom he had a particular esteem. The learned youth was advantageously known in France before. M. de Buzanval, who had been ambassador in Holland, introduced him to the king, who presented him with his picture and a gold chain; with which present Grotius was so transported, that he got engraved a print of himself, adorned with the gold chain. After almost a year's stay in France he returned home, much pleased with his journey; only one thing was wanting to complete his satisfaction, a sight of the celebrated M. de Thou, or Thuanus, the person among all the French whom he most esteemed. He had sought an acquaintance with that great man, but did not succeed: he resolved to repair this ill luck by opening a literary correspondence, and presenting him with the first-fruits of his studies in print, which he had just dedicated to the prince of Condé. This was his

[B] Young Grotius, like Horace, celebrated his gratitude to his father, in some verses still extant among his "Poemata."

[C] Grotius gives a history of this

embassy in the 7th book of his "Annals;" and in his poems he reflects with much pleasure on the honour he had of speaking to the king.

edition of "Martianus Capella." He had formed the plan of this work, and almost finished it, before he left Holland; and he published it presently after his return in 1569 [D]. M. de Thou was extremely well pleased with this address, and from this time to his death there subsisted an intimate correspondence between them [E].

Grotius, having chosen the law for his profession, had taken an opportunity before he left France of procuring a doctor's degree in that faculty; and upon his return he attended the law courts, and pleaded his first cause at Delft with universal applause, though he was scarcely 17; and he maintained the same reputation as long as he continued at the bar. This employment, however, did not fill up his whole time; on the contrary, he found leisure to publish the same year, 1599, another work, which discovered as much knowledge of the abstract sciences in particular, as the former did of his learning in general. Stevin, a mathematician to prince Maurice of Nassau, composed a small treatise for the instruction of pilots in finding a ship's place at sea; in which he drew up a table of the variations of the needle, according to the observations of Plancius, a famous geographer, and added directions how to use it. Grotius translated into Latin this work, which prince Maurice had recommended to the college of admiralty, to be studied by all officers of the navy; and because it might be equally useful to Venice, he dedicated his translation to that republic. In 1600, he published his "Phænomena of Aratus." This book discovers a great knowledge in physics, and especially astronomy. The corrections he made in the Greek are very judicious: the notes shew that he had reviewed several of the rabbies, and had some insight into the Arabic tongue; and the verses made to supply those of Cicero that were lost, have been thought equal to them. In the midst of these profound studies, this prodigy of a young man found time to cultivate the Muses, and with such success, that he was esteemed one of the best poets in Europe. The prosopopœia, in which he makes the city of Ostend speak, after having been three years besieged by the Spaniards, is reckoned a masterpiece. It was translated into French by Du Vaër, Rapin, Pasquier, and Malherbe; and Casaubon turned it into Greek. Neither

[D] Grotius sent De Thou, in 1600, an Epithalamium he had written on the marriage of Henry IV. with Mary of Medicis, but it is not in the collection of his poems.

[E] See several epistles of Grotius to De Thou, and his elogium in veris on De Thou's death.



yet did our youth content himself with writing small pieces of verse; he rose to tragedy. We have three written by him; the first, called "Adamus Exul," was printed in Leyden, in 1601. He was indeed dissatisfied with this performance; and would not let it appear in the collection of his poems published by his brother. "Christus patiens," was his second tragedy; it was printed at Leyden 1608, and much approved: Casaubon greatly admires its poetical fire. Sandys translated it into English verse, and dedicated it to Charles I. It was favourably received in England, and in Germany proposed as the model of perfect tragedy. His third was the story of Joseph, and its title "Sophomphancæus," which, in the language of Egypt, signifies the Saviour of the World; he finished this in 1633, and the following year, at Hamborough.

But to return: in 1603, the glory which the United Provinces had obtained by their illustrious defence against the whole power of Spain, after the peace of Vervins, determined them to transmit to posterity the signal exploits of that memorable war; and for this purpose they sought out a proper historian. Several made great interest for the place; among others Baudius, the professor of eloquence at Leyden. But the States thought young Grotius, who had taken no steps to obtain it, deserved the preference; and, what is still more singular, Baudius himself did not blame their choice, because he looked upon Grotius to be already a very great man [F]. All this while his principal employment was that of an advocate, and he acquired great honour therein [G]. However, upon the whole, the profession did not please him, though the brilliant figure he made at the bar procured him the place of advocate-general of the fisc for Holland and Zealand, which becoming vacant, was immediately conferred on him by those provinces. He took possession of this important office in 1607, and filled it with so much reputation, that the States augmented his salary, and promised him a seat in the court of Holland. Upon this promotion, his father began to think of a wife for him, and fixed upon Mary Reigersberg, a lady of a first family in Zealand, whose father

[F] In the execution of this office he undertook his "Annals," which were begun in 1614, though not finished long before his death, and not published till 12 years after, by his sons Cornelius and Peter in 1647.

[G] We have the method he observed in pleading, in a letter to his

son Peter, written for his use: "Dis-tribute," says he, "all that can be said on both sides under certain heads, which imprint strongly in your memory; and whatever your adversary says, refer it to your own division, and not to his." Ep. 1134 and 512.

had

had been burgomaster of Veer. The marriage was solemnized in July 1608. At the time of his marriage he was employed in writing his "*Mare liberum*, i. e. the Freedom of the Ocean, or the Right of the Dutch to trade to the Indies." The work was printed in 1609 without his knowledge, and published without his consent. Indeed he appears not to have been quite satisfied with it: and though there came out several answers, particularly that of Selden, intituled, "*Mare clausum, seu de dominio maris*," yet being soon after disgusted with his country, he took no further concern in the controversy [H]. The ensuing year, he published his piece, "*De antiquitate Reipublicæ Batavæ*," His design is, to shew the original independence of Holland and Friesland, against the Spanish claim; he dedicated it to those States, March 16, 1610. They were extremely pleased with it, returned thanks to the author, and made him a present [I].

Elias Oldenbarnevelt, pensionary of Rotterdam, and brother to the grand pensionary of Holland, dying in 1613, the city of Rotterdam offered that important place to Grotius; but it was some time before he yielded to the offer. By the ferment of men's minds he foresaw, that great commotions would speedily shake the republic; this made him insist, that he should never be turned out; and, upon a promise of this, he accepted of the post, which gave him a seat in the assembly of the States of Holland, and afterwards in that of the States-General. Hitherto he had but very little connexion with the grand pensionary Barnevelt; but from this time he contracted an intimate friendship with him, insomuch that it was reported that Barnevelt designed to have his friend succeed him as grand pensionary of Holland [K].

At this time a dispute arose between the English and the Dutch, concerning the right of fishing in the Northern seas. Two Amsterdam vessels, having caught 22 whales in the Greenland ocean, were met by some English ships bound to Russia; who, finding that the Dutch had no passports from the king of England, demanded the whales, which the Dutch-

[H] Besides Selden's, there was another answer, printed at Valladolid in 1625, intituled, "*De iusto imperio Lusitanorum Asiatico*;" which Grotius thought not ill done, and deserving an answer.

[I] However, his love to his country carried him into some mistakes, which he afterwards owned. Epist. 636.

[K] The business of this officer is to manage prosecutions, receive dispatches, and answer them, so that he is in a manner both attorney-general and secretary to the States; and though he has no deliberative voice, and is the lowest in rank, yet his influence is the greatest.

men, unable to resist, were obliged to deliver. On their arrival in Holland, they made their complaint; and the affair being laid before the States, it was resolved that Grotius, who had written on the subject, and was more master of it than any one, should be sent to England to demand justice: but he could obtain no satisfaction. Hereupon the Dutch determined not to send to Greenland for the future without a force sufficient to revenge themselves on the English, or at least to have nothing to fear from them. The dispute growing serious, to prevent any acts of hostility, a conference was held in 1615, between the commissioners of England and Holland, in which the debate turned chiefly on the whale fishery: but the English insisting on the right to Greenland, which the Dutch refused, the conference broke up without any success. Grotius, who was one of the commissioners from Holland, gives the history of this conference, in a letter to Du Maurier, dated at Rotterdam, June 5, 1615. However, he had reason to be well satisfied with the politeness of king James, who gave him a gracious reception, and was charmed with his conversation. But the greatest pleasure he received in this voyage was the intimate friendship he contracted with Casaubon: they knew one another before by character, and highly esteemed each other: they were made to be the most intimate friends: in both the most profound erudition was found, united with the most perfect probity. They had still another sympathy to knit faster the band of this union; both ardently wished to see all Christians united in one faith, and desired nothing more than to be employed in that great work.

Hitherto this great man went on smoothly in the paths of true glory without any material rubs; but fortune was now resolved to put his virtue to the trial. The United Provinces had been kindled into a warm dispute about grace and predestination, from the year 1608, when Arminius first broached his opinions. His doctrines, being directly opposite to those of Calvin, gave great offence to that party, at the head of which appeared Gomar, who accused his antagonist before the synod of Rotterdam. Gomar's party prevailing there, Arminius applied to the States of Holland, who promised the disputants to have the affair speedily discussed in a synod. The dispute still continuing with much bitterness, in 1611 the States ordered a conference to be held between twelve ministers on each side: but the consequence of this, like that of most other disputes, especially in matters of religion, was, that men's minds were the more inflamed. Arminius died

O<sup>c</sup>t. 19, 1609, some time before this conference; and Grotius made his elogium in verse. He had hitherto applied little to these matters, and ingenuously owns he did not understand a great part of them, being foreign to his profession; but, upon a further enquiry, he embraced the Arminian doctrine. In 1610, the partisans of Arminius drew up a remonstrance setting forth their belief; first negatively against their adversaries, and then positively their own sentiments, each comprehended in six articles. This remonstrance was drawn up by Utengobard, minister at the Hague, and was probably made in concert with Grotius, the intimate friend of that minister. To this the Gomarists opposed a contra-remonstrance: the former proposed a toleration, the latter a national synod; and the disputes increasing, the States, at the motion of the grand pensionary, in the view of putting an end to them, revived an obsolete law made in 1591, placing the appointment of ministers in the civil magistrates. But this was so far from answering the purpose, that the Contra-remonstrants resolved not to obey it. Hence grew a schism, which occasioned a sedition, and many riots.

It was at this time that Grotius was nominated pensionary at Rotterdam, as mentioned above; and ordered to go to England, with secret instructions, as is thought, to get the king and principal divines of that kingdom to favour the Arminians, and approve the conduct of the States. He had several conferences with king James on that subject [L]. On his return to Holland, he found the divisions increased: Barneveldt and he had the direction of the States' proceedings in this matter; and he was appointed to draw up an edict which might restore tranquillity. He did so, and the draught was approved by the States [M]; but it was so favourable to the Arminians, that it gave great offence to the Contra-re-

[L] The States were very desirous that the church and king of England should be satisfied with their edict; the rather, because they had reason to believe James unfavourable to the Arminians. However, the king and bishops allowed the doctrine to be orthodox, as equally distant from Manicheism and Pelagianism; only the king was disgusted to see the civil magistrate assume a right of making decrees in matters of religion. Casaubon, Ep. 933. Grot. Apolog. 66. Grot. Ep. 2829. While he was in England he wrote his tract in favour of the Arminians, intitled,

"A Reconciliation of the different Opinions on Predestination and Grace."

[M] See the edict in Butigny, l. 2. §. iv. The edict being censured by Sibrand Lubert, the States employed Grotius to write their apology, which he published this year, 1613, under the title of "Ordinum Hollandiæ & Westfrisiæ pro pace ecclesiæ, &c." The States returned him public thanks, O<sup>c</sup>t. 31, in very honourable terms. Burman's collection of Letters, No. 211. Casaub. Epist. 935, and Vossius Epist. 1. He afterwards wrote "De sensu decreti pro pace ecclesiæ."

monstrants,

monstrants, who determined to pay no regard to it. Hence this edict serving to increase the troubles, by driving the Gomarists to despair, the grand pensionary Barnevelt, in hourly expectation of fresh riots, proposed to the States of Holland, that their magistrates should be empowered to raise troops for the suppression of the rioters, and the security of their towns. Dort, Amsterdam, and three others of the most favourable to the Gomarists, protested against this step, which they regarded as a declaration of war against the Contra-monstrants. Barnevelt's motion however was agreed to, and Aug. 4, 1617, the States issued a placart accordingly. This fatal decree occasioned the death of the grand pensionary; and the ruin of Grotius, by incensing prince Maurice of Nassau against them, who looked upon the resolution of the States, taken without his consent, to be derogatory to his dignity, as governor and captain-general.

Amsterdam, almost as powerful singly as all Holland, favoured the Gomarists, and disapproved the toleration which the States wanted to introduce. These resolved therefore to send a deputation to that city, in order to reconcile them to their sentiments. Grotius was one of these deputies: they received their instructions April 21, 1616; and, arriving at Amsterdam next day, met the town-council on the 23d, when Grotius was their spokesman. But neither his speech nor all his other endeavours could avail any thing. The burgomasters declared their opinion for a synod, and that they could not receive the cachet of 1614, without endangering the church, and risking the ruin of their trade. The deputies wanted to answer, but were not allowed. Grotius presented to the States on his return an account in writing of all that had passed at this deputation, and he flattered himself for some time with the hopes of some good effects from it: the disappointment whereof chagrined him so much, that he was seized with a violent fever, which had well'nigh carried him off. He was removed to Delft, where he found himself better; but, being forbid to do any thing which required application, he wrote to Vossius, desiring his company, as the best restorative of his health. The time of his recovery he employed in examining the part he had acted in the present disputes; and the more he reflected on it, the less reason he had for blushing or repentance: he foresaw the danger he incurred, but his resolution was, not to change his conduct, and to refer the event to Providence. The States of Holland, wholly employed in seeking ways to compound matters, came to a resolution, Feb. 21, 1617, to make a rule or formula,

mulz, to which both parties should be obliged to conform; and such an instrument was accordingly drawn up at their request by Grotius, who presented it to prince Maurice. But the project did not please him; he wanted a national synod, which was at length determined by the States-General, and to be convoked in Holland at Dort. In the mean time the prince, who saw with the utmost displeasure, several cities, agreeably to the permission given them by the particular States, levy a new militia, under the title of Attendant Soldiers, without his consent, engaged the States-General to write to the provinces and magistrates of those cities, enjoining them to disband the new levies. This injunction not being complied with, he considered the refusal as a rebellion; concerted with the States-General, that he should march in person with the troops under his command, to get the attendant soldiers disbanded, depose the Arminian magistrates, and turn out the ministers of their party. He accordingly set out, accompanied by the deputies of the States-General, in 1518; and, having reduced the province of Gueldres, he was proceeding to Utrecht, when the States of Holland sent thither Grotius, with Hoogarbetz, pensionary of Leyden, to put that city into a posture of defence against him. But their endeavours proving ineffectual, the prince reduced the place; and soon afterwards sent Grotius and Hoogarbetz to prison in the castle at the Hague, where Barnevelt also was confined, August 29th this year. After this, the States of Holland consented to the national synod, which was opened at Dort, Nov. 15, 1618, which, as is well known, ended in a sentence, condemning the five articles of the Arminians, and in imprisoning and banishing their ministers. This sentence was approved by the States-General July 2, 1619.

After the rising of that synod, our three prisoners were brought in order to their trial, the issue whereof was the execution of Barnevelt, May 13, 1619. Five days after came on the trial of Grotius. He had been treated as well as his fellow-prisoner with inconceivable rigour during their imprisonment, and also while their cause was depending. He tells us himself, that, when they were known to be ill [N], it was concerted to examine them; that they had not liberty to defend themselves; that they were threatened and teased to

[N] Neither his wife, his father, nor any of his friends were suffered to visit him, though he lay for some time dangerously ill. Selden gave an instance

of a generous adversary, on occasion of his arrest; an account of which is in his *Mare Clausum*, Lib. i. p. 198.

give immediate answers; and not suffered to have their examinations read over to them. Grotius, having asked leave to write his defence, was allowed only five hours, and one sheet of paper; he was also persuaded that, if he would own he had transgressed and ask pardon, he might obtain his liberty; but, as he had nothing to reproach himself with, he would never take any step that might infer consciousness of guilt. His wife, his father, brother, and friends, all approved this resolution. His sentence, after reciting the several reasons thereof, concludes thus: "For these causes, the judges appointed to try this affair, administering justice in the name of the States-General, condemn the said Hugo Grotius to perpetual imprisonment, and to be carried to the place appointed by the States-General, there to be guarded with all precaution, and confined the rest of his days; and declare his estate confiscated. Hague, May 18, 1619." In pursuance of this sentence, he was carried from the Hague to the fortress of Louvestein near Gorcum in South-Holland, June 6, 1619, and 24 sols per day assigned for his maintenance, and as much for Hoogarbetz; but their wives declared they had enough to support their husbands, and that they chose to be without an allowance, which was looked upon as an affront. Grotius's father asked leave to see his son, but was denied; they consented to admit his wife into Louvestein, but, if she came out, not to be suffered to return. However, in the sequel, it was granted that she might go abroad twice a week.

Grotius now became more sensible than ever of the advantages of study; which became his business and consolation. Dec. 5, 1619, he writes to Vossius, that the Muses, which were always his delight, even when immersed in business, were now his consolation, and appeared more amiable than ever. He wrote some short notes on the New Testament, which he intended to send Erpenius, who was projecting a new edition of it; but a fit of illness did not suffer him to finish them. When he was able to resume his studies, he composed, in Dutch verse, his "Treatise of the Truth of the Christian Religion," and sent it to Vossius, who thought some places obscure. In 1620, he promises his brother to send him his observations on Seneca's tragedies; these he had written at Vossius's desire. In 1621, Du Maurier losing his lady, Grotius writes him, Feb. 27, a very handsome consolatory letter, in which he deduces with great eloquence every topic of support, that philosophy and religion can suggest on that melancholy occasion. The only method

method he took to unbend himself, was to go from one work to another. He translated the "Phenisse of Euripides," wrote his "Institutions of the Laws of Holland in Dutch," and composed some short "Instructions for his Daughter" Cornelia, in the form of a catechism, &c.

He had been above 18 months shut up at Louvestein, when, Jan. 11, 1620, Muys-van-Halli, his declared enemy, who had been one of his judges, informed the States-General, that he had advice from good hands their prisoner was seeking to make his escape. Some persons were sent to examine into this matter, but notwithstanding all the enquiry that could be made, they found no reason to believe that he had laid any plot to get out. His wife, however, was wholly employed in contriving it: he had been permitted to borrow books of his friends, and when he had done with them, they were carried back in a chest with his foul linen, which was sent to Gorcum to be washed. The first year his guards were very exact in examining the chest; but being used to find nothing in it besides books and linen, they grew tired of searching, and even did not take the trouble to open it. His wife, observing their negligence, proposed to take advantage of it. She represented to her husband, that it was in his power to get out of prison when he pleased, if he would put himself into this chest. However, not to endanger his health, she caused holes to be bored opposite where his face was to be, to breathe at; and persuaded him to try if he could continue shut up in that confined posture, as long as it would require to go from Louvestein to Gorcum. Finding it might be done, she resolved to seize the first favourable opportunity; which very soon offered. The commandant of Louvestein going to Heusden to raise recruits, she made a visit to his lady, and told her in conversation, that she was desirous of sending away a chest of books; for her husband was so weak, that it gave her great uneasiness to see him study with such application. Having thus prepared the commandant's wife, she returned to her husband's apartment, and in concert with a valet and a maid who were in the secret, shut him up in the chest; and at the same time, that the people might not be surprized at not seeing him, she spread a report of his being ill. Two soldiers carried the chest; which was brought down, and put into the boat; and Grotius's maid, who was in the secret, had orders to go to Gorcum with it. There it was put on a horse, and carried by two chairmen to David Dazelaar's, a friend of Grotius, and brother-in-law to Erpenius; and, when



when every body was gone, the maid opened the chest. Grotius had felt no inconvenience in it, though its length was not above three feet and an half. He got out, dressed himself like a mason with a rule and a trowel; and was secretly conveyed in this disguise to Valvic in Brabant. Here he made himself known to some Arminians, and hired a carriage to Antwerp; and, at Antwerp, he alighted at the house of Nicolas Grevincovius, who had been formerly a minister at Amsterdam, and made himself known to nobody else. It was March 22, 1621, that he thus received his liberty.

Mean while, his wife's account, that he was ill, gained credit at Louvestein; and, to give him time to get off, she gave out that his illness was dangerous: but as soon as she learnt by the maid's return that he was at Brabant, and consequently in safety, she told the guards the bird was flown. They informed the commandant, by this time returned from Heusden, who, finding it true, confined Grotius's wife more closely; but upon her petition to the States-General, April 5, 1621, she was discharged two days after, and suffered to carry away every thing that belonged to her in Louvestein. From Antwerp, Grotius wrote to the States-General, March 30, that, in procuring his liberty, he had employed neither violence nor corruption with his keepers; that he had nothing to reproach himself with in what he had done; that he gave those counsels which he thought best for appeasing the troubles that had arisen in public business; that he only obeyed the magistrates of Rotterdam his masters, and the States of Holland his sovereigns; and that the persecution he had suffered would never diminish his love for his country, for whose prosperity he heartily prayed [O]. He continued some time at Antwerp, deliberating what course to take; and at length determined to go to France, where he had many friends [P]. He arrived at Paris, April 13, 1621; his

[O] Grotius's escape exercised the pens of the best poets: Grotius himself wrote some verses on his happy deliverance: he also made some lines on the chest to which he owed his liberty; and, in the latter part of his life, was at great pains to recover it. Ep. 720. Bayle declares, that his wife ought not only to have a statue erected to her honour, but to be canonized. Dict. in Grot. Rem. B. at the end.

[P] Before he left Holland, he had

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written several pieces relating to the disputes there between church and state; as, 1. "The Sovereign's temporal and ecclesiastical Supremacy, De imperio summorum potestatum circa sacra." 2. "Via ad pacem Ecclesiasticam, &c." 3. "Defensio fidei Catholicæ de Satisfactione Christi, adversus Socinum." 4. "Disquisitio, an Pelagiani sint illa dogmata, quæ nunc sub eo nomine traducuntur." It was also during these con-

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ests,

his wife in October following [Q]: and, after some difficulties, obtained a pension of 3000 livres [R]. But, notwithstanding the king's grant, he could not touch the money: they had forgot to put it on the civil list, and the commissioners of the treasury found daily some new excuse for delaying the payment [S]. At length, however, by the solicitation of some powerful friends, he received it; but it continued to be paid as grants were paid at that time, that is to say, very slowly.

These difficulties did not diminish his passion for literature. "I persist," says he, "in a letter to Vossius, Sept. 29, 1621, "in my respect for sacred antiquity: there are many people "here of the same taste. My six books in Dutch will appear soon: [i. e. his book of the Truth of the Christian "Religion.] Perhaps I shall also publish my Disquisition "on Pelagianism, with the precautions hinted to me by you "and some other persons of learning. In the mean time, I "am preparing an edition of Stobæus; and, to render it "more perfect, I collate the Greek MSS. with the printed "copies." Having collected some materials in prison for his Apology, he printed it in the beginning of 1622; it was translated into Latin, and published the same year at Paris. It was sent to Holland immediately, where it caused so much disgust, that the States-General proscribed it as slanderous, tending to asperse by falsehoods the sovereign authority of the government of the United Provinces; the person of the prince of Orange, the States of the particular provinces, and the towns themselves; and forbid all persons to have it in their custody on pain of death. Grotius presented a petition to the king of France, to be protested against this edict, which imported, that he should be apprehended wherever found: whereupon his majesty took him into his special protection; the letters for that purpose being issued at Paris, Feb. 26, 1623. The malevolence of those who were then in place, made no change in Grotius. In the height

tests, about grace and predestination, that he collected the sentiments of the Greeks and Romans, on fate and man's power, which he published at Paris in 1624, intitled, "Philosophorum veterum sententiæ de fato, & de eo "quod est in nostra potestate."

[Q] The thoughts of having left her in prison grieved him so much, that, had she not been released, he declared he would have surrendered him-

self, rather than have been separated from her for ever. Ep. 164.

[R] His majesty also, on Grotius's account, granted a protection to all the Dutch refugees. See the Letters Patent, dated at Nants, Apr. 22, 1622.

[S] By this delay, he imagined they had a mind to make him turn Roman Catholic. A report that he was not far from it had reached Holland. Ep. 27. and 158.

of this new persecution, he wrote to his brother, that he would still labour to promote the interest of Holland; and that, if the United Provinces were desirous of entering into a closer union with France, he would assist them with all his credit. In reality, he still preserved many friends, who ardently wished for his return; though they were not able in any wise to facilitate it. In 1623, he published at Paris his edition of Stobæus.

He had now lived a year in the noise of Paris, and began to think of retiring into the country, when the president de Meme offered him one of his seats at Bologne near Sens. Grotius accepted the offer, and passed there the spring and summer of the year 1623. In this castle he began his great work, which singly is sufficient to render his name immortal; I mean, his "Treatise of the Rights of Peace and War," "De Jure Belli & Pacis." He had visited hereupon the most distinguished men of learning; among others Salmasius and Rigault; and had the free use of de Thou's library, granted him by his son; and he sometimes made excursions to St. Germain, where the court was; but, having learned that de Meme wanted to reside himself at Bologne, he returned to Paris in October. April 23, 1625, prince Frederic Henry succeeding to the post of Stadtholder on the death of his brother Maurice, Grotius's friends conceived great hopes of obtaining leave for his return to Holland: and, at their request, he wrote to the new Stadtholder for this purpose, but without effect; as he had before conjectured. However, he was now in the height of his glory by the prodigious success of his book, "De Jure Belli & Pacis," which was published this year at Paris [T]. In the meantime he began to grow tired of that city. His pension was ill paid, and his revenue insufficient to keep him decently with a wife and a family. He had an offer of being professor of law in a college at Denmark; but, though he was satisfied with the salary, he thought the place beneath his acceptance.

His heart was strongly bent upon returning to his native country; and in these wishes he sent his wife into Holland in the spring of 1627, that she might enquire how matters stood: but as he continued in the resolution to make no solicitations for leave, all the endeavours of his friends were fruitless. However, they obtained a cause of some conse-

[T] It was put into the Index Expurgatorius at Rome, with his "Apology" and "Poems," Feb. 4, 1627. Grot. Epist. 183. p. 7.

quence to him. He reclaimed his effects which were confiscated, and his demand was granted. In fine, notwithstanding the inefficacy of friends solicitations, he resolved, by his wife's advice, to go thither; and accordingly set out, Oct. 1631. The sentence passed against him being still in force, his friends advised the concealing of himself. This step appeared to him shameful and ill-timed. He went to Rotterdam as thinking it the safest, because, having filled the place of pensionary with much honour, he was greatly beloved in the town: but the magistrates giving him to understand, that they did not approve his appearing in public, he left Rotterdam, and passing to Amsterdam, he was extremely well received there; and Delft also, where he was born, shewed him a sincere respect.

But no city ventured publicly to protect him; and the States-General, thinking themselves affronted by this boldness in continuing in the country without their leave, and by the repugnance he shewed to ask them pardon, issued an ordonnance, Dec. 10, 1631, enjoining all bailiffs of the country to seize his person, and give them notice: but nobody would execute it; and, to employ himself till his fate should be determined, he resolved to follow the business of a chamber-council. With this view he desired his brother, in a letter dated Feb. 16, 1632, to send him what law-books he had, such as he might want for that office. He could make no use of these books; for the States-General, on March 10, renewed their ordonnance upon pain to those who would not obey, of losing their places, and with a promise of 2000 florins to any one, who should deliver him into the hands of justice. Upon this he thought proper to seek his fortune elsewhere; and, March 17, he set out from Amsterdam on his way to Hamburg, and passed the fine season at an agreeable seat called Okenhuse, near the Elbe, belonging to William Morth, a Dutchman. On the approach of winter, he went to Hamburg, and lodged with one Van Sorgen, a merchant: but the town did not prove agreeable to him, and he passed his time but heavily, till the return of his wife from Zealand in autumn 1633. She had always been his consolation in adversity, and rendered his life more agreeable. Her business at Zealand was to pick up the remains of their fortune, which she probably brought with her to Hamburg. While he continued here, some advantageous proposals were made him from Spain, Poland, Denmark, the duke of Holstein, and several other princes; but he still entertained the

the thought of a reconciliation with his native country. At length, however, he was determined.

He had always entertained a very high opinion of Gustavus king of Sweden; and that prince having sent to Paris Benedict Oxenstiern, a relation of the chancellor, to bring to a final conclusion the treaty between France and Sweden; this minister made acquaintance with Grotius, and resolved, if possible, to draw him to his master's court: and Grotius writes, that if that monarch would nominate him ambassador, with the proper salary for the decent support of the dignity, the proposal would merit his regard. In this situation Salvius, vice-chancellor of Sweden, a great statesman, and a man of learning, being then at this city, Grotius made acquaintance with him, and saw him frequently. Polite literature was the subject of their conversation. Salvius conceived a great esteem for Grotius, and the favourable report he made of him to the high-chancellor Oxenstiern, determined the latter to write to Grotius to come to him, that he might employ him in affairs of the greatest importance. Grotius accepted of this invitation; and setting out for Francfort on the Maine, where that minister was, arrived there in May 1634. He was received with the greatest politeness by Oxenstiern, but without explaining his intentions. However, in confidence of the high-chancellor's character, he sent for his wife; and she arrived at Francfort with his daughters and son, in the beginning of August. The chancellor continued to heap civilities upon him, without mentioning a word of business; but ordered that he should follow him to Mentz, and at length declared him counsellor to the queen of Sweden, and her ambassador to the court of France.

As soon as he could depend upon an establishment, he resolved to renounce his country, and to make it known by some public act, that he considered himself as no longer a Dutchman. In this spirit he sent his brother letters for the prince of Orange and the Dutch to that purport, July 13, this year: he likewise wrote to Rotterdam, which had deferred nominating a pensionary after the sentence passed against him, that they might now proceed to an election, since they must no longer look upon him as a Dutchman. He set out from Mentz on his embassy to France in the beginning of 1635, and always supported with great firmness the rights and honours belonging to the rank of an ambassador. He continued in that character in France till 1644, when he was recalled at his own request. In order to his

return, having obtained a passport through Holland, he embarked at Dieppe, and arrived at Amsterdam in 1645, where he was extremely well received and entertained at the public expence. That city fitted out a vessel to carry him to Ham-  
burgh, where he was, May 16, this year. He went next day to Lubeck, and thence to Wismar, where count Wrangle, admiral of the Swedish fleet, gave him a splendid entertainment, and afterwards sent a man of war with him to Calmar, whither the chancellor sent a gentleman with his coach to bring him to Suderacher. He continued there about a fortnight with the chancellor and other ambassadors, who treated him with great honours. Returning to Calmar, he went by land to Stockholm, whither queen Christina came from Upsal to see him.

Her majesty had, before his departure from France, assured him that she was extremely satisfied with his services; and she now gave him several audiences, and made him dine with her, and he appeared to be abundantly pleased with the honours he received: but as he saw they were in no haste to do any thing for him, and only rewarded him with compliments, he grew uneasy, and asked leave to retire. He was confirmed in this resolution, by finding the court filled up with persons that had conceived a jealousy against him; besides, the air of Sweden did not agree with him. The queen several times refused to grant him his dismissal, and signified that if he would continue in her service in quality of counsellor of state, and bring his family into Sweden, he should have no reason to repent it: but he excused himself on account of his own health, which was much altered, and of his wife's health, who could not bear the cold air of that kingdom. He asked a passport, which they delaying to grant, he grew so uneasy, that he resolved to be gone without it. Leaving Stockholm, therefore, he went to a sea-port two leagues distant, in order to embark for Lubeck. The queen, being informed of his departure, sent a gentleman to tell him she wanted to see him once more, otherwise she should think he was displeased with her. He returned therefore to Stockholm, and explained himself to the queen, who seemed satisfied with his reasons, and made him a large present in money; adding to it some silver plate which was not finished sooner, and which he was assured had delayed the granting of his passport. That was afterwards issued; and the queen gave him a vessel, on board which he embarked, Aug. 12, for Lubeck.

But

But the vessel was scarce sailed when a violent storm arose, which obliged her after three days tossing to put in, Aug. 17, on the coast of Pomerania, 14 miles from Dantzick. Grotius set out in an open waggon for Lubeck, and arrived at Rostock, Aug. 26, very ill, having travelled above 60 miles through wind and rain. He lodged with Balleman, and sent for Stochman the physician, who, from the symptoms, judged he could not live long. On the 28th he sent for Quistorpius, minister of that town, who gives the following account of his last moments: "You are desirous of hearing In a letter to a friend. "how that phoenix of literature, Hugo Grotius, behaved in his last moments; I am going to tell you." He then proceeds to give an account of his voyage, and his sending for Stochman, a Scotch physician; after which he goes on as follows: "he sent for me about nine at night; I went, and found him almost at the point of death. I said, 'There was nothing I desired more than to have seen him in health, that I might have had the pleasure of his conversation;' he said, 'God hath ordered it otherwise.' I desired him 'to prepare himself for a happier life, to acknowledge he was a sinner, and repent of his faults;' and happening to mention the publican, who acknowledged he was a sinner, and asked God's mercy, he answered, 'I am that publican.' I went on, and told him that 'he must have recourse to Jesus Christ, without whom there is no salvation.' He replied, 'I place my hope in Jesus Christ.' I began to repeat aloud in German the prayer that begins Herr Jesu [u]; he followed me in a very low voice with his hands clasped. When I had done, I asked him if he understood me; he answered, 'I understand you very well.' I continued to repeat to him those passages of the word of God, which are commonly offered to the remembrance of dying persons; and asking him if he understood me, he answered me, 'I heard your voice, but did not understand what you said.' These were his last words; soon after he expired, just at midnight. His body was delivered to the physicians, who took out his bowels, and easily obtained leave to bury them in our own principal church, dedicated to the Virgin Mary."

Thus died this extraordinary person, Aug. 28, at night, 1645. His corpse was carried to Delft, and deposited in

[u] It is a prayer addressed to Jesus the Mediator. Le Clerc has recited it Christ, and suited to the condition of a at length, in *Sentimens de quelq. Theolog. lett. xvii. p. 397.*

the tomb of his ancestors. He wrote this modest epitaph for himself,

"Grotius hic Hugo est Batavum captivus & exul,  
"Legatus regni, Suecia magna, tui."

He had a very agreeable person, a good complexion, an aquiline nose, sparkling eyes, a serene and smiling countenance: he was not tall, but very strong and well built. Two medals were struck in honour of him. The first has on one side his bust with his name; and on the reverse a chest, on which is the arms of Sweden and France. At the side of the chest is the castle of Louvestein, and opposite to it a rising-sun, with these words, "*Melior post aspera fata resurgo*," I rise brighter after my adversities. In the exergue is "*Natus 1583, obiit 1645*." The second medal, larger than the first, on the one side represents him with the time of his birth and death. "*Hugo Grotius, natus 1583, 10 Aprilis: obiit 1645, 28 Augusti*." On the reverse is this inscription in Dutch verse, "*The phoenix of his country; the oracle of Delft; the great genius; the light which enlighteneth the earth*." During his embassy at Paris he published several books, and wrote others, which came out after his decease [w]. Besides these he left several MSS. in his closet, which were purchased by the queen of Sweden from his wife. Among them were notes on some of the most difficult laws; a comparison of the republics of Athens and Rome with that of Holland; notes to the Hymns of Orpheus; and an illustration of the books of Moses by the writings of the Pagans; besides these several others that are lost [x].

[w] These are, first, his "*Anthologia*." 2. "*Via ad pacem Ecclesiasticam*." 3. "*Historia Gothorum, etc.*" 4. "*Remarks on Justinian's Laws*." 5. "*Commentary on the Old and New Testament, with several Pieces annexed*." 6. "*Dissertatio Hist. & Politic. de Dogmatis, Ritibus, & Gubernatione Ecclesiæ, &c.*" 7. "*De Origine Gentium Americanarum, &c.*" with two answers to De Laet in its defence. 8. "*An Introduction to the Laws of Holland*." 9. "*Notes to Tacitus*," published in Lipsius's edition, 1640. 10. "*Notes upon Lucian*," published in 1614. In 1652, there came out a small collection in 12mo, with this title, "*Hugonis Grotii quædam inedita,*

*aliasque ex Belgicè editis Latinè versæ argumenti theolog. jurid. politic.*" and in 1687, an edition of his "*Epistoles*."

[x] As these are cited in his works, it will be proper to mention them. 1. "*Euripidis Iphigenia*," mentioned in Epist. 402. 2. "*A Piece, proving that the War between different Princes ought not to hinder the Trade of the Powers not engaged in it*." Epist. 207. 3. "*The Portrait of Zeno*." Epist. 465, 466. 469. 4. "*The Translation of Euripidis Supplikes*," Epist. 683. This was thought to be lost till father Bertier discovered it in the library of the Jesuits college at Paris, Aug. 1751.

There



There are many doubts about his religion, occasioned partly from several expressions dropt from him, out of the ardent zeal with which he laboured to re-unite Christians in one belief, and the great desire each party had to claim him for theirs. Menage wrote an epigram on this occasion, the sense of which is, that as many different sects claimed his religion, as there were towns that contended for the birth of Homer. It is certain that Grotius had a very great respect for the church of England; and after his death his widow communicated with that church, which she said she did in conformity with the dying intentions of her husband. She died at the Hague in the communion of the Remonstrants; which, as Le Clerc observes, was not contrary to the husband's last orders, as the Remonstrants allowed of the lawfulness of communion with the church of England [Y]. Grotius had by her three sons and three daughters.

[Y] See the Testimonia at the end of Le Clerc's edition of "The Truth of the Christian Religion."

GROVE (HENRY), a learned divine among the English Presbyterians, was descended from the Groves of Wiltshire, and the Rowes of Devonshire. His grandfather Grove was ejected from a living in Devonshire for nonconformity in 1662: his father suffered much in the same cause for lay-nonconformity under Charles and James II. The eminent piety of Mr. Rowe, his grandfather by the mother's side, may be known by the account of his life by Mr. Theophilus Gale. His father, in particular, filled a life of 80 years honourably and usefully, and died universally esteemed and lamented [A]. From such parents our author was born at Taunton in Somersetshire Jan. 4, 1683; and, at 14 years of age, being possessed with a sufficient stock of classical literature [B], he went through a course of academical learning under the Rev. Mr. Warren of Taunton, who was for many years at the head of a flourishing academy. Having finished his course of philosophy and divinity under Mr. Warren, he removed to London; and studied some time under the Rev. Mr. Rowe, to whom he was nearly related. At this time he contracted a friendship with several persons

[A] See the character of his parents by himself under his article in Biog. Brit. Rem. (A).

[B] Of the classics, Horace, Cicero, Sallust, Tacitus, were his favourites a-

mong the Latins; and among the Greeks Xenophon, Plato, Epictetus, and Marcus Antoninus. Homer he did not relish, and among the English poets Cowley was his favourite.

of

of merit, and particularly with Dr. Watts, which continued till his death, though they differed in their judgement upon several points warmly controverted among divines.

After two years spent in London, he returned into the country; and, being now 22 years of age, began to preach with great reputation. The spirit of devotion which prevailed in his sermons, early procured the friendship of Mrs. Singer, afterwards Mrs. Rowe, which she expressed in an "Ode on Death," addressed to Mr. Grove. Soon after his beginning to preach, he married; and at the age of 23, upon the death of his tutor, Mr. Warren, was chosen to succeed him in the academy at Taunton. The province first assigned him, was ethics and pneumatology; and he composed systems in each. His concern in the academy obliging him to a residence in Taunton, he preached for 18 years to two small congregations in the neighbourhood. In 1708, he commenced author, by a piece intituled, "The Regulation of Diversions," drawn up for the use of his pupils; and about the same time, Dr. Samuel Clarke published his "Discourse on the Being and Attributes of God;" and the proof therein from the necessary ideas of space and duration not convincing our author, he wrote to the doctor for information and satisfaction upon that head. This occasioned their exchanging several letters; when, not being able to convince each other, the debate was dropped, with expressions of great mutual esteem. The next offering he made to the public, was several papers in the eighth volume of the "Spectator" [c]. In 1718, he published "An Essay towards a Demonstration of the Soul's Immortality." About 1719, when those angry disputes upon the Trinity unhappily divided the Presbyterians, and when the animosities were carried so high as to produce excommunications, &c. Mr. Grove's moderate conduct was such, as drew on him the censures and displeasure of some of his own persuasion: the reasons for this moderate conduct are mentioned in his "Essay on the Terms of Christian Communion."

In 1725, he lost his partner in the academy, the Rev. Mr. James; and was now obliged to take the students in divinity under his direction. He confined himself to no system in divinity, but directed his pupils to the best writers on natural and revealed religion, and an impartial consideration

[c] These are No 588. 601. 626. of London, in the "Evidences of the and 635. The last was republished, by "Christian Religion, by Joseph Addison, 1731," 12mo. the direction of Dr. Gibson, then Bp.

of the chief controversies therein. He likewise succeeded Mr. James in his pastoral charge at Fulwood near Taunton, in which he continued till his death. In 1730, he published "The Evidence of our Saviour's Resurrection considered;" and, the same year, "Some Thoughts concerning the Proof of a future State from Reason," in answer to the Rev. Mr. Hallet, junior, which drew him into a dispute on the point with that divine. In this controversy, he was thought to disparage the necessity of revelation, in regard to that proof [D]. In 1732, he printed "A Discourse concerning the Nature and Design of the Lord's Supper [E]," where he set that institution in the same light with Bp. Hoadly. In 1734, he published, without his name, "Wisdom the first Spring of Action in the Deity," which was animadverted on, as to some particulars, by Mr. Balguy; who, however, allowed the discourse in general to abound with solid remarks and sound reasonings. In 1736, he published "A Discourse on saving Faith." The same year he met with an affliction, which gave him an opportunity of shewing the strength of his Christian patience and resignation; this was the death of his wife: and a little more than a year after this, he died himself; for having preached on Feb. 19, 1737-8, and with such an uncommon flow of spirits as he said he could hardly govern, he was violently seized at night with a fever, which carried him off upon the 27th. His friends erected a handsome monument over his grave, on which is a Latin inscription composed by the late Dr. Ward, rhetoric professor at Gresham-college, who hath also obliged the world with an English version of it [F]. Besides the works already mentioned, he published many sermons upon several occasions, and also a volume of "Miscellanies in Prose and Verse." After his death came out by subscription his "Posthumous Works, 1740," in 4 vols. 8vo.

[D] To satisfy these censurers, he published without his name, in 1732, "Some Queries offered to the Consideration of those, who think it an Injury to Religion to shew the Reasonableness of it."  
[E] In the second edition he added, "Some Devotional Exercises relating

"to the Lord's Supper."

[F] It is too long to be inserted here; and, besides, the substance of it has been interwoven in the course of this memoir. The curious reader may see a copy of both Latin and English, in Biog. Brit. Vol. IV. p. 2449. Rem. (F).

GRUTERUS (JANUS), a celebrated philologist, was Bayle's Dic. hora Dec. 3, 1560, at Antwerp in Brabant. He was the son of John Walter Gruter, burgo-master of Antwerp; who, being one of those who signed the famous petition to the dukes

in article.

chefs

chefs of Parma, then governess of the Netherlands, which gave rise to the word *Gueux* [Beggars], was proscribed his country. He crossed the sea to Norwich in England, taking his wife (who was an English woman) and family along with him. Young Gruter was then but an infant: he had the peculiar felicity of imbibing the elements of learning from his mother, Catherine Tissem; who, besides French, Italian, and English, was complete mistress of Latin, and so well skilled in Greek, that she could read Galen in the original; which, as my author says, is more than one physician in a thousand can do [A]. The family, being persecuted on account of the Protestant religion, found an asylum in England, where they resided several years, and at a proper age sent their son to complete his education at Cambridge. His parents, after some time, repassing the sea to Middleburg, the son followed them to Holland; and, going to Leyden, studied the civil law, and took his doctor's degree there in that faculty; but applying himself at the same time to polite literature, he became an early author in that way, as appears by some Latin verses which he published, under the title of "*Ocelli*," at 20 years of age.

After taking his degree, he went to Antwerp, to his father, who had returned thither as soon as the States had possessed themselves of it; but, when the city was threatened with a siege by the duke of Parma in 1584, was sent to France, where he resided some years, and then visited other countries. The particular rout and circumstances of his travels afterwards are not known; only it is certain, that he read public lectures upon the classics at Rostock, particularly on Suetonius. He was in Prussia, when Christian, duke of Saxony, offered him the chair of history professor in the university of Wittemburg; which place he enjoyed but a few months: for upon the death of that prince, his successors, desiring the professors to subscribe the act of concord, on pain of forfeiting their places, Gruterus chose rather to resign, than subscribe any confession of faith against his conscience. He was treated with particular severity on this occasion; for though two others were deprived on the same account, yet half a year's salary was allowed them by way of gratification, according to the custom of those countries, with regard to persons honourably discharged: whereas this present was so far from being made to Gruterus, that they did not defray even the expences of his journey. The truth is, he

[A] I am afraid, says Bayle, that learned women, have omitted Catherine who have given us catalogues of nine Tissem too often.

was the worst courtier in the world, thought of nothing but his books, and did not lose his time in endeavouring to gain the protection of favourites by submissions and cringing visits; and he judged that, all things considered, it would be more advantageous to him to give up all thoughts of that present, than to trifle away his time in tedious solicitations. We do not know whither he directed his steps next; only we are told, that being at Padua at the time of Riccoboni's death, that professor's place was offered to him, together with liberty of conscience: the salary too was very considerable, but he refused all these advantages. He was apprehensive that so profitable and honourable an employ would expose him to the attacks of envy, and he would not submit to the bare exercise of his religion in private. He was much better pleased with his invitation to Heidelberg, where he filled the professor's chair with great reputation for many years; and, in 1602, had the direction of that famous library, which was afterwards carried to Rome.

This employ suited his genius; and soon after he published the most useful of his works, his large collection of inscriptions [B], which is dedicated to the emperor Rodolphus II. who bestowed great encomiums upon it, and gave Gruterus the choice of his own reward. He answered that he would leave it to the emperor's wisdom, only begged it might not be pecuniary. In the same temper, upon hearing there was a design to give him a coat of arms, in order to raise the dignity of his extraction, he declared, that so far from deserving a new coat of arms, he was too much burthened with those which had devolved to him from his ancestors. The emperor was then desired to grant him a general licence for all the books of his own publishing. The emperor not only consented to it, but also granted him a privilege of licensing others. The emperor intended to create him a count of the sacred palace; and the affair was carried so far, that the patent was drawn, and brought back to be ratified by his sign manual; but the emperor happening to die in the interim, it was left without the signature, and so the affair came to nothing [C]. Nevertheless Gruterus bestowed the same encomiums on the good emperor, as if it had been completed. His privilege, however of licensing books was of great advantage to him, since he published a vast number, being one

[B] It was first published in 1601, but this edition is infinitely exceeded by that, which Grævius printed at Amsterdam in 1707, in 4 vols. folio.

[C] This affair must have been long delayed, since the emperor did not die till Jan. 23, 1612, 11 years after the publication of Gruterus's work.

of the most laborious writers of his age [D]. This task he was the better enabled to execute by the help of his library, which was large and curious; having cost him no less than 1200 crowns in gold. Imagine then, how deep his affliction must be, when it was destroyed and plundered, together with the city of Heidelberg, in 1622. Oswald Swendius, his son-in-law, endeavoured to save it, but in vain. For this purpose, he wrote to one of the great officers of the duke of Bavaria's troops; but the wild licentiousness of the soldiers could not be restrained. Afterwards he went to Heidelberg, and saw the havock that had been made at his father's house; he then tried to save at least what Gruterus's amanuensis had lodged in the elector's library, and brought the Pope's commission to give him leave to remove them. He received for answer, that as to the MSS. the Pope had ordered them all to be sought for carefully, and carried to Rome; but as to the printed books, leave would be given to restore them to Gruterus, provided it was approved by Tilly under his hand. However, this pretended favour proved of no effect, because Tilly could not be spoke with.

Gruterus had left Heidelberg before it was taken, and retired to his son-in-law's at Bretten, from whence he went to Tubingen, where he stayed some time. He made several removes afterwards, and received invitations to read lectures at several places, particularly one from Denmark. The curators also of the university of Franecker offered him the professorship of history in 1624; but when the affairs of the Palatinate were a little settled, he returned to Bretten; where, however, he found himself very much teased by some young Jesuits, who were mightily for disputing. The first time he answered them with great mildness, and set them right with regard to some passages in St. Austin, which they had misquoted; but when they renewed the attack, he began to be angry, called them a parcel of presumptuous young fellows, and told them how civilly he was treated by Andrew Schottus and James Sirmond. In reality, Gruterus never loved controversy, especially upon religious subjects. Nor indeed was it the business of a critic of his fame to dispute about controverted points with young Jesuits just fresh plumed with

[D] There is hardly a Greek or Latin author among the ancients, which he did not either actually illustrate with notes and commentaries, or could have done it: no man ever revised or restored a greater number of ancient monuments, inasmuch that he distinguished

each year, and almost each month of his life, by the treatises he published. He used to study all day, and a great part of the night, and always standing. A complete catalogue of his works may be seen in Nicéron.

the subtleties of the schools; and he found no other way of getting rid of their importunities, than to go and live at a distance from them. He retired therefore to a country-house, which he purchased near Heidelberg, where he used to make visits occasionally. He came from one of these, Sept. 10, 1627; and going to Bernhelden, a country-seat belonging to his son-in-law Smendius, about a league's distance from Heidelberg, he fell sick the same day, and expired there ten days afterwards. His corpse was carried to Heidelberg, and interred in St. Peter's church. When he lay at the point of death, news came that he was nominated to the lecture of history, and the Greek tongue, in Groningen.

With respect to his character: Bayle is of opinion, that he was not a man of vast genius. If that be granted, yet he is an exemplary instance to shew, how much the want of it is made good by industry; since the same writer allows that his extraordinary application, his boundless desire to inform his mind with a numberless multitude of particulars, and the prodigious industry he employed in making collections, gained him an universality which nature had denied him. In his morals he possessed one quality rarely to be met with, viz. a disregard for wealth: he did not seek to enlarge his fortune, bestowed alms with a very liberal hand, and frequently lent money, without enquiring whether the borrower would be able to pay him. Nay, though he had been cheated on these occasions, he nevertheless would lend with great pleasure; and thought it a happiness that he was not a woman, for then, would he say, I could have denied nobody. Neither the ingratitude nor improbity of some of his debtors made him more aware of others, and require from them a bond or other security. This usual form of proceeding he even neglected, when he was to engage in contracts of much greater moment; as when he paid his daughters marriage portions; imagining there was no occasion for deeds, witnesses, signing and sealing between father and son-in-law.

He was married four times, and had issue; but what number, or of what gender, is not known. He survived all his wives, one of whom was killed by a fall from the top of the house: a disaster, which Bayle thinks he did not grieve for in the manner it deserved. However that be, it is certain he made a very good use of the misfortunes he met with in the latter part of his life, as appears by the moral reflections he

be published [x]. He had one quality, the want of which is a foul blot in the character of many of the learned. His curiosity, though exceedingly great, yet was directed solely to objects of erudition.

He never approved the controversies about religion; and upon this account every party, Romanists, Lutherans, and Calvinists, by turns, claimed him as their own; and as he shewed a very different temper in regard to points of literature, where his heat transported him to the use of very abusive terms against his opponents, one of these, Philip Pareus [F], charged him with having a greater esteem for one sentence of Apuleius or Petronius, than for all the precepts of Jesus Christ. It cannot be denied that Gruterus brought this upon himself; but the accusation of Atheism was an unpardonable outrage. We have seen him for conscience sake refuse to subscribe a formulary, when his refusal lost him his employment; and rejecting the offer of a professor's chair at Padua, because he could not exercise his religion publicly there. Nay, this pretended Atheist made the following answer to those who assured him that he must change his religion, or leave the country: "I will sooner," says he, "do the latter than the former. In case I am not permitted to spend my days in cities, I will pass them in the fields or groves. The Almighty will then provide for me some herbs or roots to support me during the few years I have to live."

Bayle.  
Niceron.

[x] Intituled, "Bibliotheca Exulim, &c. Argent. 1624," 12mo.

[r] See his article in this work. His other opponent was Denys Gothofred, who disputed some of his various

readings upon Seneca the philosopher: against which Gruterus published "Confirmatio suspitionum extraordinaria contra Dion. Godofr. Francof. 1592." 8vo.

Melchior  
Adam, &c.

GRYNÆUS (SIMON), a very learned German, was the son of a peasant of Suabia, and born at Veringen in the county of Hohenzollern in 1493. He pursued his studies in Pfortsheim at the same time with Melancthon, which gave rise to a friendship between them which lasted long. He continued them at Vienna, and there taking the degree of master in philosophy, was appointed Greek professor. Having embraced the Protestant religion, he was exposed to many dangers; and particularly in Baden, where he was some years rector of the school. He was thrown into prison at the instigation of the friars; but at the solicitation of the nobles of Hungary, was set at liberty, and retired to Wittenberg, where he had a conference with Luther and Melancthon.



lancthon. Being returned to his native country, he was invited to Heidelberg, to be Greek professor in that city, in 1523. He exercised this employment till 1529, when he was invited to Basil to teach publicly in that city. In 1531, he took a journey into England, and carried with him a commendatory letter from Erasmus to William Montjoy, dated Friburg, March 18, 1531. After desiring Montjoy to assist Grynæus as much as he could, in shewing him libraries, and introducing him to learned men, Erasmus adds:

Erasm.  
Epist. 39.  
lib. 26.

"Est homo Latine Græceque ad unguem doctus, in philosophia & mathematicis disciplinis diligenter versatus, nullo supercilio, pudore pene immodico. Pertraxit hominem istuc Britanniaë visendæ cupiditas, sed præcipue Bibliothecarum vestrarum amor. Rediturus est ad nos, &c."

Erasmus recommended him also to Sir Thomas More, from whom he received the highest civilities. In 1534, he was employed, in conjunction with other persons, to reform the church and school of Tübingen. He returned to Basil in 1536, and in 1540 was appointed to go to the conferences of Worms, with Melancthon, Capito, Bucer, Calvin, &c. He died of the plague at Basil in 1541.

He did great service to the commonwealth of learning, and we are obliged to him for editions of several ancient authors. He was the first who published the "Almagest" of Ptolemy in Greek, which he did at Basil in 1538, and added a preface concerning the use of that author's doctrine. He also published a Greek "Euclid" with a preface in 1533, and Plato's works with some commentaries of Proclus in 1534. He corrected in some places Ficinus's Latin version of Plato: yet it should seem as if he did not excel as a translator, for Huetius calls him "verbose, and more like a paraphrast."

De claris  
interpret.

His edition of Plato was addressed to John More, the chancellor's son, as a testimony of gratitude for favours received from the father; and as the following passage in the dedication shews Sir Thomas, as well as Grynæus, in a very amiable light, we think it not amiss to insert it here. "It is, you know, three years, since arriving in England, and being recommended most auspiciously by my friend Erasmus to your house, the sacred seat of the Muses, I was there received with great kindness, was entertained with greater, was dismissed with the greatest of all. For that great and excellent man your father, so eminent for his high rank and noble talents, not only allowed to me, a private and obscure person, (such was his love of literature) the honour of conversing with him in the midst of

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"many

Grynæi  
epist. ad  
J. M. Platonis oper.  
præfix.

" many public and private affairs, gave me a place at his  
" table, though he was the greatest man in England, took  
" me with him when he went to court or returned from it,  
" and had me ever by his side, but also with the utmost gen-  
" tleness and candour enquired, in what particulars my re-  
" ligious principles were different from his; and though he  
" found them to vary greatly, yet he was so kind as to assist  
" me in every respect, and even to defray all my expences.  
" He likewise sent me to Oxford with one Mr. Harris, a  
" learned young gentleman, and recommended me so power-  
" fully to the university, that at the sight of his letters all the  
" libraries were open to me, and I was admitted to the most  
" intimate familiarity with the students."

GRYPHIUS (SEBASTIAN), a celebrated printer, of Lyons in France, was a German, and born at Suabia near Augsborg in 1493. He performed the duties of his profession with so much honour, that he was publicly applauded for it by very learned men. Conradus Gesner has even dedicated one of his books, namely, the twelfth of his pandects, to him; and takes occasion to bestow the following praises on him. " You, most humane Gryphius, who are  
" far from meriting the last place among the excellent printers of this age, came first into my mind: and especially  
" on this account, because you have not only gained greater  
" fame than any foreigner in France, by a vast number of  
" most excellent works, printed with the greatest beauty and  
" accuracy, but because, though a German, you seem to  
" be a country-man, by your coming to reside among us." Baillet says, that Julius Scaliger dedicated also to him his work, "*De Causis Linguæ Latinæ*:" but he is mistaken. Scaliger wrote a kind letter to Gryphius, in the same manner as Quintilian wrote to Trypho, a bookseller, which is indeed printed at the head of the work: but the dedication is to Silvius Scaliger, his eldest son, to whom he also addressed his "*Ars Poetica*." Scaliger was too proud to dedicate a book to a printer.

Jugemens  
des Savans,  
Tom. I.

Menage,  
Anti-  
Baillet,  
Tom. I.  
p. 95, 56.

Gryphius is allowed to have restored the art of printing at Lyons, which was before exceedingly corrupted; and the great number of books printed by him are valued by the connoisseurs. He printed many books in Hebrew, Greek, and Latin, with new and very beautiful types; and his editions are no less accurate than beautiful. The reason is, that he was a very learned man, and perfectly versed in the languages of such books as he undertook to print. Thus a certain

certain epigrammatist has observed, that Robert Stephens was a very good corrector, Colinæus a very good printer, but that Gryphius was both an able printer and corrector. This is the epigram :

- “ Inter tot norunt libros qui cudere, tres sunt  
 “ Insignes : languet cætera turba fame.  
 “ Castigat Stephanus, sculpit Colinæus, utrumque  
 “ Gryphius edocta mente manuque facit.”

He died, 1556, in his 63d year : and his trade was carried on honourably in the same city by his son, Anthony Gryphius. One of the most beautiful books of Sebastian Gryphius is a Latin Bible : it was printed, 1550, with the largest types that had then been seen, in 2 vols. folio. Menage, P. 57.

GUADAGNOLO (PHILIP), a great orientalist of Italy, was born about 1596 at Magliano. After going through his studies, he entered among the “ Clerici regulares minores,” and made his profession at Rome in 1612. His genius prompted him to the study of languages, to which he devoted himself entirely ; so that he acquired the Greek, Hebrew, Chaldee, Syriac, Persian, and Arabic languages, but excelled chiefly in the Arabic. He spent the greatest part of his life in translating books from that language, and in writing books in it, to facilitate the learning of it to others. He taught it many years in the college della Sapienza at Rome ; and was indeed so perfect a master of it, that he spoke an oration in it, before Christina queen of Sweden, in 1656. The Eastern prelates presented a petition to Urban VIII. to have the Bible translated into Arabic ; and the congregation “ de propaganda fide” complying with their desires, Guadagnolo was immediately pitched upon as the properest and best qualified person to undertake this great work. He began it in 1622, and finished it in 1649 ; having, however, assistants under him, and sometimes only acting the part of a corrector. During the time that he was employed in it, he gave an account twice a week, of what progress he had made, to a congregation assembled for that purpose. It was published at Rome, 1671, in 3 vols. folio, with this title, “ Biblia Sacra Arabica Sacræ Congregationis de propaganda fide jessu edita ad usum ecclesiarum orientalium. Additis è regione Bibliis Vulgatis Latinis.” In 1631, he published a Latin work, intituled, “ Apologia pro Christiana Religione, qua respondetur ad objectiones Ahmed filii Zin Alabedin Persæ Asphaensis contentas in libro inscripto, “ Politor Hommes illustres de P. Nicéron, Tom. VIII.

"Politor Speculi," 4to. The occasion of this work was as follows. A Spaniard had published a religious book, intitled, "The true Looking-glass;" which falling into the hands of a learned Persian, he wrote an answer to it in his native tongue, intitled, "The Polisher of the Looking-glass;" and added these words at the end of it, "Let the Pope answer it." This book being brought to Rome in 1625, Urban VIII. ordered Guadagnolo to refute it; which he did so effectually, that the Persian, to whom it was sent, renounced the Mahometan faith, and became as zealous a defender of Christianity, as he had been before an opposer of it. Guadagnolo published this Apology in Arabic in 1637, 4to. He wrote another work in Arabic, intitled, "Considerations against the Mahometan Religion;" in which he shews, that the Koran is a mere rhapsody of falsehood and imposture. This is true; but it is as true, that the Pope is as great an impostor as Mahomet. He published also at Rome, in 1642, "Breves Institutiones Linguæ Arabicæ," folio: a very methodical grammar. He had also compiled a dictionary in that language, but the publication of it was prevented by his death, which happened in 1656. The MS. is preserved in the convent of San Lorenzo in Lucina.

GUARINI (BATTISTA), a celebrated Italian poet, was great grandson of the famous Guarini of Verona, who was the first after the restoration of letters that taught Greek in Italy, having learnt that language in Constantinople; and born at Ferrara, in 1537. In the course of his education he spent some time at Pisa, and also at Padua; where he was much esteemed by the rector of the university, but went very young to Rome. He was apparently bred for the court and public affairs, and soon taken notice of by Alphonfus II. who first sent him on an Embassy to Venice, and then to Piedmont, where he resided five years. The nuptials of the duke of Savoy with the princess Catharine, sister to Philip III. king of Spain, being celebrated about the time of his residence at the court of Turin, he had an opportunity of presenting that prince with his "Pastor fido," which was then, Guarini himself being present, exhibited for the first time with the greatest magnificence, as it was afterwards in other parts of Italy. In 1571, he went to Rome to congratulate, on the part of the duke of Ferrara, Gregory XIII. on his elevation to the pontificate. Returning to Ferrara, he spoke the funeral oration, when the service was solemnized there

there for the emperor Maximilian and Lewis cardinal of Essé. He afterwards carried his prince's compliments to Henry of Valois upon his election to the crown of Poland; and passing through Germany, he had on this occasion an interview with the emperor; and on his return home, was made secretary and counsellor to the duke of Ferrara. He executed all these negociations with great integrity and prudence; and when the throne of Poland became vacant by the resignation of Henry Valois, who quitted it in the view of succeeding to the crown of France, after the death of Charles IX. May 1574, Guarini was sent a second time to Poland, together with Galengui, by Alphonso duke of Ferrara, to manage his interest for that crown. These deputies negotiated the affair with great prudence, though without success, on account of a variety of obstacles which stood in the way.

At length, however, not meeting with the return he thought his services deserved, he grew disgusted; and, in 1582, applied to the duke for leave to retire, upon pretence of attending his private concerns. During his retreat, he spent the winters in Padua, and the summers at a delightful country-seat of his called La Guarina, situate in Polesine de Rovigo, which duke Borso had presented to Battista Guarini his grandfather, as a reward for his services performed in France, where he had been his envoy. He had spent three years in this retirement, when he was recalled by duke Alphonso, restored to the office of secretary of state, and employed in various negociations; but, meeting with some vexations, he again quitted the court. Alessandro Guarini, his eldest son, who, in 1587, had married a rich heiress, niece to cardinal Canani, being weary of living under the subjection of his father, and disgusted with the imperious treatment he met with from him, resolved to leave his house, and live apart with his wife. Battista was so highly offended at their departure, that he immediately seized their income, on pretence of debts due to him for money expended at their marriage. His son, deprived of his income for nine months, at last applied to the duke of Ferrara to interpose his authority, which he did; when commanding the chief judge to take cognizance of the affair, that magistrate immediately decided it in favour of Alessandro. This sentence exasperated the father still more; so that, looking on it as a proof that the duke had no regard for him, he addressed a letter to him in the most respectful, but strongest terms, to be dismissed the service; which the duke granted, though not without inti-

making some displeasure at Guarini, for shewing so little regard to the favours he had conferred on him.

In this ill humour, 1588, he offered his service to the duke of Savoy, and was immediately employed; but not continuing long there, he went to Padua, where he had the affliction to lose his wife in 1589. This loss inspired him with different thoughts from those he had hitherto entertained; it is even presumed by his letters, that he intended to go to Rome, and turn ecclesiastic. However, he was diverted from this step by an invitation, received in 1592 from the duke of Mantua, who sent him to Inspruck to negotiate some affairs at the archduke's court. But he afterwards was dismissed this service, as he had been that of Ferrara, by the solicitations of duke Alphonso; who, it is said, could not bear that a subject of his, of Guarini's merit, should serve other princes. Thus persecuted, he went to Rome apparently with the design just mentioned, but was again prevented from executing it by a reconciliation with Alphonso, which brought him back to Ferrara in 1595. This reconciliation was obtained by his son Alessandro, who was very much beloved at court. However, fresh quarrels between father and son soon broke out again, which were afterwards carried to a great height; and great changes happening upon the death of Alphonso in 1597, Guarini thought himself ill used, and left Ferrara to go to Ferdinand de Medicis, Grand duke of Tuscany, who expressed a great esteem for him.

But here again an unlucky accident cut short his hopes; he carried with him to Florence Guarino Guarini, his third son, but 15 years of age, and sent him to Pisa to complete his studies in that city. There the youth fell in love with a noble, but poor widow, named Cassandra Pontaderi, and married her [A]. Guarini no sooner heard the news, but suspecting the Grand Duke was privy to the marriage, and even promoted it, he left his service abruptly; and returning to Ferrara, went thence to the prince of Urbino, but in a year's time came back to Ferrara. This was in 1604: he was sent the same year by the magistrates of the city of Rome, to congratulate Paul V. on his elevation to the papal chair. This was probably his last public employ. He resided at Ferrara till 1609, going occasionally to Venice to attend his law-suits, which carried him in 1610 to Rome, where

[A] This wife dying after his father, and had by her a son, Alessandro; to he married Guilia Ariosti, a lady of whom the public is obliged for the best one of the best families in Ferrara, life extant of our author.

they were determined in his favour. Passing through Venice on his return home, he was seized, in his inn there, with the distemper which put a period to his life, Oct. 1612, when he was 70 years of age.

He was a knight of St. Stephen, and member of several academies, besides other societies; as that of the Ricouvrati of Padua, the Intrepidi of Ferrara, and the Umoristi of Rome. Notwithstanding the reputation he had gained by his "Pastor Fido [B]," he could not endure the title of poet, which he thought so far from bringing any honour to the bearers, that it rather exposed them to contempt. He wrote other things, a complete catalogue of which may be seen in Nicéron [C]; but this was his favourite work, as appears from the warmth of his resentment against a critic who censured it.

[A] It was translated into English by Sir R. Fanshawe; and one of the scenes very beautifully by Roscommon: but a good English translation of the whole is wanted. The most valuable edition is that of Venice, in 1602, 4to. the most splendid, that of London, 4to. by Rolli.

[C] Hommes Illustres, &c. Vol. XXV.

GUDIUS (MARQUARD), a learned critic, was of Holstein in Germany; but we know nothing of his parents, nor what year he was born in. He laid the foundation of his studies at Rensburg under Jonsius, and went afterwards to Jena, where he was in 1654. He continued some years in this city, manifesting a strong inclination for letters, and making diligent search after ancient inscriptions. He was at Francfort in July 1658, when the emperor Leopold was crowned; and went from thence into Holland, where John Frederic Gronovius recommended him to Nicolas Heinsius, as a young man of uncommon parts and learning, who had already distinguished himself by some publications, and from whom greater things were to be expected. His parents in the mean time wanted to have him at home, and offered at any price to procure him a place at court, if he would but abandon letters, which they considered as a frivolous and unprofitable employment. But he remained inexorable; preferred a competency with books to any fortune without them; and, above all, was particularly averse from a court, where "he should," he said, "be constantly obliged to keep the very worst of company."

His learned friends all this while were labouring to serve him. Grævius tried to get him a place at Duisburg, but could not. The magistrates of Amsterdam soon after offered

him a considerable sum to digest and revise Blondel's "Remarks upon Baronius's Annals," and gave him hopes of a professorship: but receiving a letter from Gronovius, which made him a better offer, he declined the undertaking. Gronovius proposed to him the making the tour of France, Italy, and other countries of Europe, in quality of tutor to a rich young gentleman, whose name was Samuel Schas: and this proposal he readily embraced, though he had another letter from Alexander Morus, with the offer of a pension of Saumur, and a lodging in the house of the celebrated professor Amyrault, if he would read lectures upon ancient history to some French noblemen.

He set out with Schas, Nov. 1659; and, April 1660, got to Paris, where he found Menage at work with Diogenes Laërtius, and communicated to him some observations of his own. He easily found admittance to all the learned wherever he came, being furnished from Holland with instructions and recommendations for that purpose. They arrived at Toulouse, Oct. 1661, where they both fell so ill, that they were expected to die: but recovering, they went to Italy, where they stayed all 1662, and part of 1663. At Rome, at Florence, at Capua, they found several of the learned, such as Leo Allatius, Carolus Dati, &c. In 1663, they returned to France, and continued there the remaining part of the year. Gudius, who seems to have been a provident man, had desired his friends at parting, to keep a look-out for any place of settlement for him at his return: and accordingly Heinsius, Gronovius, and Grævius, were very attentive to his interest. But his pupil Schas had a mind of another tour, and Gudius thought it better to attend him, than to accept of any thing that the others could get him. The truth is, Gudius found himself at present in a condition to make his fortune: for Schas was a lover of letters; and though immensely rich, resolved to spend his life in studying. He was withal very fond of Gudius, whom he dissuaded from accepting any place; and pressed to accompany him through the libraries of Germany, as he had already done through those of France and Italy.

Before they set out for Germany, Isaac Vossius, moved with envy upon seeing in the hands of Gudius so many valuable monuments of literature, which they had collected in their first tour, is said to have acted a double part, neither becoming a scholar nor an honest man. On the one hand, he affected to hold them light, when he talked with Gudius; whom also he did not scruple to treat with an air of contempt,



tempt, even in the presence of his friend Gronovius, saying, that Gudius for his part had never collated any MS. but always used a copyist for that purpose, and that he did not know the value of them, but was ready to sell them for a trifle to the first purchaser. On the other hand, when he talked to Schas, he represented to him what an inestimable treasure he was in possession of, exhorted him not to be the dupe of Gudius, but invited him to join his MSS. with his own; alledging, that they would enjoy them in common during their lives, and after their deaths bequeath them to the public: which unusual act of generosity would gain them great honour. But Vossius mistook his man, who loved books, and understood MSS. perhaps as well as Gudius; and Grævius, in the preface to his edition of "Florus," makes his acknowledgements to Schas, whom he calls *vir eximius*, for having collated three MSS. of that author in the king of France's library. Vossius used other ungenerous and dishonest means to set Gudius and Schas at variance; he caused a quarrel between Schas and his brother, by insinuating, that Gudius had too great a share in the possessions, as well as the affections, of Schas; and he did what he could to ruin Gudius's character with the States of Holland. It was all in vain: but it shews what terrible passions even learned men are sometimes subject to, and how little they stick at the worst means to gratify them.

Gudius and Schas set out for Germany, July 1664; but their excursion was short, for they returned to the Hague in December. They went over to England, some time before they went to Germany: but no particulars of this journey are recorded. He continued at the Hague till 1671, refusing to accept to any thing, though a professorship or two were offered him; and then went to settle in his own country, yet without disuniting himself from his pupil, with whom he had lived long as an intimate friend. Heinsius tells Ezekiel Spanheim in a letter, Aug. 1671, that Gudius was made librarian and counsellor to the duke of Holstein; and in another to Falconieri, June 1672, that he was married. In 1674, he was sent by that prince to the court of Denmark; and, Dec. 1675, was informed at the Hague, that Schas was dead at Holstein. He was so, and had left his estate to Gudius, with legacies to Grævius, Gronovius, Heinsius, and other learned men: which legacies however were revoked in a codicil. There was a contest about the will, set on foot by the relations of Schas; but Gudius carried the estate, and, as Heinsius relates in a letter, 1676, from that time

time thought proper to break off his correspondence with his learned friends in Holland. What a picture of ingratitude ! those very friends, to whom he owed his first rise, and who laid the foundation of all his grandeur.

In 1678, he was irretrievably disgraced with his prince, which created him much affliction. One would think, that a man, who loved books so well as he did, far from being afflicted with an accident of this nature, might have been pleased to be thus set at liberty, and in full power to pursue his humour : but his learning had not freed his mind from avarice and ambition. However, he was a little comforted afterwards, by being made counsellor to the king of Denmark. He died, somewhat immaturally, in 1689 : Burman calls his death immature ; and he could not be old. Though it was constantly expected from him, yet he never published any thing of consequence. At Jena, in 1657, came out a thesis of his "*De Clinicis, five Grabatariis veteris Ecclesiæ*:" and in 1661, when he was at Paris, he published "*Hippolyti Martyris de Antichristo librum, Græcè*," a piece never printed before. His MSS. however, with his own collations, he communicated to Gronovius, Grævius, Heinsius, and others, who all considered him as excellent in philology and criticism. "*Ingenio & doctrina recondita in primis hujus sæculi conspicuus Marquardus Gudius*," are the words of Grævius, in his preface to "*Florus*:" and Burman, who was far from giving people more than their due, speaks of him in the highest terms, in the preface to "*Phædrus*," which he published at Amsterdam 1698, merely for the sake of publishing Gudius's notes. To this edition are added four new fables, which Gudius extracted from a MS. at Dijon. Burman had published in 4to, the year before, at Utrecht, "*A Collection of Epistles of Gudius and his Friends*," from whence these memoirs of him are taken: and, in 1731, came out "*Antiquæ Inscriptiones, cum Græcæ tum Latinæ, olim à Marquardo Gudio collectæ, nunc per à Joanne Koolio digestæ, hortatu consilioque Joannis Georgii Grævii; nunc à Francisco Hesselio editæ, cum annotationibus eorum. Leuwardiæ*," folio.

GUERCINO, so called from a cast he had in one of his eyes, for his true name was Francesco Barbierii da Cento, was a celebrated Italian painter, and born near Bologna in 1590. He learned the principles of his art under a Bolognian painter, whose capacity was not extraordinary: but conversing afterwards with the works of Michael Angelo  
and

and the Caracci, whose academy he entered into, he made a vast progress. He designed gracefully, and with correctness: he was an admirable colourist: he was, besides, very famous for a happy invention and freedom of pencil, and for the strength, relieve, and becoming boldness of his figures. While he was forming a manner of designing, he consulted that of his contemporary artists. Guido's and Albani's seemed to him too weak; and therefore he resolved to give his pictures more force. He painted for a long time in this strong way, but began, in the decline of life, to alter his style; and took up another more gay, neat, and pleasant, yet by no means so grand and natural as his former gusto. This however he did, not to please himself, for it was against his judgement, but the undiscerning multitude, who were drawn by Guido's and Albani's great reputation to approve no manner but theirs. He was sent for to Rome by Gregory XV. and after two years spent there with universal applause, returned home: from whence he could not be drawn by the most powerful invitations from either the kings of England or France. Nor could Christina, queen of Sweden, prevail with him to leave Bologna, though, in her passage through it she made him a visit, and would not be satisfied till she had taken him by the hand: "that hand," said she, "which had painted 106 altar-pieces, 144 pictures for people of the first quality in Europe, and had, besides, composed ten books of designs." He received the honour of knighthood from the duke of Mantua. He died a bachelor in 1666, very rich, notwithstanding vast sums of money, which he had expended in building chapels, founding hospitals, and other acts of charity: for it is remarkable, and much to this painter's honour, that he was every where as illustrious and as much venerated for his exemplary piety, prudence, and morality, as he was for his knowledge and skill in his profession.

GUEVARA (ANTONY DE), a Spanish writer, was born in the province of Alaba, towards the end of the 15th century; and was brought up at court. After the death of Isabella, queen of Castile, he turned Franciscan monk; but afterwards, having made himself known at court, became preacher and historiographer to Charles V. He was much admired for his politeness, eloquence, and great parts; but, pretending to write books, he made himself ridiculous to good judges. His high-flown figurative style, full of antitheses, is not the greatest of his faults: an ill taste, and a  
wrong

wrong notion of eloquence, put him upon such a way of writing. This however was trifling, compared with his extravagant way of handling history. The liberty he took to falsify whatever he pleased, and to advance, as matter of fact, the inventions of his own brain, approaches near that of romance writers. He broke the most sacred and essential laws of history with a boldness that cannot be sufficiently detected; and, when he was censured for it, alledged, by way of excuse, that no history, excepting the Holy Scripture, is certain enough to be credited. Being in the emperor's retinue, he saw a great part of Europe, and was made bishop of Guadix, in the kingdom of Granada, and then bishop of Mondonedo in Galicia. He died in 1544. He was the author of several works in Spanish; the most famous of which is his "Dial of Princes, or Life of Marcus Aurelius Antoninus;" for it has been translated into all the languages of Europe. Vossius has passed the following judgement of his life, "which," says he, "has nothing in it of Antoninus, but is all a fiction, and the genuine offspring of Guevara himself; who scandalously imposes upon the reader, plainly against the duty of an honest man, but especially of a bishop. In the mean time he has many things not useless or unpleasant, especially to a prince; whence it is intituled, 'The Dial of Princes.'" Those who may be supposed to have spoken of Guevara in the most indulgent manner, have yet been forced to set him in a most scandalous light. "It deserves our pity rather than our censure," says Nicolas Antonio, "that a writer of such fame should think himself at liberty to forget ancient facts, and to play with the history of the world, as with Æsop's Fables, or Lucian's Monstrous Stories." Among Guevara's works must be ranked his Epistles, with which some have been so charmed, that they have not scrupled to call them Golden Epistles; but, says Montaigne in his dry manner, "Whoever gave them this title, had a very different opinion of them from what I have, and perhaps saw more in them than I do." Bayle had such a contempt for Guevara as an author, that he thinks "the eagerness of foreigners, in translating some of his works into several languages, cannot be sufficiently admired."

Vossius de  
Hist. Græc.  
p. 226.

Bibl. Hisp.  
Vol. I.

Essays, B. i.  
c. 48.

Dict.  
Guevara.

Baillet,  
Jugemens,  
&c. Tom. V.

GUEVARA (LOUIS VELEZ DE), a Spanish comic poet, who recommended himself at the court of Philip IV. by his humour and pleasantries. He is said to have possessed in the highest degree the talent of turning the most serious things into

into ridicule, and even of dissipating, in an agreeable manner, the deepest and the justest grief. He was the author of several comedies, which were printed at different places in Spain; and of an humorous piece, intituled, "El diabolito cojudo," "novela de la otra vida," printed at Madrid in 1641. He was born at Ecija in Andalusia, we know not in what year; but he died in 1646. His being a contemporary with Lopez de Vega did not hinder him from acquiring a great reputation.

GUICCIARDINI (FRANCESCO), the celebrated historian of Italy, was descended of an ancient and noble family at Florence, where he was born March 6, 1482. His father, Piero Guicciardini, being an eminent lawyer, bred up his son in his own profession; in which design he sent him, in 1498; to attend the lectures of M. Jacopo Modesti, of Carmignano, who read upon Justinian's Institutes at Florence. Francesco submitted to this resolution of his father with some reluctance. He had an uncle, who was archdeacon of the metropolitan church of Florence, and bishop of Cortona; and the prospect of succeeding to these benefices, which yielded near 1500 ducats a year, had fired the ambition of the nephew. He had hopes of rising from such a foundation through richer preferments by degrees to the highest, that of a cardinal; and the reversion of the uncle's places might have been easily obtained. But, though his father had five sons, he could not think of placing any of them in the church, by reason of the neglect which he observed in the discipline. Francesco proceeded therefore with great vigour in the study of the law: he took his degrees at Pisa, in 1505; but looking upon the canon law as of little importance, he chose to be doctor of the civil law only. The same year he was appointed a professor of the institutes at Florence, with a competent salary for those times. He was now no more than 23 years of age, yet soon established a reputation superior to all the lawyers his contemporaries, and had more business than any of them. In 1506, he married Maria, daughter of Everardo Salviati, by far the greatest man in Florence; and, in 1507, was chosen standing counsellor to several cities of the republic. Two years after he was appointed advocate of the Florentine chapter, a post of great honour and dignity, which had been always filled with the most learned counsellors in the city; and, in 1509, elected advocate of the order of Calmaldoli.

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He continued thus employed in the proper business of his profession till 1511; but that year the crisis of the public affairs gave occasion to call forth his abilities for more important matters. The Florentines were thrown into great difficulties by the league, which the French and Spaniards had entered into against the Pope. Perplexed about their choice to remain neuter or engage in the league, they had recourse to our advocate, whom they sent ambassador to Ferdinando king of Spain, to treat of this matter; and at the same time charged him with other affairs of the highest importance to the state. With this character he left Florence, 1512, and arriving safely at Bruges, where his Spanish majesty then resided, remained two years at that court. Here he had an opportunity of exerting and improving his talents as a statesman. Many events happened in that time, the consequences whereof came within his province to negotiate; such as the taking and plundering Ravenna and Prato by the Spaniards, the deposing of Piero Soderini, and the restoration of the family of Medici. The issues of these and several other occurrences, which happened at that time, were conducted by him with such an happy address, that the republic found no occasion to employ any other minister; and the king testified the satisfaction he found in him by the great quantity of fine wrought plate, which he presented to him at his departure. On his arrival at Florence, in 1514, he was received with uncommon marks of honour; and, in 1515, constituted advocate of the consistory by Leo X. at Cortona. The Pope's favours did not stop here. Francesco's extraordinary abilities, with a hearty devotion for the interest of the church, were qualifications of necessary use in the ecclesiastical state. Leo therefore, that he might reap the full advantage of them, sent for him not long after to Rome, resolving to employ him where his talents might be of most service; and he assisted in all the consultations, to the great satisfaction of the Pope. In 1518, when Modena and Reggio were in great danger of being lost, he was sent to the government of those cities, and approved himself equal to the charge.

His merit in this government recommended him, in 1521, to that of Parma, from whence he drove away the French, and confirmed the Parmesans in their obedience; and this at a time, when the holy see was vacant by the death of Leo, and the people he commanded full of fears, disheartened, and unarmed. He retained the same post under Adrian VI. to whom he discovered the dangerous designs of Alberto Pio da Carpi,

Carpi, and got him removed from the government of Reggio and Rubiera. Clement VII. on his exaltation to the pontificate, confirmed him in that government. This Pope was of the house of Medici, to which Guicciardini was particularly attached; and, in return, we shall see him presently raised to the highest dignities in the ecclesiastical state. For instance, having on his part, in 1523, prevented the duke of Ferrara from seizing Modena, the Pope, in acknowledgement thereof, not only made him governor of that city, but constituted him president of Romagna, with an unlimited authority. This was a post of great dignity and power, yet as the factions then ran very high, the situation was both laborious and dangerous. However, he not only by his prudence overcame all these difficulties, but found means, in the midst of them, to improve the conveniences and delight of the inhabitants. Their towns that lay almost in rubbish, he embellished with good houses and stately buildings; a happiness, of which they were so sensible, that it rendered the name of Guicciardini dear to them, in so much that they were overjoyed, when, after a further promotion of Francesco, they understood he was to be succeeded in his government by his brother. This happened in 1526, when the Pope, by a brief, declared him lieutenant-general of all his troops in the ecclesiastical state, with an authority over his forces in other parts also, that were under the command of any captain-general. It has been observed, that he was the chief favourite of Pope Clement, and his present situation is a most illustrious proof of that remark. This post of lieutenant-general of the forces in the military, added to those which he held in the civil government, were the highest dignities which his holiness could bestow: invested with them, he may be said to sit on the summit of honour; and this honour received a further heightening, by the command of the confederate army, which was given him soon after: for, in 1527, he led these joint forces to Ravenna, and relieved that country, then threatened with an entire destruction. The same year he also quelled a dangerous insurrection in Florence, when the army of the league was there under the command of the constable of Bourbon.

In 1531, the Pope, thinking he could never do enough for him, made him governor of Bologna, contrary to all former precedents, that city having never before been committed to the hands of a layman. He was in this post when his holiness met Charles V. there, in Dec. 1532; and he assisted at the pompous coronation of the said emperor, on  
St.

St. Matthias's day following: This solemnity was graced with the presence of several princes, who all shewed our governor particular marks of their respect, every one courting his company for the sake of his instructive conversation. He had at this time laid the plan of his history, and made some progress in it; which coming to the ears of the emperor before he left Bologna, his imperial majesty gave orders, when Guicciardini should attend his levee, to have him admitted into his dressing-room, where he conversed with him on the subject of his history. So particular a distinction gave umbrage to some persons of quality and officers of the army, who had waited many days for an audience. The emperor, being informed of the pique, took Francesco by the hand, and entering thus into the drawing-room, addressed the company in these terms; "Gentlemen, I am told you think it strange that Guicciardini should have admission to me before yourselves; but I desire you would consider, that in one hour I can create a hundred nobles, and a like number of officers in the army; but I shall not be able to produce such an historian in twenty years. To what purpose serve the pains you take to discharge your respective functions honourably, either in the camp or cabinet, if an account of your conduct is not to be transmitted to posterity for the instruction of your descendants? Who are they that have informed mankind of the heroic actions of your great ancestors, but historians? It is necessary then to honour them, that they may be encouraged to convey the knowledge of your illustrious deeds to futurity. Thus, gentlemen, you ought neither to be offended nor surprized at my regard for Guicciardini, since you have as much interest in his province as myself."

Our governor did not remain continually at Bologna, but divided his time between that city and Florence. Feb. this year, he sent a letter of instructions to Florence; and in April received orders from the Pope to reform the state there, and to put Alessandro in the possession of the government. Wise and prudent, however, as he was, discontents and faction at length arose. As long as Clement sat in the papal chair, the murmurers grumbled only in private; but upon that Pope's death, in 1534, the disgust shewed itself openly: two noblemen in particular, who till then had been fugitives, entered the city at noon day, with a retinue of several of their friends, and some outlawed persons, well armed. The governor, looking upon this as done in contempt of his person, meditated how to revenge the affront. One evening



two proscribed felons, under Pepoli's protection, were taken up by the officers as they were walking the streets, and carried to prison : and Guicciardini, without any further process, ordered them to be immediately executed. Pepoli, who was one of these noblemen, highly incensed, assembled a number of his friends, and was going in quest of the governor to seek his revenge, when the senate sent some of their members to desire him to return home, and not to occasion a tumult, which, for fear of disobliging that body, he complied with.

It was this good disposition of the senate towards him, which prevailed with Guicciardini to keep the reins in his hands after the death of Clement. He foresaw that the people would no longer submit to his commands, and therefore had resolved to quit the government, but the senate, considering that many disorders might happen, if they were left without a governor in the time of the vacant see, begged him to continue, promising that he should have all the assistance requisite. To this he at last consented ; and, with true magnanimity and firmness of mind, despising the danger that threatened him, remained in the city, till he understood that a new governor was appointed, when he resolved to quit the place. Some time after his arrival in Florence, upon the death of the duke, he had influence enough in the senate, to procure the election of Cosmo, son of Giovanni de Medici, to succeed in the sovereignty. But, though he had interested himself so much in the election, yet he soon quitted the court, and meddled in public affairs no further than by giving his advice occasionally, when required. He was now past 50, an age when business becomes disgusting to persons of a reflecting turn. His chief wish was, that he might live long enough, in a quiet recess, to finish his history. In this resolution he retired to his delightful country seat at Emma, where he gave himself up entirely to the work ; nor could he be drawn from it by all the intreaties and advantageous offers that were made him by Pope Paul III. who, in the midst of his retirement, passing from Nice to Florence, was at the pains to solicit our historian, first in person, then by letters, and at last by the mediation of cardinal Ducci, to come to Rome. But he was proof against all solicitations, and, excusing himself in a handsome manner to his holiness, stuck close to his great design ; so that though he enjoyed this happy tranquillity a few years only, yet in that time he brought his history to a conclusion ; and had revised the whole, except

the four last books [A], when he was seized with a fever, which carried him out of this world, May 27, 1540. He died in his 59th year.

As to the productions of his pen, his history claims the first place. It would be tedious to produce all the encomiums bestowed upon it by persons of the first character: it is sufficient to observe, that lord Bolingbroke calls him "The admirable historian;" and says, he "should not scruple to prefer him to Thucydides in every respect." In him are found all the transactions of that æra, wherein the study of history; as that lord says, ought to begin; as he wrote in that point of time when those events and revolutions began, that have produced so vast a change in the manners, customs, and interests of particular nations; and in the policy, ecclesiastical and civil, of those parts of the world. And, as Guicciardini lived in those days, and was employed both in the field and cabinet, he had all the opportunities of furnishing himself with materials for this history: in particular, he relates at length the various causes, which brought about the great change in religion by the Reformation; shews by what accidents the French kings were enabled to become masters at home, and to extend themselves abroad; discovers the origin of the splendor of Spain in the 15th century, by the marriage of Ferdinand and Isabella; the total expulsion of the Moors, and the discovery of the West-Indies: and, lastly, in respect to the empire, he gives an account of that change which produced the rivalry between the two great powers of France and Austria; from whence arose the notion of a balance of power, the preservation whereof has been the principal care of all the wise councils of Europe, and is so to this day. As soon as his history appeared in public, it was immediately translated into Latin, and has had several editions in most of the European languages. Our author wrote several other pieces, as "The Sacking of Rome;" "Considerations on State Affairs;" "Councils and Admonitions."

Besides, there are extant several of his "Law Cases," with his opinion, preserved in the famous library of Signior Carlo Tomaso Strozzi; and an Epistle in verse, which has given him a place among the Tuscan poets, in the account of them by Cretimberii. It were to be wished, that we could look into his correspondence; but all his letters, by fatal negligence, have perished; our curiosity in that point can only

[A] This is the reason why we see editions of his history, published by his no more than 16 books in all the first nephew.

be satisfied by some written to him : part of these are from cardinal Pietro Bembo, secretary to Pope Leo X. and are to be seen in his printed letters ; and others from Barnardo Tasso, among which is that famous Sonnet in his works,

“ Arno ben puoi il tuo natio foggierno,

“ Lasciar nel Appeninno, &c.”

Bembo's letters shew, that his correspondent possessed the agreeable art of winning the affections both of private persons and princes.

Guicciardini was survived by his wife (who lived till 1559) and three daughters. Two married into the family of Capponi, and the third into that of Ducci.

**GUIDI (ALEXANDER)**, an Italian poet, was born at Pavia in Milan, 1650; and sent to Parma at 16 years of age. His uncommon talents for Italian poetry recommended him so powerfully at court, that he received encouragement from the duke himself. He composed some pieces at that time, which, though they favoured of the bad taste then prevailing, yet shewed genius, and a capacity for better things. He had afterwards a desire to see Rome ; and, in 1683, went thither by the permission of the duke of Parma. He was already known by his poems, which were much sought after, so that he found no difficulty in being introduced to persons of the first distinction there. The queen of Sweden, Christina, would see him ; and was so pleased with a poem, which he composed at her request, that she had a great desire to retain him at her court. The term allowed him by the duke being expired, he returned to Parma ; but the queen having signified her desire to that prince's resident at Rome, and the duke being acquainted with it, Guido was sent back to Rome in May 1685.

His abode in this city was highly advantageous to him ; for, being received into the academy, which was held at the queen of Sweden's, he became acquainted with several of the learned, who were members of it. He began then to read the poems of Dante, Petrarch, and Chiabrara ; which reformed the bad taste he had contracted. The reading of these and other good authors entirely changed his manner of writing ; and the pieces he wrote afterwards were of quite a different style and taste from what he had written before. Though the queen of Sweden was very kind to him, and obtained a good benefice for him from Innocent XI. yet he did not cease to feel the esteem of his master the duke of Parma,

Parma, but received from him a pension, which was paid very punctually. The death of his royal patroness happened in 1689, but he did not leave Rome; for the duke of Parma gave him an apartment in his palace there, and his loss was abundantly recompensed by the liberality of many persons of quality. July 1691, he was made a member of the academy of Arcadians at Rome, under the name of Erilo Cleoneo, nine months after its foundation, and was one of its chief ornaments. Clement XI. who knew him well, and did him kind offices while he was a cardinal, continued his favours to him after he was raised to the pontificate.

In 1709, he took a journey to his own country, to settle some private affairs. He was there when the emperor made a new regulation for the state of Milan, which was very grievous to it; and being capable of any thing as well as poetry, was pitched upon to represent to prince Eugene of Savoy the inconveniences and burden of this regulation: for prince Eugene, being then governor of the country, was deputed by the emperor to manage the affair. For this purpose Guidi drew up a memorial, which was thought so just and so well reasoned, that the new regulation was immediately revoked. The service he did his country in this respect, procured him a mark of distinction from the council of Pavia; who, in 1710, enrolled him in the list of nobles and decurions of the town. He was now solely intent upon returning to Rome; but made his will first, as if he had foreseen what was shortly to happen to him. Upon his arrival there, he applied himself to a versification of six homilies of the Pope; which he caused to be magnificently printed, and would have presented it to the pontiff, who was then at Castel-Gandolfe. With this view he set out from Rome in June 1712, and arrived at Fiescati, where he was seized with an apoplectic fit, of which he died in a few hours, aged almost 62. His body was carried back to Rome, and interred in the church of St. Onuphrius, near Tasso.

Though nature had been very kind to his inner man, yet she had not been so to his outer; for he was crooked and crumpled both before and behind; his head, which was reasonably large, did not bear a just proportion to his body, which was but small; and he was blind of his right eye. In recompence, however, for these bodily defects, he possessed very largely the faculties of the mind. He was not learned, but he had a great deal of wit and judgement. His taste lay for heroic poetry, and he had an aversion to any thing free  
or

or satirical. His goût is original, though we may sometimes perceive that of Dante, Petrarque, and Chiabrara, who were his models.

Though the writers of his life tell us of some prose piece before it, yet the first production we know of is, "Poësie Liriche, in Parma, 1681;" which, with "L'Amala-sunta," an opera, printed there the same year, he afterwards made no account of, they being written during the depravity of his taste. In 1687, he published at Rome, "Accademia per musica;" written by order of Christina of Sweden, for an entertainment, which that princess made for the earl of Castlemain, whom James II. of England, sent ambassador to Innocent XI. to notify his accession to the throne, and to implore his holiness's assistance in reconciling his three kingdoms to Popery. "L'Endimione di Erilo Cleoneo, pastor Arcade, con un discorso di Bione Crateo al cardinale Albano. In Roma, 1692." The queen of Sweden formed the plan of this species of pastoral, and furnished the author with some sentiments, as well as with some lines, which are marked with commas to distinguish them from the rest. The discourse annexed, by way of pointing out the beauties of the piece, was written by John Vincent Gravina. "Le Rime. In Roma, 1704." He takes an opportunity of declaring here, that he rejects all his works, which had appeared before these poems, except his "L'Endimione." "Sei Omelie di M. S. Clemente XI. Spiegate in versi. In Roma, 1712," folio. This edition is very magnificent, and adorned with cuts. It is not properly either a version or a paraphrase, the author having only taken occasion, from some passages in these homilies, to compose some verses according to his own genius and taste.

See art.  
GRAVI-  
NA.

In 1726, was published at Verona, in 12mo, "Poësie d'Alessandro Guidi non piu raccolte. Con la sua vita nuovamente scritta dal signor Canonico Crescimbeni. E con due Ragionamenti di Vincenzo Gravina, non piu divulgati." This is a collection of his printed poems and MSS. and it consists of pieces which he had recited before the academy of Arcadians upon various subjects.

GUIDO RENI, an Italian painter, was born at Bologna in 1575, and learned the rudiments of painting under Denis Calvert, a Flemish master, who taught in that city, and had a good reputation. But, the academy of the Carracci beginning to be talked of, Guido left his master, and entered himself of that school, in order to be polished and refined.

He chiefly imitated Ludovico Caracci, yet always retained something of Calvert's manner. He made the same use of Albert Durer, as Virgil did of old Ennius, borrowed what he pleased from him, and made it afterwards his own; that is, he accommodated what was good in Albert to his own manner. This he executed with so much gracefulness and beauty, that he alone got more money and more reputation in his time than his own masters, and all the scholars of the Caracci, though they were of greater capacity than himself. He was charmed with Raphael's pictures; yet his own heads are not at all inferior to Raphael's. Michael Angelo, moved probably with envy, is said to have spoken very contemptuously of his pictures; and his insolent expressions might have had ill consequences, had not Guido prudently avoided disputing with a man of his impetuous temper. Guido acquired some skill also in music, by the instruction of his father, who was an eminent professor of that art.

Great were the honours this painter received from Paul V. from all the cardinals and princes of Italy, from Lewis XIII. of France, Philip IV. of Spain, and from Udislaus king of Poland and Sweden, who, besides a noble reward, made him a compliment, in a letter under his own hand, for an Europa he had sent him. He was extremely handsome and graceful in his person; and so very beautiful in his younger days, that his master Ludovico, in painting his angels, took him always for his model. Nor was he an angel only in his looks, if we may believe what Gioseppino told the Pope, when he asked his opinion of Guido's performances in the Capella Quirinale, "Our pictures," said he, "are the works of men's hands, but these are made by hands divine." In his behaviour he was modest, gentle, and very obliging; lived in great splendor both at Bologna and Rome; and was only unhappy in his immoderate love of gaming. To this in his latter days he abandoned himself so entirely, that all the money he could get by his pencil, or borrow upon interest, was too little to supply his losses: and he was at last reduced to so poor and mean a condition, that the consideration of his present circumstances, together with reflexions on his former reputation and high manner of living, brought a languishing distemper on him, of which he died in 1642. His chief pictures are in the cabinets of the great. The most celebrated of his pieces is that, which he painted in concurrence with Domenichino, in the church of St. Gregory. It is observable, that there are several designs of this great master, in print, etched by himself.

GUIGNARD

GUIGNARD (JOHN), a Jesuit, born at Chartres, and professor of divinity in the college of Clermont, was executed at Paris, Jan. 7, 1595, for high treason: that is, for having written a book filled with rebellion and fury against Henry III. and Henry IV. of France. As the parliament were carrying on the prosecution against Chastel, some of them, deputed for that purpose, went to the college of Clermont, and seized several papers: and among these was found a book in the hand-writing of Guignard, containing propositions to prove, that it was lawful to kill the king; with inferences, to advise the murder of his successor also. As the juncture of things at that time required the government to prosecute with the strictest severity a doctrine, which not long before had exposed the king's life to the wicked attempt of John Chastel, it was not thought proper to shew the least favour to the Jesuit. He refused to make the *Amende Honorable*, and obstinately persisted till his death, in not acknowledging Henry IV. for king of France: for which he has been placed in the Jesuits martyrology. The whole kingdom of France abounded then with seditious preachers and persons, who both in their conversation and writings hinted at the assassination of princes like Henry IV. whom they suspected to favour the enemies of Popery: and this, perhaps, was one of the reasons, which induced the parliament of Paris to involve all the Jesuits of France in the cause of Chastel and Guignard.

See CHASTEL.

GUILLELMA, of Bohemia, in French Guillemete, was the foundress of an infamous sect, which started up in Italy in the 13th century, and which under the mask of devotion used to practise all manner of lewdness. It was said of the followers of this woman, as hath been said of some other sects, that they used to meet in a cave at night; and, after saying certain prayers, to put out the candles, when the men and the women coupled together, as chance ordered it. As to Guillelma, she imposed so effectually upon the world by a shew of extraordinary devotion, and played her part so well all her life-time, that she was not only reputed holy at her death, but also revered as a saint a considerable time after it. However, her frauds, and the delusions she had employed, were at last discovered, in the same manner, according to Spondanus, as the frauds of the Fratricelli; upon which her body was dug up, and burnt in 1300. She died in 1281, and had been buried in Milan. Several female

See FRATRICELLI.

Spond. ad ann.

male enthusiasts arose in different places about that time; which made a certain writer say, that "the devils had plotted together to bring religion under petticoat-government."

**GUILIM (JOHN)**, was son of John Guillim of Westburg in Gloucestershire, yet born in Herefordshire about 1565. He was sent to a grammar-school at Oxford, and apparently entered a student of Brazen-nose-college in 1581. Having compleated his pursuit of literature in the university, he returned to Minsterworth in Gloucestershire; and had been there only a short space, when he was called to London, and made a member of the Society of the college of Arms, by the name of Portsmouth; and hence promoted to the honours of Rouge Croix Pursuivant of arms in ordinary in 1617; in which post he continued till his death, which happened in 1621. His claim to a place in this work arises from his celebrated book, intituled, "The Display of Heraldry," published by him in 1610, folio [A], which has gone through many editions. To the fifth, which came out in 1679, was added a treatise of honour, civil and military, by captain John Loggan. The last was published, with very large additions, in 1724, and is generally esteemed the best book extant upon the subject.

Ath. Oxon.  
Vol. I. col.  
459. and  
Fuller's  
Worthies in  
Hereford-  
shire.

[A] We are informed by Wood, that it was first written by one Dr. Barcham in his younger years, who afterwards becoming chaplain to archbishop Bancroft, deemed the subject too light for his character; and gave it to

his friend Guillim, then an officer at arms, who, adding some trivial things, published it, with Dr. Barcham's leave, under his own name. Ath. Ox. Vol. II. col. 19.

**GUISE (WILLIAM)**, an English divine, was born at Ablond's Court near Gloucester, in 1653; and was entered, in 1669, a commoner of Oriel-college, Oxford: which he changed for All-Souls, where he was chosen fellow, a little before he took his first degree in arts, April 4, 1674. He commenced M. A. in 1677, and entered into orders; but marrying, he resigned his fellowship. However, he still continued at Oxford; he took a house in St. Michael's parish, resolving not to leave the university, on account of his studies, which he prosecuted with indefatigable industry, and soon became a great master of the Oriental learning and languages. In that way he translated into English, and illustrated with a commentary, "Miser pars ordinis primi  
" Zeraim



"Zeraim Tituli septem [A];" and was preparing an edition of Abulfeda's Geography, when he was seized with the small-pox, which carried him off in 1683. Thomas Smith [B] gives him the title of "Vir longe-eruditissimus;" and observes, that his death was a prodigious loss to the republic of letters. The foreigners style him a "person of great learning, and the immortal ornament of the university of Oxford [C]." He was buried at St. Michael's church in that city, where a monument was erected to his memory by his widow, with a Latin inscription. He left issue a son John, who, being bred to the army, raised himself to the highest posts there, and was well known in the military world, by the title of General Guise.

Ath. Oxon.  
Vol. II.

[A] It was published by Dr. Edward Bernard, Savilian professor of astronomy at Oxford, who prefixed it to Dr. Edward Pocock's Latin version of Moses Maimonides's *Præfatio Seder Se-* *raim.* Oxf. 1690, 4to.  
[B] In Vita Joh. Gravii.  
[C] *Acta eruditor. Lipsæ, mensis Jun. 1691, p. 252.*

GUNNING (PETER), bishop of Ely, was the son of Peter Gunning of Hoo in Kent, and born there in 1613. He had his first education at the king's school in Canterbury, where he commenced an acquaintance with Somner, the antiquary, his school-fellow [A]. At 15, he was removed to Clare-hall in Cambridge, and promoted to a fellowship in 1633 [B]: he became an eminent tutor in the college. Soon after he commenced M. A. and had taken orders, he had the cure of Little St. Mary's from the master and fellows of Peter-house. He became an eminent preacher, and was licensed as such by the university in 1641; when he distinguished himself by his zeal for the church and king [C]. About the same time, making a visit to his mother at Tunbridge, he exhorted the people, in two sermons, to make a charitable contribution for the relief of the king's forces there: which conduct rendered him obnoxious to the powers then in being, who first imprisoned him; and, on his refusing to take the covenant, deprived him of his fellowship. This obliged him to leave the university, but not before he had drawn up a treatise against the covenant, with the assistance of some of his friends, who took care to publish it.

Being thus ejected, he removed to Oxford, where he was incorporated M. A. July 10, 1644; and kindly received by

[A] Kennet's Life of Somner.  
[B] College Register,

[C] Dr. Gower's Sermon on his Death, p. 17.

Dr.

Dr. Pink, warden of New-college, who appointed him one of the chaplains of that house. During his residence there, he officiated two years at the curacy of Cassington, under Dr. Jasper Mayne, near Oxford; and sometimes preached before the court, for which service he was complimented, among many other Cambridge-men, with the degree of B. D. June 23, 1646 [D]. Soon after this, he became tutor to the lord Hatton and Sir Francis Compton, and then chaplain to Sir Robert Shirley, who was so much pleased with his behaviour, in some disputations with a Romish priest [E], as well as with his great worth and learning in general, that he settled upon him an annuity of 100l. Upon the decease of Sir Robert, he held a congregation at the chapel of Exeter-house, in the Strand, where he duly performed all the parts of his office according to the liturgy of the church of England; yet he met with no other molestation from the usurper Cromwell, than that of being now and then sent for and reproved by him. On the return of Charles II. he was restored to his fellowship, and created D. D. by the king's mandate Sept. 5, 1660; having been first presented to a prebend in the church of Canterbury; soon after which he was instituted to the rectories of Cotesmore in Rutland, and of Stoke-Bruen in Northamptonshire. But this was not all; for before the expiration of the year, he was made master of Corpus-Christi-college in Cambridge, and also lady Margaret's professor of divinity: nor did he stop even here, for in a few months he succeeded to the regius professorship of divinity, and the headship of St. John's-college, upon the resignation of Dr. Tuckney, who had been obliged, June 12, 1661, to give way for Gunning [F]; he being looked upon as the properest person to settle the university on right principles again, after the many corruptions that had crept into that body.

All the royal mandates indeed, for his several preferments, were grounded upon his sufferings and other deserts, for he was reckoned one of the most learned and best-beloved sons of the church of England: and as such was chosen proctor both for the chapter of the church of Canterbury, and for the clergy of the diocese of Peterborough, in the convoca-

[D] Wood's Fasti, Vol. II. col. 41. 55. and Athen. Ox. col. 764.

[E] These were afterwards printed. See the list of his works in note [1].

[F] Gunning was ordered, by the king's mandate, to allow the doctor an

annuity of 100l. that being the condition on which he resigned the professorship, mastership, and rectory of Somerham. Wood's Athen. Oxon. ubi *supra*.

sion held in 1661; one of the committee upon the review of the liturgy, when it was brought into that state of sufficiency where it has rested ever since; and was principally concerned in the conference with the Dissenters at the Savoy the same year. In 1669, he was promoted to the bishopric of Chichester, which he held with his regius professorship of divinity till 1674, when he was translated to Ely; where, after ten years enjoying it, he died a bachelor, in his 71<sup>st</sup> year, July 6, 1684. His corpse was interred in the cathedral of Ely, under an elegant monument of white marble, the inscription upon which has been often printed, and the reader may find it in the places mentioned below [G]. As to his character, he has been so variously drawn by writers of different principles and parties, that we shall not take upon us to determine what is so warmly disputed among them, viz. Whether his head was as good as his heart. This we leave to the reader's judgement, after he has perused the sentiments of the several writers referred to below [H].

However, all agree in allowing him to be a profound divine, as well as a person of great erudition and literature; of a most unblameable life and conversation, and of most extensive and exemplary charity. To the former, his writings mentioned below bear testimony [I]; and to the latter, his many extraordinary benefactions to the public; of which we have met with the following account. To the rebuilding of Clare-hall, where he had been formerly a fellow, he gave 200l. in his life-time, and left a legacy of 300l. towards a new chapel. To Benet-college, of which he had been master, though for a few months only, he left a legacy for the increase of commons, as a small acknowledgement of the relation he had borne to, and of his affection for, that ancient foundation [K]. To St. John's-college, where he

[G] Willis's Cathedrals, Vol. II. p. 365. Le Neye's Monum. Anglic. Vol. III. No. 115, &c.

[H] "Sermons in Ely Cathedral, 1684," p. 16. Walker's "Sufferings of the Clergy," part ii. p. 142. "Athenæ Oxonienses," *ubi supra*.—"Lives of the Bishops from the Restoration," p. 249. Echard's "History of England," p. 1045.—"Abridgement of Baxter's Life by Calamy," Vol. I. p. 175. Kennet's "Chronicle," p. 508. Burnet's "History of his own Times," Vol. II. p. 281. 436. 590. "Vindication of Archbp. Tillotson," p. 93.

[I] Viz. 1. "A Contention for

"Truth, in two public-Disputations upon Infant Baptism, &c. 1658," 8vo. 2. "Schism unmasked, or a late Conference in 1657, &c." This was published the following year with a large preface by a Roman Catholic at Paris, 8vo. 3. "A View and Correction of the Common-prayer, 1662." 4. "The Paschal or Lent Fast apostolical and perpetual, 1662," 4to, with an appendix, answering the principal objections of the Presbyterians.

[K] Upon his admission, the double dividend and commons to the master were renewed. Hist. of Corp. Chr. Coll. Camb.

had been last master, he bequeathed his whole library of books, thought to have been worth 500*l.* together with 600*l.* in money, the half of which was appropriated to building the third court, &c. He gave moreover, 200*l.* to his own cathedral at Ely, which was laid out upon the pavement in the choir; and 500*l.* towards rebuilding that of St. Paul. And that every place to which he had borne any relation might taste of his bounty, he became a singular benefactor to the rectories of Coteismore and Stoke-Bruen, and gave an additional maintenance to several poor vicars within the sees of Chichester and Ely; the excellence of which kind of charity he was so sensible of, that, by a codicil to his will, dated Sept. 11, 1683, he ordered, after all legacies and payments discharged, that the residue should be employed upon the present relief of poor vicars within the county of Cambridge and isle of Ely, where the impropriations are in the hands of the bishop [L]. Dr. Gower adds, that he supported many scholars in the university, as well as fed the poor from his table; which, with many other kinds of charity there spoken of, shew him to have been a person of universal benignity [M].

[L] His will, proved July 26, 1684. *Willis's Cathedrals*, Vol. II. p. 365.  
 Kennet's Case of Impropriety, p. 257. and [M] Funeral Sermon, p. 58.

GUNTER (EDMUND), an English mathematician, was of Welsh extraction from a family at Gunter's-town in Brecknockshire; but his father, being settled in the county of Hereford, had this son born to him there in 1581. As he was a gentleman possessed of an handsome fortune, he thought proper to breed him up in a liberal way: to which end he was placed under Dr. Busby at Westminster-school, where he was admitted a scholar on the foundation; and in consequence thereof, elected student of Christ-church, Oxford, in 1599. Having taken both his degrees in arts at the regular times, he entered into orders, and became a preacher in 1614, and proceeded B.D. Nov. 23, 1615. But genius and inclination leading him chiefly to mathematics, he applied early to that study; and, about 1606, merited the title of an inventor by the new projection of his sector, which he then described, together with its use, in a Latin treatise; and several of the instruments were actually made according to his directions. These being greatly approved [A], as being

[A] The French, from its uses, call it several useful treatises upon it in their the compass of proportion, and have own language.

more

more extensively useful than any that had appeared before, on account of the greater number of lines upon them, and those better contrived, spread our author's fame universally: their uses also were more largely and clearly shewn than had been done by others; and though he did not print them, yet many copies being transcribed and dispersed abroad, carried his reputation along with them, recommended him to the patronage of the earl of Bridgewater, brought him into the acquaintance of the celebrated Mr. Oughtred, and Mr. Henry Briggs, professor of geometry at Gresham; and, thus his fame daily increasing, the more he became known, he was preferred to the astronomy chair at Gresham-college on March 6, 1619.

He had invented a small portable quadrant, for the more easy finding of the hour and azimuth, and other solar conclusions of more frequent use, in 1618; and, in 1620, he published his Latin "Canon Triangulorum, or Table of artificial Sines and Tangents to the Radius of 10,000,000 Parts to each Minute of the Quadrant." This was a great improvement to astronomy, by facilitating the practical part of that science in the resolution of spherical triangles without the use of secants or versed sines: the same thing being done here by addition and subtraction only, for performing which, the former tables of right sines and tangents required multiplication and division. This admirable help to the studious in astronomy was gratefully commemorated, and highly commended, by several of the most eminent mathematicians who were his contemporaries, and who at the same time did justice to his claim to the improvement beyond all contradiction.

The use of astronomy in navigation unavoidably draws the astronomer's thoughts upon that important subject; and a great genii can hardly look into any art without improving it, we find Gunter discovering a new variation in the magnetic needle, or the mariner's compass, in 1622. Gilbert, in the beginning of that century, had incontestably established the first discovery of the simple variation; after which the whole attention of the studious in these matters was employed in settling the rule observed by nature therein, without the least apprehension or suspicion of any other; when our author making an experiment this way at Deptford, in 1622, found that the direction of the magnetism there had moved no less than five degrees within two minutes, in the space of 42 years. Indeed the fact was so surprizing, and so contrary to the opinion then universally received of a simple

simple variation only, which had satisfied and bounded all their curiosity, that our author dropt the matter apparently, expecting, through modesty, an error in his observation to have escaped his notice in his experiment. But afterwards, what he had done, induced his successor at Gresham to pursue it; and the truth of Gunter's experiment being confirmed by a second, further enquiry was made, which ended in establishing the fact. We have since seen Halley immortalize his name, by settling the rule of it, in the beginning of this century.

The truth is, Gunter's inclination was turned wholly the same way with his genius; and it cannot be denied that he reached the temple of fame, by treading in that road. To excite a spirit of industry in prosecuting mathematical knowledge, by lessening the difficulties to the learner; to throw new light into some things therein, which before appeared so dark and abstruse, as to discourage people of ordinary capacities from attempting them; and by that means, to render things of wonderful utility in the ordinary employments of life so easy and practicable, as to be managed by the common sort, is the peculiar praise of our author, who effected this, by that admirable contrivance of his famous rule of proportion, now called the line of numbers, and the other lines laid down by it, and fitted in his scale, which, after the inventor, is called "Gunter's scale;" the description and use of which he published in 1624, 4to. together with that of his sector and quadrant already mentioned [B]. It is no wonder that his fame by this time had reached the ears of his sovereign, or that prince Charles should give directions, that he should draw the lines upon the dials in Whitehall garden, and give a description and use of them; or that king James should order him to print the book the same year, 1624. There was, it seems, a square stone there be-

[B] It was carried the same year into France by his friend Wingate, author of a treatise of arithmetic that goes under his name; who, communicating it to most of the principal mathematicians at Paris, was desired by them to translate it into French, which he did, and printed it the same year, 1624, at Paris, with a dedication to the duke of Orleans, by the advice of Mr. Alleaune, the king's chief engineer. After Wingate's return from France, where he taught the English tongue to Henrietta Maria, afterwards

queen-consort to Charles I. and her ladies, he importuned Gunter to make a fuller explanation how to number upon it the rule of proportion, that so the use might become more extensive; but Gunter's answer was, that it could not be expected the rule should speak; intimating, that his explanation was sufficiently clear and perspicuous as the nature of the thing would admit, but that the practitioner must make use of his discretion; and not altogether depend upon precepts and examples.

fore

fore of the same size and form, having five dials upon the upper part, one upon each of the four corners, and one in the middle, which was the principal dial, being a large horizontal concave; besides these, there were others on the sides, east, west, north, and south; but the lines on our author's dial, except those which shewed the hour of the day, were greatly different. And Dr. Wallis tells us, that one of these was a meridian, in fixing whereof, great care was taken, a large magnetic needle being placed upon it, shewing its variation from that meridian from time to time. If the needle was placed there with that intention by our author [c], it is a proof that his experiment at Deptford had made so much impression upon him, that he thought it worth while to pursue the discovery of the change in the variation, of which the world would doubtless have reaped the fruits, had his life been continued long enough for it.

But he was taken off Dec. 10, 1626, about his 45th year, the prime of life for such studies. He died in Gresham-college, and was buried in St. Peter the Poor, Broad-street, without any monument or inscription; but his memory will always be preserved in the mathematical world as an inventor, which entitles him to the honour of being the parent of instrumental arithmetic. The 5th edition of his works was published by Mr. Leybourn in 1674, 4to.

[c] Dr. Wallis, from whom we have this account, ascribes the erection of the dial as well as the needle to Mr. Gellibrand. In the first he was certainly misinformed; and as he says the

whole was done in 1625, if so, the needle too must be placed there by Gunter, since Gellibrand was then a school-boy.

GUY (THOMAS), founder of Guy's-hospital, was the North-  
son of Thomas Guy, lighterman and coal-dealer in Horse-  
ley-down, Southwark. He was put apprentice, in 1660, to ouck's  
a bookseller, in the porch of Mercers-chapel, and set up Hist. and  
trade with a stock of about 200l. in the house that forms Classic.  
the angle between Cornhill and Lombard-street. The Eng-  
lish Bibles being at that time very badly printed, Mr. Guy Dist.  
engaged with others in a scheme for printing them in Hol-  
land, and importing them; but, this being put a stop to,  
he contracted with the university of Oxford for their privi-  
lege of printing them, and carried on a great Bible-trade  
for many years to considerable advantage. Thus he began  
to accumulate money, and his gains rested in his hands: for,  
being a single man and very penurious, his expences were  
next to nothing. His custom was, to dine on his shop-  
counter,

counter, with no other table-cloth than an old news-paper; he was also as little nice with regard to his apparel. The bulk of his fortune, however, was acquired by purchasing seamens tickets during queen Anne's wars, and by South-sea stock in the memorable year 1720.

To shew, says our author, what great events spring from trivial causes, it may be observed, that the public are indebted to a most trifling incident, for the greatest part of his immense fortune's being applied to charitable uses. Guy had a maid-servant, whom he had agreed to marry; and, preparatory to his nuptials, he had ordered the pavement before his door to be mended, so far as to a particular stone which he marked. The maid, while her master was out, innocently looking on the pavours at work, saw a broken place they had not repaired, and mentioned it to them; but they told her, that Mr. Guy had directed them not to go so far. "Well," says she, "do you mend it: tell him I bad you, and I know he will not be angry." It happened, however, that the poor girl presumed too much on her influence over her wary lover, with whom the charge of a few shillings extraordinary turned the scale entirely against her: for Guy, enraged to find his orders exceeded, renounced the matrimonial scheme, and built hospitals in his old age.

In 1707, he built and furnished three wards on the north-side of the outer-court of St. Thomas's-hospital in Southwark; and gave 100*l.* to it annually for 11 years preceding the erection of his own hospital. Some time before his death, he erected the stately iron gate, with the large houses on each side, at the expence of about 3000*l.* He was 76 years of age, when he formed the design of building the hospital near St. Thomas's, which bears his name. The charge of erecting this vast pile amounted to 18,793*l.* besides 219,499*l.* which he left to endow it: and he just lived to see it roofed in. He erected an alms-house with a library at Tamworth in Staffordshire (the place of his mother's nativity, and which he represented in parliament) for 14 poor men and women; and for their pensions, as well as for the putting out of poor children apprentices, bequeathed 125*l.* a year. To Christ's-hospital, he gave 400*l.* a year for ever; and the residue of his estate, amounting to about 80,000*l.* among those who could prove themselves in any degree related to him.

He died Dec. 17, 1724, in the 81st year of his age, after having dedicated to charitable purposes more money than any one private man upon record in this kingdom.

GUYET



GUYET (FRANCIS), an eminent critic, was born of a Bayle's Dict. good family at Angers in 1575. This circumstance of his life however came to be known only by his heirs; for he never would tell in what year he was born, but concealed his age with as much solicitude, as an ancient virgin who proposes to be married: though indeed, it is said, he had hardly a confidant in any other thing. He lost his father and mother when a child, and the small estate they left him came almost to nothing by the ill management of his guardians. Nevertheless, he applied himself intensely to books; and being of opinion, that Paris would enable him to perfect his judgement and knowledge by the conversation of learned men, he took a journey thither in 1599. The acquaintance he soon got with the sons of Claudius du Puy proved very advantageous to him; for the most learned persons in Paris did frequently visit these brothers, and many of them met every day in the house of Thuanus, where Mess. du Puy received company. After the death of that president, they held those conferences in the same place: and Guyet constantly made one. He went to Rome in 1608, and applied himself to the Italian tongue with such success, that he could make good Italian verses. He was much esteemed by cardinal du Perron and several great personages. He returned to Paris by the way of Germany; and was taken into the house of the duke d'Epemon, to teach the abbot de Granselve, who was made cardinal de la Valette in 1621. Being thoroughly skilled in Greek and Latin authors, he picked out of them what was most proper for his pupil; and explained it to him, not like a pedant, but with a view to the use which a man designed for great employments would make of it. His noble pupil conceived so great an esteem for him, that he always entrusted him with his most important affairs. He took him with him to Rome, and procured him a good benefice; but Guyet, being returned to Paris, chose to live a private life, rather than in the house of the cardinal, and pitched upon Burgundy-college to make his abode in. Here he spent the remainder of life, minding nothing but his studies: and applied himself chiefly to a work, wherein he pretended to shew, that the Latin tongue was derived from the Greek, and that all the primitive words of the latter consisted only of one syllable. His work came to nothing; for they found, after his death, only a vast compilation of Greek and Latin words, without any order or coherence, and without any preface to explain his project. But the reading of the ancient authors was his main business: for as

to the moderns, he meddled with nothing but histories and voyages. The margins of his classics were full of notes; many of which have been published. Those upon Hesiod were imparted to Grævius, who inserted them in his edition of that author, 1667. The most complete thing that was found among his papers, was his notes upon Terence; and therefore they were sent to Boeclerus, and afterwards printed. He took great liberties as a critic; for he rejected as supposititious all such verses, as seemed to him not to favour of the author's genius. Thus he struck out many verses of Virgil; discarded the first ode in Horace; and would not admit the secret history of Procopius. Notwithstanding the boldness of his criticisms, and his free manner of speaking in conversation, he was afraid of the public; and dreaded Salmasius in particular, who threatened to write a book against him, if he published his thoughts about some passages in ancient authors. He was so happy as to be accounted a man of great learning, though he had printed nothing; and was contented with the eulogies others bestowed upon him. He is said to have been a hearty, sincere, and honest man. He was cut for the stone in 1636; bating which, his long life was hardly attended with any illness. He died of a catarrh, after three days illness, in the arms of James du Puy and Menage his countrymen, April 12, 1655, aged 80. His life is written in Latin with great judgement and politeness by Mr. Portner, a senator of Ratisbon, who took the supposititious name of Antonius Periander Rhætus; and is prefixed to his notes upon Terence, printed with those of Boeclerus at Strasburg, in 1657.

GUYON (JOHANNA-MARY BOUVIERS de la MOTHE), a French lady, memorable for her writings and her sufferings in the cause of Quietism, was descended of a noble family, and born at Montarges, April 13, 1648. At seven years of age she was sent to the convent of the Ursulines, where one of her sisters by half-blood took care of her. She had given some extraordinary signs of illumination from her earliest infancy, and had made a great progress in the spiritual course at eight years of age. She surprized the confessor of the queen-mother of England, widow of Charles I. who presented her to that princess; by whom she would have been retained, had not her parents opposed it, and sent her back to the Ursulines. She tried to take the habit before she was of age to dispose of herself; and her parents, having promised her to a gentleman in that country, obliged her to marry him. At the

the age of 28, she lost her spouse, who leaving her a widow with three small children, two boys and a girl, of whom she had the guardianship, the education of these, and the management of her fortune, seemed to have become her only employment for the future. She governed herself by these principles, and had put her domestic affairs into such an order as required an uncommon capacity, when she was suddenly struck with an impulse to abandon every thing and follow her destiny, without knowing what it might be. She had lived, both before and after her marriage, in the strictest exercise of all the austerities of a religious devotee.

In this turn of mind, she went first to Paris, where she became acquainted with M. d'Aranthon, bishop of Geneva, who persuaded her to go into his diocese, in order to perfect an establishment which he had begun at Gex for the reception of newly-converted Catholics. She accordingly went to Gex in 1681, taking only her daughter with her; and her parents writing to her some time afterwards to resign the guardianship of them, which was 40,000 livres a year, and give all her fortune to them, she readily complied with the request, reserving only a moderate pension for her own subsistence. Hereupon, the new community at Gex observing her humour, put it in the head of M. d'Aranthon, their bishop, to oblige her to bestow this remainder upon their house, and make herself superior of it. But she declined that proposal, not approving of their regulations; whereat both the bishop and his community took so much offence, that they entreated her to quit their house. Hereupon, she retired first to the Ursulines of Thonon, and passing thence to Turin, and then to Grenoble, she went at last to Vercell at the invitation of that bishop, who had a great veneration for her piety. At length, after an absence of five years, growing into an ill state of health, she returned to Paris in 1686, to have the advice of the best physicians there. It was during this residence abroad, that she composed the "*Moyen court & tres facile de faire Oraïson*;" and another piece intituled, "*Le Cantique des Cantiques de Salomon*" interpreted, "*selon le sens mystique*," which were printed at Lyons with a licence of approbation; but, as her irreproachable conduct and extraordinary virtues made many converts to the way of contemplation and prayer which was called Quietism, the matter in a little time began to make a noise, and the more so, as letters were sent from the provinces where she had travelled, complaining of her spiritualism.

The persecution began with father de la Combe, a Barnabite monk, who was her confessor; and she herself was confined by an order from the king in the convent des Filles de la Visitation, in the street of St. Anthony, Jan. 1668. Here she was severely examined for the space of eight months, by order of M. Harlai, archbishop of Paris; but this served only to illustrate her innocence and virtue: and Madam Miranion, the superior of the convent, representing the injustice of her detention to Madam Maintenon, that favourite pleaded her cause so effectually to the king, that she obtained an order for her discharge, and afterwards conceived a particular affection and esteem for her. She had not been long set at liberty, when she became known to the abbé Fenelon, afterwards archbishop of Cambrai, to whom she was introduced by the duchess of Bethune; who had formerly lodged in her father's house at Montargis, and renewed acquaintance with her upon her coming to Paris. Besides these two, she had connexions with the dukes de Chevreuse and Beauvilliers, and several other persons distinguished by their parts and merit. But these connexions could not screen her from the zeal of the ecclesiastics, who resorted to their usual stratagem on these occasions, making violent outcries of the church's danger from this sect. In this exigence, she was persuaded to put her writings into the hands of Bossuet, Bp. of Meaux, and submit to his judgement. That prelate, after reading all her papers both printed and MS. [A], had a conference with her in person, and was so much satisfied as to communicate with her. In the mean time, the rage of the churchmen rose daily higher, so that an order passed for the re-examination of her two books already mentioned. Bossuet was at the head of this examination, to whom the bishop of Chalons, afterwards cardinal de Noailles, was joined, at the request of Madam Guyon; and to these two were added, M. Tronson, superior of the society of St. Sulpice; and M. Fenelon. During the examination, she retired to a convent at Meaux, by the desire of that bishop. At the end of six months 30 articles were drawn up by him, sufficient, as he thought, to prevent any mischiefs from Quietism: to which four more by way of qualification, being added by Fenelon, the whole 34 were signed at Isay near Paris by all the examiners, May 10, 1695.

[A] Among these, besides the two printed tracts already mentioned, was the history of her own life, which she had written, and in which she had laid open all the secrets of her soul with the most undisguised simplicity; so that she made the bishop in reality her confessor.

Madam Guyon also signed them at the instance of Bosfuet, who prevailed with her likewise to subscribe a submission to the censure, which he had passed in April preceding, upon her printed tracts. The prelate himself dictated those acts of submission, in which were found these words, among others: "I declare nevertheless . . . without any prejudice to the present submission, that I never had any design to advance any thing, that is contrary to the mind of the Catholic Apostolic Roman church, to which I have always been, and shall always continue, by the help of God, to be submissive even to the last breath of my life; which I don't say by way of excuse, but from a sense of my obligation to declare my sentiments in simplicity. I never held any of those errors, which are mentioned in the pastoral letter of M. de Meaux; having always intended to write in a true Catholic sense, and not then apprehending that any other sense could be put upon my words." To this the bishop subjoined an attestation, dated July 16, 1695, purporting that, in consequence of these submissions, and of the good testimony that had been given of her during her residence for six months in the convent of St. Mary de Meaux, he was satisfied with her conduct, and had continued her in the participation of the holy sacrament, in which he found her. He declared, moreover, that he had not found her in any wise involved in the abominations of Molines, or others elsewhere condemned; and that he never intended to comprehend her in what he had said of those abominations, in his ordonnance of the 15th April preceding. Thus cleared she returned to Paris, not dreaming of any further prosecution; but she was soon made sensible of her mistake. All these submissions and attestations did not prove sufficient to allay the storm; on the contrary, she was involved in the persecution of the archbishop of Cambray, and, being accused with him of Quietism, was imprisoned before the expiration of 1695, in the castle of Vincennes. She was removed, after some time, to the convent of Thomas a Vangirard, and thence thrown into the Bastille, where she underwent many rigorous examinations, and continued in prison as a criminal till the meeting of the general assembly of the clergy of France in 1700; when, nothing being made [B] out against her, she was released. This was the last

[B] One of her principal enemies was Harlai, archbishop of Paris, who had published an ordonnance to con-

demn her "*Moyen Court*," and the "*Cantique des Cantiques*," in 1694, and was the author of her first imprisonment.

last epoch of the eclat which Madam Guyon made; after this she went, first, to the castle belonging to her children, whence she was permitted to retire to Blois, the next town to that castle.

The 12 years she passed from this time to her death, the absolute oblivion in which she lived, and the uniform and retired life which she led the rest of her days, are a conspicuous evidence that the noise she had made in the world did not proceed from any vain-glorious ambition that she had of making a figure in it. All the days of this last stage of her life were employed in the consummation of her love for her God; of which she had not only a plenitude, but was perfectly inebriated therewith. Her tables, the ceiling of her chamber, every thing which fell into her hands, served her to write down the happy fallies of a fruitful genius, filled with its only object. The numerous verses which proceeded from the abundance of her heart, formed a collection, which was printed after her death, in five volumes, under the title of "Cantiques Spirituels, ou d'Emblemes sur l'amour divin." Her other writings consist of 20 volumes of the Old and New Testament, with "Reflexions & Explications" "concernant la vie interieure; Discourses Chrétiennes," in 2 volumes: "Letters to several Persons," (who preserved them) in 4 volumes; her "Life, written by herself," in 3 volumes; a volume of "Justifications," drawn from the most venerable ecclesiastical authors, which she made use of in her defence before her examiners; and two volumes of "Opuscules," in which are reprinted her "Moyen Court," and the tract "De Torrens Spirituels, with several other small pieces.

She died June 9, 1717, having survived almost two years and a half the archbishop of Cambray, who preserved a singular veneration for her to his last breath.

sonment in 1693, and all the hardships she suffered there; and the same prelate, together with cardinal de Noailles, and Bossuet, were the grand instruments of the persecution of her friend, the archbishop of Cambray. However, as they were united in their sufferings, so were they also in their release from

them; the archbishop, by that all-healing conduct of submitting his opinions to the judgement of the church, had defeated the designs of his enemies in 1699, and Madam de Guyon, we see, was free from any further trouble soon after.

GYMNOSOPHISTS, ancient philosophers, so called by the Greeks, from their going naked. Some of them were of Africa, but the most famous were in the Indies. Those of Africa inhabited a mountain in Ethiopia, not far from the

the Nile, without either house or cell. They did not live in community, nor did they sacrifice together; but each had his small habitation, where they performed apart their exercises and their studies. These philosophers professed a great frugality, for they lived only upon such things as the earth naturally yielded.

As to the Gymnosophists of the East, they were divided into Brachmans and Germanes. Strabo relates several things of the Brachmans, which are very singular. They began Geogr. lib. xv. so early to take care of their scholars, that they sent learned men to the mother, as soon as they knew she had conceived. These learned men seemed to go thither to give their blessing to the mother, that she might have a happy time; but their chief design was to give her good precepts, and if she was pleased with these discourses, it was taken as a good omen for the child. As the children grew up, they went through the discipline of different masters. The Brachmans kept out of town in a wood, and led a very rigid life. They slept on hides, eat no flesh, nor had any commerce with women. They spent their time in fine discourses, and communicated their science to those that would come and hear them: but none of their hearers were allowed to spit or speak; and whoever did, was turned out for that day. When a man had spent 37 years in that society, he was at liberty to leave it, in order to lead a more easy life: he was then permitted to eat such beasts as do not labour for men, and to marry many wives. The Brachmans said, that our life ought to be considered as a state of conception, and death as a birth to a true and happy life for those, who have philosophised well. They added, that the accidents of human life are neither good nor evil; since the same things please some, and displease others, and are even agreeable and disagreeable to one and the same person, at different times. Thus much for morality. As to physics and religion, they taught several things which favoured of folly; their main skill not lying here. They believed, however, that the world had a beginning, and would have an end; that it was round; and that God, who made and governed it, penetrated it every where. They believed also the immortality of the soul, the tribunals of hell, &c. They, who have a mind to be informed more particularly concerning those Indian philosophers, may consult a treatise of Palladius "De Gentibus Indicæ & Bragmanibus," which was published at London, 1665, in Greek and Latin.

The Brachmans subsist still in the East. The third sect, that is in vogue among the Chinese, may be said to hold the religion of the Brachmans or Bramins; and they call it so themselves. They are priests, who chiefly reverence three things; the God Fo, his law, and the books which contain their particular statutes. The Brachmans of Bengal lead a very austere life; they walk bare-headed and bare-footed upon their burning sands; and live only upon herbs.—The Brachmans of Indostan have very ancient books, which they call sacred, and which they pretend God gave to the great Prophet Brahma. They preserve the language, in which those books were written, and use no other in their divine and philosophical explications: by which means they keep them from the knowledge of the vulgar. They believe the transmigration of souls; and eat no flesh. They say, that the production of the world consisted in this; viz. that all things came out of the bosom of God, and that the world shall perish by the return of those same things to their first original. They explain this opinion by the emblem of a spider: for they feign, that a certain immense spider was the first cause of things, which wrought the web of this universe of matter drawn out of her own bowels, and disposed it with wonderful art: that she from the summit of her work continually observes, orders, and regulates the motion of every part: and that at last, when she has satisfied herself with the pleasure of adorning and contemplating her web, she gathers up the thread she had spun, and so absorbing all into herself again, makes the whole nature of created things to vanish.

T. Burnet-  
tius, in Ap-  
pendice  
Archæolog.  
Philosoph.

—The Brachmans of Siam believe, that the first men were bigger than those of this present time, and that they lived many ages without any sickness; that our earth shall be destroyed one day by fire, and that another will come out of its ashes, in which there shall be no sea, nor any change of seasons, but an eternal spring.—The Brachmans of the country of Coromandel say, that there are all at once several worlds in different parts of the universe; that the same world is destroyed and renewed in certain periods of time; that our earth began with the golden age, and will be destroyed by fire.

The Germanes were the other sort of Gymnosophists in the East; the most considerable of whom were called Hylobians, because they lived in the woods. They lived there upon leaves and wild fruits; forbore wine and women; and answered the questions of princes by messengers. There were several orders of these, which it is not material to enu-  
merate.



merate. They had physicians among them, who pretended to cure barrenness; and not only so, but to procure either boys or girls, as their patients pleased. These, we may be sure, did not lead sedentary lives, like the Hylobians, but were freely entertained in people's houses; for this wonderful science of getting boys or girls gave them the best of titles to esteem and reverence.

The history of these Gymnosophists may serve the same good purpose that all such histories should serve, that of guarding us against folly and madness; by convincing us, that there is nothing so ridiculous and extravagant, but what the wise, as they are often falsely called, have been ready to teach, and the multitude as ready to swallow.

## H.

**H**ABINGTON (WILLIAM), an English poet and historian, was descended from an antient family, and born at Hendlip, in Worcestershire, 1605. He received Ath. Oxon. Vol. II. his education at St. Omer's and Paris, where he was earnestly pressed to take upon him the habit of a Jesuit; but, this sort of life not suiting with his genius, he excused himself, and left them. After his return from Paris, he was instructed in history and other branches of polite literature, and became, says Wood, a very accomplished gentleman. He died Nov. 30, 1654, leaving behind him the following monuments of his abilities: 1. "Poems," 1635, in 8vo, 2d edit. under the title of "Castara." 2. "The Queen of Arragon," a tragi-comedy. 3. "Observations on History, 1641," 8vo. 4. "History of Edward IV. King of England, 1640," in a thin folio, written and published at the desire of Charles I. Nicolson, speaking of Edward the IVth's reign, says, that Habington "has given us as fair a draught of it as the thing would bear; at least, he has copied this king's picture as agreeably as could be expected from one standing at so great a distance from the original." Our author during English Hist. Library. the civil war is said by Wood to have run with the times, and not to have been unknown to Oliver Cromwell; but there is no account of his being raised to any preferment during the Protector's government.

**HACKET** (WILLIAM), an English fanatic in the reign of Elizabeth, was at first a gentleman's servant, and afterwards

Camden's  
Annals, &c.

wards married a rich widow, whom he soon ruined by his extravagance. He was enormously vicious; being not only addicted to wine and women, but even to robbing upon the highway. He had never studied, but had a great memory, which he abused in repeating the sermons of ministers over his cups. At length he set up for a prophet, and declared, that England should feel the scourges of famine, pestilence, and war, unless it established the consistorial discipline; and that for the future there should be no more Popes. He began to prophesy at York and Lincoln, where for his boldness he was publicly whipped, and condemned to be banished. The people believed nevertheless, that he had the extraordinary gift of the Holy Spirit; and he was so confident of his own favour with heaven, as to affirm, that if all England should pray for rain, and he should pray for the contrary, it would not rain. Coppinger and Arthington, two persons of learning, joined with him: the first by the title of "The Prophet of Mercy," the second by the title of "The Prophet of Judgement." These two visionaries pretended an extraordinary mission, and gave out, that Hacket was the sole monarch of Europe; and that, next to Jesus Christ, none upon earth had greater power than he. They afterwards went farther, and equalled him in all things to Jesus Christ, without being opposed by Hacket, who used to say in his prayers, "Father, I know thou lovest me equally with thyself." As they protested a most unreserved obedience to him, he ordered them to go and proclaim through all the streets of London, that Jesus Christ was come to judge the world, and lodged in such an inn; and that nobody could put him to death. They did so; and, drawing together a vast concourse of people, discoursed of the important mission of William Hacket. They returned to him; and when they saw him, Arthington cried out, "Behold the king of the earth." They were prosecuted and tried: Hacket was sentenced to be hanged and quartered, and executed accordingly July 28, 1592.

The blasphemies he uttered in his prayer upon the scaffold are so horrid, that we cannot transcribe them. He had an inconceivable hatred against queen Elizabeth, whom, as he confessed to the judges, he had stabbed to the heart in effigy; and he cursed her with all manner of imprecations, a little before he was hanged. As for Coppinger and Arthington, the former famished himself in prison, and the latter, upon his repentance, was pardoned.—These instances serve to shew, that there is nothing too extravagant for the human

human heart to be capable of; and might, one would hope, be of use to those, who would attentively contemplate them.

**HACKET** (**JOHN**), bishop of Litchfield and Coventry, was descended from an antient family, and born in London, Sept. 1, 1592. He was admitted very young into Westminster-school; and, in 1608, elected from thence to Trinity-college in Cambridge. His uncommon parts and learning recommended him to particular notice; so that, after taking the proper degrees, he was chosen fellow of his college, and became a tutor of great repute. One month in the long vacation, retiring with his pupil, afterwards lord Byron, into Nottinghamshire, he there composed a Latin comedy, intituled, "Loyala;" which was twice acted before James I. and printed in 1648. He took orders in 1618, and had singular kindness shewn him by Bp. Andrews and several great men. But, above all others, he was regarded by Dr. Williams, dean of Westminster and bishop of Lincoln; who being appointed lord-keeper of the great seal in 1621, chose Hacket for his chaplain, and ever loved and esteemed him above the rest of his chaplains. In 1623, he was made chaplain to James I. and also a prebendary of Lincoln; and the year following, upon the lord-keeper's recommendation, rector of St. Andrew's, Holborn, in London. His patron also procured him the same year the rectory of Cheam, in Surrey; telling him, that he intended Holborn for wealth, and Cheam for health.

Life of Bp. Hacket, prefixed to his Sermons, by T. Plume, D.D. 1675, folio.

In 1625, he was named by the king himself, to attend an ambassador into Germany; yet was dissuaded from the journey by being told, that, on account of his severe treatment of the Jesuits in his "Loyala," he would never be able to go safe, though in an ambassador's train. In 1628, he commenced D.D. and, in 1631, was made archdeacon of Bedford. His church of St. Andrew's being old and decayed, he undertook to rebuild it, and for that purpose got together a great sum of money in stock and subscriptions; but, upon the breaking out of the civil war, the parliament seized them, as well as what had been gathered for the repair of St. Paul's cathedral. March 1641, he was one of the sub-committee appointed by the house of lords, to consult of what was amiss and wanted correction in the liturgy, in hopes by that means to dispel the cloud hanging over the church; and made a speech against the bill for taking away deans and chapters, which is published at length in his life by Dr. Plume. March 1642, he was presented to a residentiary's place in St. Paul's, London;

London; but the troubles coming on, he had no enjoyment of it, nor of his rectory of St. Andrew's. Besides, some of his parishioners there having articulated against him at the committee of plunderers, his friend Selden told him, it was in vain to make defences; and advised him to retire to Cheam, where he would endeavour to keep him quiet. He was disturbed here by the earl of Essex's army, who marching that way took him prisoner along with them; but was soon after dismissed, and from that time lay hid in his retirement at Cheam, where we hear no more of him, except that, in 1648-9, he attended in his last moments Henry Rich earl of Holland, who was beheaded for attempting the relief of Colchester.

After the restoration of Charles II. he recovered all his preferments, and was offered the bishopric of Gloucester, which he refused; but he accepted shortly after that of Litchfield and Coventry, and was consecrated Dec. 22; 1661. The spring following he repaired to Litchfield, where, finding the cathedral almost battered to the ground, he set up in eight years a complete church again, better than ever it was before, at the expence of 20,000*l.* of which he had 1000*l.* from the dean and chapter; and the rest was of his own charge, and procuring from benefactors. He laid out 1000*l.* upon a prebendal house, which he was forced to live in, his palaces at Litchfield and Eccleshall having been demolished during the civil war. He added to Trinity-college in Cambridge a building called Bishop's-hotel, which cost him 1200*l.* ordering that the rents of the chambers should be laid out in books for the college-library. Besides these acts of munificence, he left several benefactions by will; as 50*l.* to Clare-hall, 50*l.* to St. John's-college, and all his books, which had cost him about 1500*l.* to the university library. He died at Litchfield, Oct. 28, 1670, and was buried in the cathedral, under a handsome tomb, erected by his eldest son Sir Andrew Hacket, a master in chancery; for he was twice married, and had several children by both his wives.

He published only the comedy of "Loyola" above-mentioned, and "A Sermon preached before the King, March 22, 1660;" but, after his decease, "A Century of his Sermons upon several remarkable Subjects" was published by Thomas Plume, D.D. in 1675, folio; and, in 1693, "The Life of Archbishop Williams," folio, of which an improved abridgement was published in 1700, 8vo. by Ambrose Philips. He intended to have written the life of James I. and for that purpose, the lord-keeper Williams had given him

him Camden's MS. notes or annals of that king's reign; but these being lost in the confusion of the times, he was disabled from doing it. He was a man of great acuteness, and applied himself to all parts of learning, but could never make himself master of the Oriental languages. He seems indeed to have been discouraged from attempting it; for Selden and Bp. Creighton both affirmed to him, as we are told, that *Life, p. 52* "they often read in Eastern writers ten pages without one line of sense, or one word of moment; and did confess there was no learning like to what scholars may find in Greek authors, as Plato, Plutarch, &c." He was deeply versed in ecclesiastical history, especially as to what concerned our own church. In the university, when young, he was much addicted to school-learning; but grew afterwards weary of it, as being full of shadows without substance, and containing horrid and barbarous terms, more fit, he would say, for incantation than divinity. He was a man of exemplary conduct, and as remarkable for virtue and piety, as for parts and learning.

HADDON (Dr. WALTER), an eminent scholar, and great restorer of the learned languages in England, was descended from a good family in Buckinghamshire, and born in 1516. He was educated at Eton-school, and from thence elected to King's-college in Cambridge; where he greatly distinguished himself by his parts and learning, and particularly by writing Latin in a fine Ciceronian style. He studied also the civil law, of which he became doctor; and read public lectures in it. In 1550, he was made professor of it; he was also for some time professor of rhetoric, and orator of the university. During king Edward's reign, he was one of the most illustrious promoters of the Reformation; and therefore, upon the deprivation of Gardiner, was thought a proper person to succeed him in the mastership of Trinity-hall. Sept. 1552, through the earnest recommendation of the court, though not qualified according to the statutes, he was chosen president of Magdalen-college in Oxford; but, Oct. 1553, upon the accession of queen Mary, he quitted the president's place for fear of being expelled, or perhaps worse used, at Gardiner's visitation of the said college. He is supposed to have lain concealed in England all this reign; but, on the accession of Elizabeth, was ordered by the privy council to repair to her majesty at Hatfield in Hertfordshire, and soon after constituted by her one of the masters of the court of requests. Bp. Parker also made him judge of his prerogative

prerogative court. In the royal visitation of the university of Cambridge, performed in the beginning of Elizabeth's reign, he was one of her majesty's commissioners, as appears by the speech he then made, printed among his works. In 1566, he was one of the three agents sent to Bruges, to restore commerce between England and the Netherlands upon antient terms. He died Jan. 1571-2, and was buried in Christ-church, London. He was engaged with Sir John Cheke, in turning into Latin and drawing up that useful code of ecclesiastical law, published in 1571, by the learned John Fox, under this title, "*Reformatio Legum Ecclesiasticarum*," in 4to. He published in 1653, a letter, or an answer to an epistle directed to queen Elizabeth by Jerom Osorio, bishop of Silva in Portugal, and intituled, "*Admonitio ad Elizabetham reginam Angliæ*:" wherein the English nation, and the reformation of the church, were treated in a false, abusive, and scurrilous manner. His other works were collected and published in 1567, 4to, under the title of "*Lucubrationes*." This collection contains ten Latin orations; 14 letters, besides the above-mentioned to Osorio; and also poems. Many of our writers speak in high terms of Haddon, and not without reason; for through every part of his writings, his piety appears equal to his learning and politeness.

Dupis, Bi-  
blioth. des  
Auteurs  
Ecclef.  
Cent. XVI.

**HADRIAN VI.** Pope of Rome, was born at Utrecht, 1459. His father, whose name was Florent Boyens, was in a low condition of life; some say a barge-maker, others a brewer, and others a weaver. Be this as it will, he was certainly so poor, that his son Hadrian, who, according to the custom of the country took the surname of Florent, being desirous of a learned education, was forced to beg a place in the Pope's college at Louvain, where poor scholars are brought up gratis. We are told, that he used to read at night, by the light of the lamps, that were hung up in churches, or the corners of streets; which may serve as a proof both of his poverty and his studious temper. As he had a genius proper for learning, he made a great progress in all kinds of sciences, and became in a few years an able divine. The princess Margaret, daughter of Maximilian the emperor, being informed of his learning and piety, for his manners were also exemplary, gave him a cure in Holland, and furnished him with all necessary charges to take his degree of D.D. which he did at Louvain in 1491. A little after he was made canon of St. Peter and divinity-professor in

in the same city; and afterwards dean of St. Peter, and vice-chancellor of the university. Being now in good circumstances, and willing to testify his gratitude to the university which had raised him, he built a college at Louvain of his own name, to receive poor scholars. His reputation in a little time gained him many benefices, as the deanery of Antwerp, the treasury of the chapter of St. Mary the greater at Utrecht, and the provostship of our Saviour in the same city.

In 1507, he was removed from a collegiate life to court; for the emperor Maximilian, wanting a preceptor for his grandson the archduke Charles, then about seven years old, thought he could not find a fitter person for that place, than Dr. Hadrian Florent. The young prince made no great progress in Latin under him, and it is said that his governor Chievres was the cause of it; who, desiring to have the sole possession of his pupil, and all the glory of his progress, cultivated his inclination and bias, which lay for politics and arms, and made him quite indifferent about his improvement by the lessons of the Louvain professor. Hadrian, not able to stand it out against Chievres, contented himself with forewarning his young scholar, that he would repent of his negligence hereafter. He did so; and Jovius speaks of it as a thing that happened in his presence, how upon hearing a speech made to him in Latin, after he was emperor, and not understanding it, he cried out with a sigh, "Hadrian told me how it would be." However, the preceptor had as noble recompences for his pains, how ineffectual soever they might prove to his pupil, as any man of that employ ever had; for it was Charles V's interest which raised him to the Papacy.

In Vita Hadriani VI.  
p. 227.

But to return. Maximilian was so pleased with the service of Hadrian, that he sent him his ambassador to Ferdinand of Spain, whose daughter he had married, to obtain the favour of that prince for the archduke Charles; and it is said, he managed things with much greater address, than could be expected from a man who had so long breathed the air of an university. Ferdinand honoured Hadrian with the bishopric of Tortosa; who still continued ambassador, and discharged all the functions of that office, till the death of Ferdinand. Charles, then becoming heir of his dominions, left the bishop of Tortosa in Spain, that he might have part of the government with Ximenes cardinal of Toledo. He was soon after made a cardinal by Leo X. at the recommendation of Maximilian, in a promotion made by that Pope,  
July

July 1517. Charles going into Spain, after Ximenes (who had taken too much upon him) was sent home, was so pleased with the negotiations of Hadrian, that when he went to receive the Imperial crown, he appointed him governor of Spain in his absence.

The holy see becoming vacant by the death of Leo X. cardinal Julius de Medicis, who had a powerful faction in the conclave, not being able to carry it for himself, agreed at last with the other cardinals to give their votes for the cardinal of Tortosa, who was absent; judging him fit to be raised to the Papacy, as one learned enough in theological matters to oppose Luther, and in political to quiet the troubles of Italy. These two qualifications, rarely to be found in the same man, met together in Hadrian; who had given proofs of the one by his lectures and writings, and of the other by his government of Spain. He received the news of his election at Victoria in Biscay, and assumed the next day the pontifical habit, in the presence of some bishops, whom he assembled in haste, without waiting for the legates, whom the sacred college should send. He departed a little after to Rome; and having passed through Barcelona, and from thence to Terragon, he embarked for Italy; where arriving, he made his entry at Rome in August, and was crowned the next day by the name of Hadrian VI. His election was in Jan. 1522; and it displeased the people of Rome so highly, that they loaded the cardinals with curses, as they went home, on the breaking up of the conclave; crying out and saying, that "they had by their infamous cabals not only betrayed the city of Rome, which was deprived of its head, but had also, which appeared to be next to madness, robbed Italy of the honour of the Popedom."

Jovius, ut  
supra, p.  
250.

Hadrian found no little business at his arrival. Italy was in a combustion, by reason of a war between the emperor and the king of France. The holy see was at variance with the dukes of Ferrara and Urbin. The city of Rome afflicted with sickness: Rimini newly seized by the house of Malatesta: the cardinals divided, and defying one another: the Isle of Rhodes besieged by the Turks: the treasury exhausted: the goods of the church engaged by his predecessor: the whole ecclesiastical state fallen into disorder through an anarchy of eight months: and, what affected him the most, the Reformation by Luther, which gained ground, and grew stronger every day in Germany. He applied himself as fast as he could to remedy these disorders, but the shortness of his pontificate permitted him to do but little; for he died

OÆ.



Oct. 24, 1523, in his 64th year, without being able to make any great progress in removing the evils which disturbed the ecclesiastical state, within or without. He had very little satisfaction in his triple crown, as we may learn from the inscription he ordered to be engraven upon his tomb: "Adrianus VI. hic situs est, qui nihil sibi infelicius in vita duxit, quam quod imperaret;" that is, "Here lies Hadrian VI. who esteemed no misfortune which happened to him in life, so great as that of being called to govern." We need not wonder that he thought the Papal crown so heavy, considering the general disorder of affairs during his pontificate; and then he was not sufficiently acquainted with the genius of the Italians, to avoid offending them in a thousand instances. The news he daily received of the progresses and menaces of the Ottomans, and his little experience in the affairs of Italy, so disturbed his head, that he could not forbear saying, "he had more satisfaction in governing a college of Louvain, than in governing the whole Christian church." If he had not been able to know of himself, <sup>Jovius, ut</sup> that his irresolutions and delays caused mischief and murmurs, <sup>supra, p. 262.</sup> he would have known it by the reproaches he received from others, even to his face. Thus an ambassador from Spain began his speech to him: "Fabius Maximus, sanctissime pater, rem Romanam cunctando restituit; tu vero pariter cunctando rem Romanam simulque Europam perdere contendis;" that is, "Most holy father, Fabius Maximus by delays restored the affairs of Rome; but you by delays go on to ruin, not only Rome, but Europe." "This exordium," Jovius tells us, "so confounded the Pope, that, as the cardinals hated him, they were ready to break out into laughter."

Ibid. p. 276.

The Italians have published heinous calumnies against him; and even they who, instead of defaming his morals, acknowledge his probity and zeal, scruple not to say, that he was unfit for a Pope. His very sobriety has not escaped raillery; for, being little used to the dainties of Rome, there was no fish he preferred before the stock-fish; so that the price of this fish rose considerably in his pontificate, not without the laughter of all the fish-market. Instead of praising him for this, Jovius has had the boldness to say, that "his taste was no better in respect to good eating, than his judgement in the administration of public affairs." The joy expressed at Rome upon the death of this pontiff, which, as Jovius tells us, was excessively great, was in reality a great commendation of him: because nothing rendered him

Jovius, ut  
supra, p.  
281.

more odious than his desire to put a stop to the most crying sins, and to employ the severest punishment against them. The report was, that he was going to publish some terrible bulls against Judaizers, scoffers at holy things, simonists, usurers, and sodomites. This last article alarmed both the court and city; and some young men there, after his death, fixed festoons upon his physician's gate, with this inscription in capital letters, "To the deliverer of the country."

ibid. p. 277.

It has been thought strange, that a Pope, who owed his advancement to his learning, and who was himself an author, should give so little countenance to men of letters. One of the things which made him decried by the Italians, was his slighting of poetry and delicacy of style: two accomplishments, by which many under Leo X. had made their fortunes, and upon which they had valued themselves principally in that country for 50 or 60 years. He was so little disposed to favour poets, that one of the reasons Jovius gives for experiencing his kindness was, because he had not joined poetry to the study of the liberal arts. The Paganism which the poets scattered in their works contributed, it seems, not a little to this Pope's coldness for them; for he did not understand raillery in this point, nor could he be prevailed on to be complaisant in these matters. He was no admirer, either of fine painting, or of antique statues; so that when Vianesius, the ambassador from Bologna, was commending the statue of Laocoon, which Pope Julius had bought at an immense price, and set up in the gardens of the Belvidere, he turned away his eyes, to shew his dislike of the images of that idolatrous people. This contempt of poetry and the fine arts may easily be conceived to have rendered him very ungracious in the eyes of the Italians; it was however more pardonable than sinking the funds, as he did, which had been employed for the maintenance of learned men, who came from Greece into Italy, and to whom the West is indebted for the resurrection of letters. Cardinal Bessarion maintained at Rome part of those great genii, and established an academy for them in the Vatican. The greatest number subsisted upon the bounties of Pope Nicolas V. of all whose successors, says a certain writer, there was none but Hadrian VI. who suppressed these gratifications by an œconomy, which doth no honour to his memory. "All the learned  
" of his time," says La Mothe le Vayer, "promised them-  
" selves advancement on his coming to the pontificate, be-  
" cause he owed his fortune and exaltation to learning: and  
" therefore they could not but be astonished to see him so  
" ill-

“ ill-disposed towards all who delighted in polite literature ;  
 “ calling them Terentianos, and treating them in such a  
 “ manner, that it was thought he would have brought in  
 “ barbarism again, had he not died in the second year of his  
 “ pontificate.”

Oeuvr. Tom.  
 I. p. 436.

He was nevertheless a great and good man in many respects. He did not dissemble the abuses he observed in the church : he publicly acknowledged them, and that in a strong manner, in his instructions to the nuncio, who was to speak in his name at the diet of Nuremberg. “ You shall acquaint them,” says he, “ that we ingenuously own, that God has suffered his church to be persecuted by the Lutherans, because of the sins of men, especially of the priests and prelates of the church. The Scriptures testify, that the sins of the people proceed from the sins of the priests. For this reason St. Chrysostom observes, that when our Saviour was about to cure the city of Jerusalem of its diseases, he first of all went into the Temple, that he might chastise the sins of the priests, like a good physician, who strikes at the root of the distemper. We are sensible that for some years past there have been many abominations in this holy see, abuses in spirituals, excesses in mandates, and, in short, every thing changed for the worse : nor is it to be admired, if the disease has descended from the head to the members, from the pontiffs to the inferior prelates. All we prelates have gone astray, every one into his own paths ; and there has not been one for a long time who has done good, no not one.” He had long wished to introduce among the clergy a reformation of manners, and had laboured to effect this while he was dean of St. Peter’s at Louvain : but the fruitlessness of his pains had obliged him to desist from the attempt.

We have said he was an author. He published a piece or two of school divinity before his advancement to the pontificate, and “ *Regulæ Cancellariæ Apostolicæ*” after. He wrote many letters to the princes of Germany, which were printed with the councils, and elsewhere.

HAILLAN (BERNARD DE GIRARD, lord of), a French historian, of an ancient family, was born at Bourdeaux about 1535. He went to court at 20 years of age, and set Bayle, Nicéron, &c. up early for an author. His first appearance in the republic of letters was in the quality of a poet and translator. In 1559, he published a poem, intituled, “ The Union of the Princes, by the Marriages of Philip King of Spain and

" the Lady Elizabeth of France, and of Philbert Emanuel  
 " Duke of Savoy and the Lady Margaret of France;" and  
 another intituled, " The Tomb of the most Christian King  
 " Henry II." In 1560, he published an abridged translation  
 of " Tully's Offices," and of " Eutropius's Roman  
 " History; and in 1568, of " The Life of Æmilius Pro-  
 " bus." He applied himself afterwards to the writing of  
 history, and succeeded so well, that by his first performances  
 of this nature, he obtained of Charles IX. the title of His-  
 toriographer of France in 1571. He had published the year  
 before at Paris a book intituled, " Of the State and Success  
 " of the Affairs of France;" which was reckoned very  
 curious, and was often reprinted. He augmented it in se-  
 veral successive editions, and dedicated it to Henry IV. in  
 1604: the best editions of it are those of Paris 1609 and  
 1613, in 8vo. He had published also the same year a work  
 intituled, " Of the Fortune and Power of France, with a  
 " Summary Discourse on the Design of a History of France:"  
 though Nicéron suspects that this may be the same with  
 " The Promise and Design of the History of France,"  
 which he published in 1571, in order to let Charles IX. see  
 what he might expect from him in support of the great ho-  
 nour he had conferred on him of Historiographer of France.  
 In 1576, he published a history, which reaches from Phara-  
 mond to the death of Charles VII. and was the first who  
 composed a body of the French history in French. Henry  
 III. was very well pleased with this, and shewed his satisfac-  
 tion by the advantageous and honourable gratifications he  
 made the author. The reasons which induced de Haillan to  
 conclude his work with Charles VIIIth's death, are very good,  
 and shew that he understood the duties of an historian. He  
 considered the alternative a man exposes himself to, who  
 writes the history of monarchs lately dead; viz. that he must  
 either dissemble the truth, or provoke persons who are most  
 to be feared. However, he afterwards promised Henry IV.  
 to continue this history to his time; as may be seen in his  
 dedication to him of this work in 1594. He had acquainted  
 his readers with this resolution ten years before; for dedi-  
 cating to Henry III. the second edition of his " History of  
 " France," corrected and enlarged in 1584, he speaks to  
 him in this manner: " Though I said I would proceed no  
 " farther, nor write the history of Lewis XI. because it was  
 " already done by Philip de Comines, yet having since changed  
 " my resolution, &c.—That which has caused me to do  
 " this is, that de Comines began his history called ' Me-  
 " moirs,'

"moirs," but from the fifth year of his reign; and that all  
 "the causes of the wars, and of the great affairs this king  
 "had, are comprized betwixt the beginning of his reign,  
 "and the time wherein de Comines begins to write. And  
 "in that part of history which he has treated, he has con-  
 "cealed many things, which I have discovered and extracted  
 "from many books, memoirs, and dispatches of that time,  
 "and from many secret discourses, written either in his  
 "reign, or a little after his death, free from fear, hatred,  
 "flattery, praise, or passion, into which they often fall, who  
 "write the history of their own times, and by the two last  
 "of which de Comines has been influenced; being moved  
 "thereto either by his great affection towards his master, or  
 "the benefactions he had received from him, or the fear of  
 "his successor. And therefore he has not said what others  
 "might say, and what other historians have said, of the ac-  
 "tions, vices, and craft of that king; and praising him  
 "more than he ought, he in many places acts the part of an  
 "orator and of a panegyrist, and not of an historian; and  
 "in his long digressions on the affairs of foreign potentates,  
 "he transgresses the bounds of history and of an historian."

Here we see his judgement concerning de Comines. As  
 for the promises he made of continuing the history of France,  
 they came to nothing. Nothing of this kind was found  
 among his papers after his death: the bookfellers, who ad-  
 ded a continuation to his work as far as to 1615, and after-  
 wards as far as to 1627, took it from Paulus Æmilius, de  
 Comines, Arnoul Ferron, du Bellay, &c.

Du Haillan died at Paris, Nov. 23, 1610. Duplèix re-  
 marks, that he was originally a Calvinist, but changed his  
 religion, in order to ingratiate himself at court. It must Nicéron,  
&c. not be forgotten, that he attended, in quality of secretary,  
 Francis de Noailles, bishop of Acqs, in his embassies to Eng-  
 land and Venice, in 1556 and 1557. His dedications and  
 prefaces shew, that he was not disinterested enough, either  
 as to glory or fortune. He displays too much his labours,  
 and the success of his books, their several editions, transla-  
 tions, &c. and he too palpably manifests desires of reward.  
 "It is very vexatious to see," says Bayle, "that the men of  
 "learning cannot cure themselves of this common distem-  
 "per," namely, a mercenary spirit. "The court and the  
 "army being schools of ambition and luxury, and conse-  
 "quently of hunger and thirst after riches, it is no wonder  
 "they teach men to do nothing gratis, but to desire large  
 "recompences for their services: and as this passion is not

“ easy to be satisfied, without boasting of what they have  
 “ done, and complaining of the want of a just reward,  
 “ there is no occasion to take so much exception at this con-  
 “ duct. But there will be still sufficient ground to lament,  
 “ that study and the profession of letters should not have  
 “ taught du Haillan the prudence to avoid so much ostenta-  
 “ tion of his labours, and to forbear complaints of the  
 “ meanness of his fortune.” He could not bear to have his  
 history criticised: and he was greatly exasperated at those  
 who presumed to take that liberty. It was with du Haillan,  
 as it always will be with men who make no other use of  
 letters than to serve the purposes of avarice and ambition:  
 for learning, if it be not applied to correct the depravity of  
 the human heart, is but too apt to increase it, and so is  
 often found to inflame the passions, instead of appeasing them.

We will conclude our account of du Haillan with M.  
 Sorel's critique on his history, because it is allowed to be  
 just and impartial. “ Du Haillan,” says he, “ was even de-  
 “ sirous to imitate the elegance of the best historians; but,  
 “ to avoid pains, he has almost translated word for word all  
 “ Paulus Æmilius's orations, and has also copied him in  
 “ his narrations: it is true, he has added a great many cu-  
 “ rious observations which he found elsewhere. He may be  
 “ charged with giving a fabulous exordium to his history,  
 “ entirely of his own invention; making Pharamond and  
 “ his faithful counsellors deliberate whether, having the  
 “ power in his hand, he ought to reduce the French to an  
 “ aristocratical and monarchical government, and making  
 “ each of them harangue in support of his opinion. We  
 “ find there the names of Charimond and Quadrek, imaginary  
 “ persons. It is a thing very surprizing: we have but little  
 “ certainty that there was ever such a man as Pharamond  
 “ in the world; and though we knew that there was, yet it  
 “ is an egregious boldness to relate things of him which  
 “ have no foundation. Dupleix censures du Haillan for it,  
 “ and reproaches him with having taken his speeches from  
 “ Amadis de Gaule: but Amadis has no such political dis-  
 “ courses. We must suppose, that Dupleix only meant that  
 “ du Haillan had invented this, as if it were to write a kind  
 “ of a romance: however, if they are not to be found in  
 “ Amadis, they may be found in many other places. They  
 “ are common-places, which are usually met with in books  
 “ that treat of so trite a subject, as the different forms of  
 “ government.—Notwithstanding all this, his writings are  
 “ more judicious and methodical than those who preceded  
 “ him.

“ him. His history instructs us in many particulars of the French government, which he understood well enough, as he has likewise shewn in his book, ‘Of the State and Success of the Affairs of France.’ In fine, he is to be praised for having first attempted to put our history into a good and agreeable form, which he has effected according to the knowledge of the time in which he lived.”

Sorel, Bibl.  
Franc. p.  
373.

HAINES (JOSEPH), commonly called Count Haines, was a very eminent low comedian, and a person of great facetiousness of temper and readiness of wit. When, or where, or of what parents he was born, are particulars which the historians of his life are totally silent about. It is certain, however, that the earlier parts of his education were communicated to him at the school of St. Martin's in the Fields, where he made so rapid a progress as to become the admiration of all who knew him. From this place he was sent by the voluntary subscription of a number of gentlemen, to whose notice his quickness of parts had strongly recommended him, to Queen's-college, Oxford, where his learning and great fund of humour gained him the esteem and regard of Sir Joseph Williamson, who was afterwards secretary of state, and minister plenipotentiary at the concluding of the peace of Ryfwick. When Sir Joseph was appointed to the first of those high offices, he took our author as his Latin secretary. But taciturnity not being one of those qualities which Haines was eminent for, Sir Joseph found that, through his means, affairs of great importance frequently transpired, even before they came to the knowledge of those who were more immediately concerned in them. He was, therefore, obliged to remove him from an employment for which he seemed so ill calculated; but recommended him, however, to one of the heads of the university of Cambridge, where he was very kindly received; but a company of comedians coming to perform at Stirbidge fair, Mr. Haines took so sudden an inclination for their employment and way of living, that he threw away his cap and band, and immediately joined their company. It was not long, however, before the reputation of his theatrical abilities procured him an invitation to the Theatre-royal in Drury-lane, where his inimitable performance on the public stage, together with his vivacity and pleasantry in private conversation, introduced him not only to the acquaintance, but even the familiarity of persons of the most exalted abilities, and of the first rank in the kingdom. Inasmuch, that a certain noble duke, being

Biographia  
Dramatica.

appointed ambassador to the French court, thought it no disgrace to take Joe Haines with him as a companion, who being, besides his knowledge of the dead languages, as perfect master of the French and Italian, as if he had been a native of the respective capitals of Paris and Rome, was greatly caressed by many of the French nobility. On his return from France, where he had assumed the title of count, he again applied himself to the stage, on which he continued till 1701, on the 4th of April in which year he died of a fever, after a very short illness, at his lodgings in Hart-street, Long-acre, and was buried in the church-yard of St. Paul's, Covent-garden.

There is one dramatic piece, said to be his, intituled, "The Fatal Mistake, a Tragedy, 1692," 4to. But the composition of it is so very miserable, and so devoid of any marks of that humour and sprightliness which ran through his whole conversation, that some of the writers seem inclinable to acquit him of being the author of it. Yet we know not whether that is quite a sufficient reason for so doing, as it is by no means uncommon to find, among men of professed drollery, that the manner is much more than the matter; and the table, as Shakspeare has it, is often set in a roar, by jokes, which, if repeated without the immediate humour of the speaker, to accompany them, would scarcely excite a smile, unless of contempt. And it is remarkable of the very person we are now treating of, that some of his prologues and epilogues, which used to force thunder-claps of applause from the audience when spoken by himself, and according to his own conceptions in the writing of them, appear but flat and insipid when we come to read them in the closet. We do not mean this, however, in any degree to depreciate Mr. Haines's merit. That he possessed a great share of genuine wit, we do not in the least question; and although every jest-book will furnish numbers of droll turns of humour, which are said to have come from him, we cannot better close this account of him, than by the repetition of one undoubtedly authentic Bon Mot of his, handed down to us by his contemporary Colley Cibber, who, in his Apology, relates this story. "Joe Haines," says he, "being asked what could transport Collier into so blind a zeal for the general suppression of the stage, when only some particular authors had abused it, whereas the stage, he could not but know, was generally allowed, when rightly conducted, to be a delightful method of mending our morals?" "For that very reason," replied Haines, "Collier



"lier is by profession a moral-mender himself, and two of a  
"trade, you know, can never agree."

**HAKEWILL** (GEORGE), a learned divine, was the son of a merchant in Exeter, and born there in 1579. After a proper education in classical literature, he was admitted of St. Alban's-hall in Oxford; where he became so noted a disputant and orator, that it seems he was unanimously elected fellow of Exeter-college at two years standing. He was afterwards made chaplain to prince Charles, and archdeacon of Surrey in 1616; but never raised to any higher dignity, on account of the zealous opposition, he made to the match of the Infanta of Spain with the prince his master. Wood relates the story thus. After Hakewill had written a small tract against that match, not without reflecting on the Spaniard, he caused it to be transcribed in a fair hand, and then presented it to the prince. The prince perused it, and shewed it to the king: who, being highly offended at it, caused the author to be imprisoned. This was in Aug. 1621; soon after which, being released, he was dismissed from his attendance on the prince. He was afterwards elected rector of Exeter-college, but resided very little there; for the civil war breaking out, he retired to his rectory of Heanton near Barnstable in Devonshire, and there continued to the time of his death; which happened in 1649. He wrote several things; but his principal work, and that for which he is now known, is "An Apology or Declaration of the Power and Providence of God in the Government of the World, proving that it doth not decay, &c." in four books, 1627. To which were added two more in the third edition, 1635, folio.

He had a brother John, who was mayor of Exeter in 1632; and an elder brother William, who was of Exeter-college, and removed from thence to Lincoln's-inn, where he arrived at eminence in the study of the common-law. He was always a Puritan, and therefore had great interest with the prevailing party in the civil war. He published some pieces in his own way; and among the rest, "The Liberty of the Subject against the pretended Power of Impositions, &c. 1641," 4to.

**HAKLUYT** (RICHARD), famous for his skill in the naval history of England, was descended from an ancient family at Eyton in Herefordshire, and born about 1553. He was trained up at Westminster-school; and, in 1570, removed

moved to Christ-church college in Oxford. While he was at school, he used to visit his cousin Richard Hakluyt of Eyton, Esq; at his chambers in the Middle-temple: which Richard Hakluyt was well known and esteemed, not only by some principal ministers of state, but also by the most noted persons among the mercantile and maritime part of the kingdom, as a great encourager of navigation, and the improvement of trade, arts, and manufactures. At this gentleman's chambers young Hakluyt met with books of cosmography, voyages, travels, and maps; and he was so infinitely pleased with them, that he resolved from henceforward to direct his studies that way, to which he was not a little encouraged by his cousin. For this purpose, as soon as he got to Oxford, he made himself a master in the modern as well as ancient languages; and then read over whatever printed or written discourses of voyages and discoveries, naval enterprizes, and adventures of all kinds he found extant, either in Greek, Latin, Italian, Spanish, Portuguese, French, or English. By this means he became so conspicuous in these branches of science, that he was chosen to read public lectures in them at Oxford, and was the first man there who introduced maps, globes, spheres, and other instruments of this art, into the common schools. In process of time, he became known to and respected by the principal sea commanders, merchants, and mariners of our nation; and though it was but a few years after that he went to reside a long time beyond sea, yet his fame travelled thither long before him. He held a correspondence with the learned in these matters abroad, as with Ortelius, the king of Spain's cosmographer, Mercator, &c.

In 1582, he published a small "Collection of Voyages and Discoveries;" in the epistle dedicatory of which to Mr. Philip Sidney it appears, that his lecture upon navigation above-mentioned was so well approved of by Sir Francis Drake, that the latter made some proposals to continue and establish it in Oxford. The same year he received particular encouragements from secretary Walsingham to pursue the study of cosmography, and to persevere in the same commendable collections and communications. The secretary also gave him a commission to confer with the mayor and merchants of Bristol, upon the naval expedition they were undertaking to Newfoundland; and incited him to impart to them such intelligence and advertisements, as he should think useful. Hakluyt did so; and in acknowledgement of the services he had done them, the secretary sent him

him the following letter, to be found in the third volume of his voyages in folio. " Sir Francis Walsingham to Mr. Richard Hakluyt of Christ-church in Oxford. I understand, as well by a letter I long received from the mayor of Bristol, as by conference with Sir George Pekham, that you have endeavoured and given much light for the discovery of the Western parts yet unknown. As your studie in these things is very commendable, so I thanke you much for the same; wishing you to continue your travel in these and like matters, which are like to turne, not only to your owne good in private, but to the public benefite of this realm. And so I bid you farewell. From the court, the 11th of March 1582. Your loving friend, Francis Walsingham."

About 1584, he attended Sir Edward Stafford as his chaplain, when that gentleman went over ambassador to France; and continued there some years with him. He was made a prebendary of Bristol in his absence. During his residence at Paris, he contracted an acquaintance with all the eminent mathematicians, cosmographers, and other literati in his own sphere of study. He enquired after every thing that had any relation to our English discoveries; and prevailed with some to search their libraries for the same. At last, having met with a choice narrative in MS. containing "The notable History of Florida," which had been discovered about 20 years before by captain Loudonniere and other French adventurers, he procured the publication thereof at Paris at his own expence. This was in 1586; and, May 1587, he published an English translation of it, which he dedicated, after the example of the French editor, to Sir Walter Raleigh. The same year he published a new edition of Peter Martyr's book, intituled "De Orbe Novo," illustrated with marginal notes, a commodious index, a map of New England and America, and a copious dedication, also, to Sir Walter Raleigh; and this book he afterwards caused to be translated into English.

Hakluyt returned to England in the memorable year 1588, and applied himself to set forth the naval history of England more expressly and more extensively than it had ever yet appeared: and in this he was encouraged by Sir Walter Raleigh in particular. He applied himself so closely to amass, translate, and digest all voyages, journals, narratives, patents, letters, instructions, &c. relating to the English navigations, which he could procure either in print or in MS. that, towards the end of 1589, he published his said collections

Dedication  
to Sir Robert  
Cecil, before  
his 3d vol.  
of Voyages,  
folio, 1600.

tions in one volume folio, with a dedication to Sir Francis Walsingham, who was a principal patron and promoter of the work. About 1594, he entered into the state of matrimony; yet it did not divert him from going on with his collections of English voyages, till he had increased them into three volumes folio: and as he was perpetually employed himself, so he did not cease to invite others to the same useful labours. Thus Mr. John Pory, whom he calls his honest, industrious, and learned friend, undertook, at his instigation, and probably under his inspection, to translate from the Spanish "Leo's Geographical History of Africa," which was published at London, 1600, in folio. Hakluyt himself appeared in 1601, with the translation of another history, written by Antonio Galvano in the Portuguese tongue, and corrected and amended by himself. This history was printed in 4to, and contains a compendious relation of the most considerable discoveries in various parts of the universe from the earliest to the later times.

Ath. Oxon.  
Vol. I.

In 1605, he was made a prebendary of Westminster; which, with the rectory of Wetheringset in Suffolk, is all the ecclesiastical promotion we can find he arrived at. About this time the translation of Peter Martyr's "History of the West-Indies" was undertaken, and first published by Mr. Lok, at the request and encouragement of our author: for, besides his own publications of naval history, far superior to any thing of the like kind that had ever appeared in this kingdom, he was no less active in encouraging others to translate and familiarize among us the conquests and discoveries of foreign adventurers. This, and the spirit with which he also animated those of his countrymen, who were engaged in naval enterprizes, by his useful communications, gained the highest esteem and honour to his name and memory, from mariners of all ranks, in the most distant nations no less than his own. Of this there are several instances; and particularly in those Northern discoveries, that were made at the charges of the Muscovy merchants in 1608, under captain W. Hudson: when among other places there denominated, on the continent of Greenland, which were formerly discovered, they distinguished an eminent promontory, lying in 80 degrees northward, by the name of Hakluyt's Headland. In 1609, he published a translation from the Portuguese of an history of Virginia, intituled, "Virginia richly valued, by the Description of the maine Land of Florida, her next Neighbour, &c." and dedicated it to the right worshipful counsellors, and others the  
chearful

cheerful adventurers for the advancement of that Christian and noble plantation of Virginia. Upon the revival of our plantation in that country, which afterwards ensued, Drayton the poet thus apostrophises our author, in his "Ode to the Virginian Voyage:"

" Thy voyages attend  
 " Industrious Hakluyt;  
 " Whose reading shall inflame  
 " Men to seek fame,  
 " And much to commend  
 " To after-times thy-wit."

In 1611, we find Edmund Hakluyt, the son of our author, entered a student of Trinity-college, Cambridge. In the same year the Northern discoveries, in a voyage to Peckora in Russia, called a full and active current, they arrived at by the name of Hakluyt's River; and, in 1614, it appears that the banner and arms of the king of England were erected at Hakluyt's Headland above-mentioned. Our historian died Nov. 23, 1616, and was buried in Westminster-abbey. His MS. remains, which might have made another volume, falling into the hands of Mr. Purchas, were dispersed by him throughout his four volumes of voyages.

HALDE (JOHN BAPTIST DU), a learned Frenchman, was born at Paris in 1674; and entered into the society of the Jesuits, among whom he died in 1743. He was extremely well versed in all which regarded the Asiatic geography; and we have of his a work, intituled, "Grande Description de la Chine & de la Tartarie," which he composed from original memoirs of the Jesuitical missionaries. This great and learned work, on which he spent much time and pains, was published after his death in four volumes folio; and contains many curious and interesting particulars. He was concerned in a collection of letters, called "Des Lettres Edifiantes," in 18 volumes, begun by father Gobien. He published also some Latin poems and orations.

HALE (Sir MATTHEW), a most learned lawyer, and chief justice of the King's-bench, was born at Alderly in Gloucestershire, Nov. 1, 1609. His father was a barrister of Lincoln's-inn; and being puritanically inclined, caused him to be instructed in grammar-learning by Mr. Staunton, vicar of Wotton-under-Edge, a noted Puritan. In 1626, he was admitted of Magdalen-hall in Oxford, where he laid

Life and  
 Death of Sir  
 Matthew  
 Hale, by G.  
 Burnet,  
 1682.

the

the foundation of that learning and knowledge, on which he afterwards raised so vast a superstructure. Here however he fell into many levities and extravagances, and was preparing to go along with his tutor, who went chaplain to lord Vere into the Low-countries, with a resolution of entering himself into the prince of Orange's army: from which mad scheme he was diverted, by being engaged in a law-suit with Sir William Whitmore, who laid claim to part of his estate. Afterwards, by the persuasions of serjeant Glanville, he resolved upon the study of the law, and was admitted of Lincoln's-inn, Nov. 1629. And now he became as grave, as before he had been gay; studied at the rate of 16 hours a day; and threw aside all appearance of vanity in his apparel. He is said indeed to have neglected the point of dress so much, that, being a strong and well-built man, he was once taken by a press-gang, as a person very fit for sea-service: which pleasant mistake made him regard more decency in his cloaths for the future, though never to any superfluity or vanity in them. What confirmed him still more in a serious and regular way of life, was an accident, which is related to have befallen one of his companions. Hale, with other young students of the Inn, being invited out of town, one of the company called for so much wine, that, notwithstanding all Hale could do to prevent it, he went on in his excess, till he fell down as dead before them: so that all present were not a little affrighted at it, and did what they could to bring him to himself again. This particularly affected Hale, being naturally of a religious make; who thereupon went into another room, and, falling down upon his knees, prayed earnestly to God, both for his friend, that he might be restored to life again, and for himself, that he might be forgiven the being present and countenancing so much excess: and he vowed to God that he would never again keep company in that manner, nor drink a health while he lived. His friend recovered; and henceforward he forsook all his gay acquaintance, and divided his whole time between the duties of religion, and the studies of his profession.

Burnet, &c.  
p. 12.

Ibid. p. 8,  
9, 10.

Not satisfied with the law-books then published, but resolved to take things from the fountain-head, he was very diligent in searching records; and with collections out of the books he read, together with his own learned observations, he made a most valuable common-place book. He was early taken notice of by the attorney-general Noy, who directed him in his studies, and admitted him to such an intimacy with him, that he came to be called young Noy. Selden

den also soon found him out, and took such a liking to him, that he not only lived in great friendship with him, but left him at his death one of his executors. Selden put him upon a more enlarged pursuit of learning, which he had before confined to his own profession; so that he arrived in time to a considerable knowledge in the civil law, in arithmetic, algebra, and other mathematical sciences, as well as in physic, anatomy, and surgery. He was also very conversant in experimental philosophy, and other branches of philosophical learning; and in ancient history and chronology. But above all, he seemed to have made divinity his chief study, so that those who read what he has written upon theological questions, might be inclined to think, that he had studied nothing else. "It is incredible," says Burnet, "that one Life, &c. man, in no great compass of years, should have acquired P. 13, 19. such a variety of knowledge; and that in sciences which require much leisure and application. But as his parts were quick, and his apprehension lively, his memory great, and his judgement strong, so his industry was almost indefatigable. He rose always betimes in the morning; was never idle; scarce ever held any discourse about news, except with some few in whom he confided entirely. He entered into no correspondence by letters, except about necessary business, or matters of learning, and spent very little time in eating or drinking: for as he never went to public feasts, so he gave no entertainments but to the poor. He followed our Saviour's direction, of feasting none but these literally: and in eating and drinking he observed not only great plainness and moderation, but lived so philosophically, that he always ended his meal with an appetite; by which he not only lost little time when he dined, but was fit for any exercise of the mind immediately after. By these means he gained a great deal of time, which others for the most part waste unprofitably."

Some time before the civil wars broke out, he was called to the bar, and began to make a figure in the world; but then, observing how difficult it was to preserve his integrity, and yet live securely, he resolved to follow those two maxims of the Roman Atticus, whom he proposed to himself as a pattern; viz. "To engage in no faction nor meddle in public business, and constantly to favour and relieve those that were lowest." He often relieved the Royalists in their necessities, which so ingratiated him with them, that he came generally to be employed by them in his profession. He was

Burnet, &c.  
p. 20, 21.

one of the counsel to the earl of Strafford, archbishop Laud, and king Charles himself; as also to the duke of Hamilton, the earl of Holland, the lord Capel, and the lord Craven: but being esteemed a plain honest man, and of great knowledge in the law, he was entertained by both parties, the Presbyterians as well as Loyalists. In 1643, he took the covenant, and appeared several times with other lay persons among the assembly of divines. He was then in great esteem with the parliament, and employed by them in several affairs for his counsel, particularly in the reduction of the garrison at Oxford; being, as a lawyer, added to the commissioners named by the parliament, to treat with those appointed by the king. In that capacity he did good service, by advising them, especially the general Fairfax, to preserve that seat of learning from ruin. Afterwards, though he was greatly grieved at the murder of Charles I. yet he took the oath called the Engagement; and, Jan. 1651-2, was one

Whitelock's  
Memorials,  
p. 520, 521.

of those appointed to consider of the reformation of the law. Cromwell, who well knew the advantage it would be to have the countenance of such a man as Hale to his courts, never left importuning him, till he accepted the place of one of the justices of the common bench, as it was called: for which purpose he was by writ made serjeant at law, Jan. 25, 1653-4. In that station he acted with great integrity and courage. He had at first great scruples concerning the authority under which he was to act: and after having gone two or three circuits, he refused to sit any more on the crown side; that is, to try any more criminals. He had indeed so carried himself in some trials, that the powers then in being were not unwilling he should withdraw himself from meddling any farther in them: of which Burnet gives the following instance. Soon after he was made a judge, a trial was brought before him upon the circuit at Lincoln, concerning the murder of one of the townsmen, who had been of the king's party, and was killed by a soldier of the garrison there. He was in the field with a fowling-piece on his shoulder, which the soldier seeing, he came to him and said, he was acting against an order the protector had made, viz. "That none who had been of the king's party should carry arms;" and so would have forced the piece from him. But the other not regarding the order, and being the stronger man, threw down the soldier; and having beat him, left him. The soldier went to the town, and telling a comrade how he had been used, got him to go with him, and help him to be revenged on his adversary. They both watched his

Life, &c.  
p. 23.



his coming to town, and one of them went to him to demand his gun; which he refusing, the soldier struck at him; and as they were struggling, the other came behind, and ran his sword into his body, of which he presently died. It was in the time of the assizes, so they were both tried. Against the one there was no evidence of malice prepenſe, ſo he was only found guilty of manſlaughter, and burnt in the hand; but the other was found guilty of murder: and though colonel Whaley, who commanded the garrifon, came into the court, and urged, that the man was killed only for diſobeying the protector's order; and that the ſoldier was but doing his duty; yet the judge regarded both his reaſonings and threatenings very little, and therefore not only gave ſentence againſt him, but ordered the execution to be ſo ſuddenly done, that it might not be poſſible to procure a reprieve.

When Cromwell died, he not only excuſed himſelf from accepting the mourning that was ſent him, but alſo reſuſed the new commiſſion offered him by Richard; alledging, that "he could act no longer under ſuch authority." He did not Burnet, &c. p. 30. fit in Cromwell's ſecond parliament in 1656; but in Richard's, which met in Jan. 1658-9, he was one of the burgeſſes for the univerſity of Oxford. In the Healing Parliament in 1660, which recalled Charles II. he was elected one of the knights for the county of Glouceſter; and moved, that a committee might be appointed, to look into the propoſitions that had been made, and the conceſſions that had been offered by Charles I. during the late war, that from thence ſuch propoſitions might be digeſted, as they ſhould think fit to be ſent over to the king at Breda. The king Burnet's Hiſt. of his own Time, Vol. I. upon his return recalled him in June, by writ, to the degree of ſerjeant at law: and, upon ſettling the courts in Weſtminſter-hall, conſtituted him in November chief baron of the Exchequer. When chancellor Clarendon delivered him his commiſſion, he told him, that "if the king could have found out an honeſter and fitter man for that employment, he would not have advanced him to it; and that he had therefore preferred him, becauſe he knew none that deſerved it ſo well." He continued 11 years in that place, Burnet's Life, &c. p. 32. and very much raiſed the reputation and practice of the court by his impartial adminiſtration of juſtice, as alſo by his generoſity, vaſt diligence, and great exactneſs in trials. According to his rule of favouring and relieving thoſe that were loweſt, he was now very charitable to the Nonconformiſts, and took care to cover them as much as poſſible from the ſeverities of the law. He thought many of them

had merited highly in the affair of the king's restoration, and at least deserved that the terms of conformity should not have been made stricter than they were before the war. But as he lamented the too rigorous proceedings against them, so he declared himself always on the side of the church of England: saying, "Those of the separation were good men, but they had narrow souls, or they would not break the peace of the church about such inconsiderable matters as the points in difference were." In 1671, he was pro-

Burnet, &c.  
p. 39.

moted to the place of lord chief justice of England, and behaved in that high station with his usual strictness, regularity, and diligence: but about four years and a half after this advancement, he was on a sudden brought very low by an inflammation in his midriff, which in two days time broke his constitution to that degree, that he never recovered: for his illness turned to an asthma, which terminated in a dropsy. Finding himself unable to discharge the duties of his function, he petitioned, in Jan. 1675-6, for a writ of ease; which being delayed, he surrendered his office in February. He died Dec. 25th following, and was interred in the churchyard of Alderley among his ancestors: for he did not approve of burying in churches, but used to say, "That churches were for the living, and church-yards for the dead." He was knighted soon after the Restoration; and twice married, having by his first wife ten children.

Ibid. p. 7c.

He was the author of several things which were published by himself: namely, 1. "An Essay touching the Gravitation or Non-gravitation of Fluid Bodies, and the Reasons thereof." 2. "Difficiles Nugæ, or Observations touching the Torricellian Experiment, and the various Solutions of the same, especially touching the Weight and Elasticity of the Air." 3. "Observations touching the Principles of natural Motion, and especially touching Rarefaction and Condensation." 4. "Contemplations moral and divine." 5. "An English Translation of the Life of Pomponius Atticus, written by Corn. Nepos; together with Observations political and moral." 6. "The primitive Origination of Mankind considered and explained according to the Light of Nature, &c." He left also at his decease other works which were published; namely, 1. "Pleas of the Crown; or a methodical Summary of the principal Matters relating to that Subject." 2. "Discourse touching Provisions for the Poor." 3. "A Treatise touching the Sheriffs Accounts:" to which is joined his "Trial of Witches at the Assizes held at Bury St. Edmund's"

"mund's on March 1, 1664." 4. "His Judgement of the  
 "Nature of true Religion, the Causes of its Corruption,  
 "and the Church's Calamity by Men's Addition and Vio-  
 "lences, with the desired Cure." 5. Several tracts; as,  
 "A Discourse of Religion under three Heads, &c." His  
 "Treatise concerning Provision for the Poor" already men-  
 "tioned." "A Letter to his Children, advising them how to  
 "behave in their Speech." "A Letter to one of his sons  
 "after his Recovery from the Small-pox." 6. "Discourse  
 "of the Knowledge of God and of ourselves, first by the  
 "Light of Nature, secondly, by the sacred Scriptures." 7.  
 "The original Institution, Power, and Jurisdiction of Par-  
 "liaments." 8. "The History of the Pleas of the Crown;"  
 first published in 1736 from his original MS. and the several  
 references to the records examined by the originals, with  
 large notes, by Sollom Emllyn of Lincoln's-inn, Esq; 2 vols.  
 folio. The House of Commons had made an order, Nov.  
 29, 1680, that it should be printed then; but it never was  
 printed till 1736. By his will he bequeathed to the society of  
 Lincoln's-inn his MS. books, of inestimable value, which  
 he had been near 40 years in gathering with great in-  
 dustry and expence. "He desired they should be kept safe  
 "and all together, bound in leather, and chained; not lent  
 "out or disposed of: only, if any of his posterity of that  
 "society should desire to transcribe any book, and give good  
 "caution to restore it again in a prefixed time, they should  
 "be lent to him, and but one volume at a time: They are,"  
 says he, "a treasure not fit for every man's view; nor is  
 "every man-capable of making use of them." Burnet, &c.  
 p. 116.

HALES (JOHN), usually called the Ever Memorable,  
 was born at Bath in Somersetshire, in 1584, and educated  
 in grammar-learning there. At 13 years of age, he was Ath. Oxon.  
 sent to Corpus-Christi college in Oxford; and, in 1605, Vol. II.  
 chosen fellow of Merton by the interest and contrivance of  
 Sir Henry Savile, warden of that college; who, observing  
 the prodigious pregnancy of his parts, resolved to bring him  
 in, and employed him, though young, in his edition of the  
 works of St. Chrysostom. His knowledge of the Greek  
 tongue was so consummate, that he was not only appointed  
 to read the Greek lecture in his college, but also made in  
 1612 Greek professor to the university. Sir Thomas Bod- Ibid.  
 ley, founder of the Bodleian library, dying in 1613, Hales  
 was chosen by the university to make his funeral oration:  
 and the same year admitted a fellow of Eton-college. Five Ibid.  
 years

years after, in 1618, he accompanied Sir Dudley Carleton, king James's ambassador to the Hague, in quality of chaplain; and by this means procured admission to the synod of Dort, held at that time. He had the advantage of being present at the sessions or meetings of that synod, and was witness to all their proceedings and transactions; of which he gave Sir Dudley an account in a series of letters, printed afterwards among his "Golden Remains." His friend Farindon tells us, in a letter prefixed to this collection, that Hales "in his younger days was a Calvinist, and even then "when he was employed at that synod; and that at the well "pressing of St. John iii. 16. by Episcopus there, 'I bid "John Calvin good night,' as he hath often told me." He grew very fond of the Remonstrants method of theologizing; and after his return to England, being of a frank and open disposition, wrote and talked in such a manner, as brought him under the suspicion of being inclined to Socinianism: so far, in short, that books actually written by Socinians were attributed to him.

In the mean time, he had a most ardent thirst after truth, and a desire to have religion freed from whatever did not belong to it, and reduced to its primitive purity and simplicity; which temper of his was sufficiently made known by a small tract, he wrote for the use of his friend Chillingworth, concerning Schism and Schismatics; in which he traced the original cause of all Schism, and delivered with much freedom, his principles about ecclesiastical peace and concord. This tract being handed about in MS. a copy of it fell into the hands of Laud; who, being displeased with some things in it, occasioned Hales to draw up a vindication of himself, in a remarkable letter, which was first printed in the 7th edition of a pamphlet, intituled "Difficulties and Discourses, &c." He also sent for him, in 1638, to Lambeth, and, after a conference of several hours, appears not only to have been reconciled to him, but even to have admitted him into his friendship. Some are of opinion, that the Archbp. used Hales's assistance in composing the second edition, in 1639, of his "Answer to the Jesuit Fisher," where the objections of A. C. against the first edition are so fully and so learnedly confuted; and it is certain, that Hales was the same year preferred to a canonry of Windsor, which could not be done without the approbation and favour of the Archbp. This, however, he did not enjoy longer than to the beginning of the civil wars in 1642. About the time of Laud's death, he retired from the college at Eton to private lodgings

lodgings in that town, where he remained for a quarter of a year unknown to any one, living only upon bread and beer; and when he heard of the Archbp's death, wished his own head had been taken off instead of his. He continued in his fellowship at Eton, though refusing the Covenant, nor complying in any thing with the times; but was ejected upon his refusal to take the Engagement. After this, he underwent incredible hardships, and was obliged to sell one of the most valuable libraries that ever was in the possession of a private man, for the support of himself and his friends.

Nothing shews the unfortunate condition he was and had been in, better than the conversation he had one day with his intimate friend Farindon. This worthy person coming to see Hales some few months before his death, found him in very mean lodgings at Eton, but in a temper gravely cheerful, and well becoming a good man under such circumstances. After a slight and homely dinner, suitable to their situation, some discourse passed between them concerning their old friends, and the black and dismal aspect of the times; and at last, Hales asked Farindon to walk out with him into the church-yard. There this unhappy man's necessities pressed him to tell his friend, that he had been forced to sell his whole library, save a few books, which he had given away, and six or eight little books of devotion, which lay in his chamber; and that for money, he had no more than what he then shewed him, which was about seven or eight shillings; and "besides," said he, "I doubt I am indebted for my lodging." Farindon, it seems, did not imagine that it had been so very low with him, and therefore was much surprized to hear it; but said, that "he had at present money to command, and to-morrow would pay him fifty pounds, in part of the many sums he and his wife had received of him in their great necessities, and would pay him more as he should want it." But Hales replied, "No, you don't owe me a penny; or, if you do, I here forgive you; for you shall never pay me a penny. I know you and yours will have occasion for much more than what you have lately gotten: but if you know any other friend that hath too full a purse, and will spare me some of it, I will not refuse that." To this Hales added, "When I die, which I hope is not far off, for I am weary of this uncharitable world, I desire you to see me buried in that place in the church-yard," pointing to the place. "But why not in the church," said Farindon, "with the provost (Sir Henry Savile), Sir Henry Wotton, and the rest

Walker's "of your friends and predecessors?" "Because," says he, "I am neither the founder of it, nor have I been a benefactor to it, nor shall I ever now be able to be so, I am satisfied." He died May 19, 1656, aged 72; and the day after was buried in Eton-college church-yard. He is reported to have said in his former days, that he "thought he should never die a martyr;" but he suffered more than many martyrs have suffered, and certainly died little less than a martyr to the establishment in church and state.

All writers and parties have agreed in giving to him the character of one of the greatest as well as best of men, that any age has produced. "He was," says Wood, "highly

"esteemed by learned men beyond, and within the seas; from whom he seldom failed to receive letters every week, wherein his judgement was desired as to several points of learning." And as with the profound learning of a scholar, he had all the politeness of a man of wit, so the same historian tell us, that "when the king and court resided at Windsor, he was frequented by noblemen and courtiers, who delighted much in his company; not for his severe or retired walks of learning, but for his polite discourses, stories, and poetry, in which last, it is supposed, he was excellent." That he had a talent for poetry, appears from Sir John Suckling's mentioning him in his "Session of Poets:

"Hales set by himself most gravely did smile  
 "To see them about nothing keep such a coil.  
 "Apollo had spied him, but knowing his mind  
 "Past by, and called Falkland that sat just behind:"

and it is well known, that he was intimately acquainted with the most eminent wits and poets of his time, such as Falkland, Suckling, Davenant, Jonson, &c. But his talent for poetry, how excellent soever, was far from being the most considerable of his accomplishments, as Bp. Pearson will inform us upon his own knowledge: for he tells us, that he shall speak nothing more than long experience and intimate acquaintance with him shall warrant him to speak. "Mr. Hales," says he, "was a man of as great sharpness, quickness, and subtilty of wit, as ever this or perhaps any nation bred. His industry did strive, if it were possible, to equal the largeness of his capacity, whereby he became as great a master of polite, various, and universal learning, as ever yet conversed with books. Proportionate to his reading was his meditation; which furnished him with a judgement

Preface to  
 Mr. Hales's  
 Grammar.  
 in Re-  
 mains.

“ judgement beyond the vulgar reach of man, built upon  
 “ unordinary notions, raised out of strange observations and  
 “ comprehensive thoughts within himself. So that he really  
 “ was a most prodigious example of an acute and piercing  
 “ wit, of a vast and illimited knowledge, of a severe and  
 “ profound judgement. Although this may seem, as in  
 “ itself it truly is, a grand elogium, yet I cannot esteem  
 “ him less in any thing which belongs to good men, than  
 “ in those intellectual perfections; and had he never under-  
 “ stood a letter, he had other ornaments sufficient to endear  
 “ him. For he was of a nature, as we ordinarily speak, so  
 “ kind, so sweet, so courting all mankind, of an affability  
 “ so prompt, so ready to receive all conditions of men, that  
 “ I conceive it near as easy a task to become so knowing, as  
 “ so obliging. As a Christian, none was ever more ac-  
 “ quainted with the nature of the Gospel, because none  
 “ more studious of the knowledge of it, or more curious in  
 “ the search, which, being strengthened by those great ad-  
 “ vantages before mentioned, could not prove otherwise  
 “ than highly effectual. He took indeed to himself a liberty  
 “ of judging, not of others, but for himself; and if ever  
 “ any man might be allowed in those matters to judge, it  
 “ was he who had so long, so much, so advantageously con-  
 “ sidered; and, which is more, never could be said to have  
 “ had the least worldly design in his determinations. He  
 “ was not only most truly and strictly just in his secular  
 “ transactions, most exemplarily meek and humble notwith-  
 “ standing his perfections, but beyond all example charita-  
 “ ble, giving unto all, preserving nothing but his books to  
 “ continue his learning and himself: which when he had  
 “ before digested, he was forced at last to feed upon, at the  
 “ same time the happiest and most unfortunate Helluo of  
 “ books, the grand example of learning, and of the envy  
 “ and contempt which followeth it.” A grand elogium  
 indeed! and yet on all hands agreed to be a just one. We  
 may well therefore join with Andrew Marvel, in “ reckon-  
 “ ing it,” as he did, “ not one of the least ignominies of that  
 “ age, that so eminent a person should have been, by the  
 “ iniquity of the times, reduced to those necessities under  
 “ which he lived.”

We do not find that Hales ever suffered any thing to be  
 published in his life-time, except his oration at the funeral  
 of Sir Thomas Bodley, in 1613: this was printed at Ox-  
 ford that year, and again in the “ *Vitæ selectorum aliquot*  
 “ *virorum, &c.*” by Bates, in 1681. Bp. Pearson says,

Pref. to  
Golden Re-  
mains.

that "while he lived, none was ever more solicted and urged to write, and thereby truly teach the world, than he; but that none was ever so resolved, pardon the expression, so obstinate against it." However, two or three years after his death, namely in 1659, there came out a collection of his works with this title, "Golden Remains of the ever memorable Mr. John Hales of Eton-college, &c." which was enlarged with additional pieces in a second edition of 1673. This collection consists of Sermons, Miscellanies, and Letters; all of them written upon particular occasions. In 1677, there appeared another collection of his works, intituled, "Several Tracts by the ever memorable Mr. John Hales, &c." The 1st of which is, "Concerning the Sin against the Holy Ghost;" 2. "Concerning the Sacrament of the Lord's Supper, and whether the Church may err in Fundamentals;" 3. "A Paraphrase on the 12th Chapter of the Gospel according to St. Matthew;" 4. "Concerning the Power of the Keys, and auricular Confession;" 5. "Concerning Schism and Schismatics;" and some short pieces intituled, "Miscellanies." There is no preface nor advertisement to this volume, which seems to have been put out by the unknown editor with caution; but it is finely and correctly printed, with Mr. Hales's picture before it. To these two volumes of posthumous works we must add the letter to Archbp. Laud, mentioned before, which was printed in 1716.

HALES (STEPHEN), was born in 1677, of a good family in Kent; his grandfather having been created a baronet by Charles II. In 1696, he was entered a pensioner at Benet-college in Cambridge; and was admitted a fellow in 1703. The bent of his genius to natural philosophy began soon to shew itself. Botany was his first study; in which he took infinite pains, when he was a very young man. With Ray's "Catalogue of Cambridge Plants" in his pocket, we are told, he took many a painful walk among Gogmagog hills, and the bogs of Cherryhunt Moor. In these expeditions likewise he used to collect fossils; and sometimes insects, and contrived a curious instrument for taking such of them as could fly: and in chemistry is said, even when very young, to have made a considerable progress. He not only constantly attended the lectures, which Vigain read in the cloysters of Queen's-college; but himself went through the process of most of Mr. Boyle's experiments. But what made him most remarkable at the university, was the invention



tion of a machine of brass, to demonstrate the motions of the planets. This machine was constructed with great ingenuity; and was nearly the same with that which was afterwards invented by Rowley, under the name of the Orrery.

Our philosopher, who had now been admitted to a doctor's degree, began to be much taken notice of in the philosophical world; and was elected a fellow of the Royal Society. He soon after received the thanks of that learned body, for some experiments he communicated to them, on the nature of vegetation. In 1741, he published his invention of ventilators, which he continued to improve as long as he lived. About six or seven years afterwards, one of these machines was put up in the prison of the Savoy; the benefit of which was soon acknowledged. In general between 50 and 100 had died every year of the gaol distemper in that place; but, after his machine was erected, four persons only died in two years, though the number of prisoners often exceeded 200. The use of ventilators afterwards became general, in the king's ships and other places. In the last war, after long solicitations, he procured an order from the French king to erect ventilators in the prisons where the English were kept; and the writer of this memoir has heard him merrily say, "he hoped nobody would inform against him for corresponding with the enemy." It would be endless to mention his various researches into nature, and his various schemes for the benefit of mankind; most of which are to be found in the Transactions of the Royal Society, which he chose as his vehicle for the communication of them to the public. They all discover great knowledge of the secrets of nature, which he was able to apply to agriculture, physic, and various other arts in life. His "Statistical Essays," in two volumes 8vo, have been often printed, and are well known.

He spent most of the latter part of his life at his parsonage at Teddington, near Hampton-Court. Here he was honoured with the friendship of some of the greatest persons in the nation; whom, without any of the fashionable modes of polite breeding, he visited and received with patriarchal simplicity. Among those who honoured him with a particular esteem, was the late prince Frederic, father of the present king; who would often take great pleasure in surprizing him in his laboratory. After the death of that prince, when the household of the princess was settled, he was appointed her almoner; and soon afterwards nominated to a canonry of Windsor. When he first heard of the honour that was  
designed

designed him, he immediately waited upon the princefs, and engaged her to put a stop to the affair. His circumstances, he said, were such as entirely satisfied him; and a better income would only be a greater incumbrance.

Hales deserved, as much as any man ever did, the title of a Christian Philosopher. All his studies, and all his researches into nature, tended only to one point, that of doing good to mankind. In this employment, blest with serenity of mind, and an excellent constitution of body, he attained the age of 84 years; and died, after a short illness, Jan. 4, 1761.

HALIBEIGH, a Polander, whose original name was Bobowski, was born a Christian; but, being taken by the Tartars while a child, was sold to the Turks, who educated him in their religion. He acquired the knowledge of 17 languages, among the rest, of the French, English, and German, having had part of his education in these countries; and became interpreter to the Grand Signior. He translated into the Turkish language the catechism of the church of England, and all the Bible. He composed a Turkish grammar and dictionary, and other things which were never printed. His principal work is, "A Treatise upon the Liberty of the Turks, their Pilgrimages to Mecca, their Circumcision, and Manner of visiting the Sick;" which was published by Thomas Smith in Latin, in the appendix of the "Itinera Mundi ab Abrahamo Peritfol," printed at Oxford in 1691. His death, which happened in 1675, prevented the execution of a design, which he had formed of returning to the Christian religion. He is supposed to have furnished Ricaut, the consul of Smyrna, with some materials for his book intituled, "The State of the Ottoman Empire."

HALIFAX (CHARLES, earl of). See MONTAGUE.

HALL (JOSEPH), an eminent and learned divine, and successively bishop of Exeter and Norwich, was born July 1, 1574, in Bristow Park, within the parish of Ashby de la Zouch in Leicestershire, of honest parentage. His school-education was at his native place; and, at the age of 15, he was sent to Emanuel-college in Cambridge; of which in due time, after taking his degrees, he became fellow. He often disputed and preached before the university; and he read also the rhetoric lecture in the public schools for two years with great applause. He distinguished himself as a wit

Some Specialties in the Life of Jos. Hall, &c. written with his own hand. Prefixed to the Shaking of

and

and poet in this early season of his life; for he published in 1597, "Virgidemiarum: Satires in six Books." The three first are called toothless satires, poetical, academical, moral: the three last, biting satires. They were reprinted at Oxford in 1753, 8vo. He calls himself in the prologue the first satyrift in the English language: the Olive-tree, or his remaining works, Lond. 1660. 4to.

"I first adventure, follow me who list,

"And be the second English satyrift."

After six or seven years stay in college, he was presented to the rectory of Halsted in Suffolk by Sir Robert Drury; and, being thus settled, married a wife, with whom he lived happily 49 years. In 1605, he accompanied Sir Edmund Bacon to the Spa, where he composed his second "Century of Meditations." He had an opportunity, in this journey, of informing himself with his own eyes of the state and practices of the Romish church; and at Brussels he entered into a conference with Coster the Jesuit. After his return, having some misunderstanding with his patron about the rights of his living, he resolved to quit it, as soon as he could conveniently; and while he was meditating on this, Edward Lord Denny, afterwards earl of Norwich, gave him the donative of Waltham-Holy-Cross in Essex. About the same time, which was in 1612, he took the degree of D.D. He had been made chaplain a little before to Prince Henry, who was much taken with his Meditations, and with two sermons he had preached before him; and on that account conferred this honour upon him. In the second year of his monthly attendance, when he solicited a dismissal, the prince ordered him to stay longer, promising him suitable preferments: but, being loth to forsake his noble patron, who had placed his heart much upon him, he waved the offer, and remained 22 years at Waltham. In the mean time he was made prebendary of the collegiate church of Wolverhampton, and, in 1616, dean of Worcester, though he was then absent, attending the embassy of Lord Hay into France. The year after, he attended his majesty into Scotland as one of his chaplains; and the year after that, viz. in 1618, was sent to the synod of Dort, with others of our English divines. Indisposition obliged him to return home very soon: however, before his departure, he preached a Latin sermon to that famous assembly, which by their president and assistants took a solemn leave of him: and the deputies of the States dismissed him with an honourable retribution, and sent after him

him a rich gold medal, having on it the portraiture of the synod (which is now, 1783, the property of Dr. Farmer, the present worthy and learned master of Emanuel-college).

Having refused in 1624 the bishopric of Gloucester, he accepted in 1627 that of Exeter. Though he was reckoned a favourer of Puritanism, yet he wrote, in the beginning of the troubles, with great strength in defence of Episcopacy. Concerning his being suspected of Puritanism, take his own words: "The billows went so high, that I was three several times upon my knee to his majesty, to answer these great criminations; and what contestation I had with some great lords concerning these particulars, it would be too long to report: only this, under how dark a cloud I was hereupon I was so sensible, that I plainly told the lord archbishop of Canterbury, that, rather than I would be obnoxious to those slanderous tongues of his misinformers, I would cast up my schet. I knew I went right ways, and would not endure to live under undeserved suspicions."

Specialties,  
P. 41.

Nov. 1641, he was translated to the see of Norwich; but on Dec. 30 following, having joined with other bishops in the protestation against the validity of all laws made during their forced absence from the parliament, he was voted amongst the rest to the Tower, and committed thither Jan. 30, in all the extremity of frost, at eight o'clock in a dark evening. About June 1642, he was released upon giving 5000l. bail, and withdrew to Norwich; where he lived in tolerable quiet till April 1643. But then, the order for sequestering notorious delinquents being passed, in which he was included by name, all his rents were stopped, and he had nothing to live on but what the parliament allowed him; all the while suffering the greatest inconveniences, which he has given an account of in a piece, intituled his "Hard Measure." In 1647, he retired to a little estate, which he rented at Higham near Norwich; and in this retirement he ended his life Sept. 8, 1656, in his 82d year. He was buried in the church-yard of that parish without any memorial: for in his will he has this passage, "I do not hold God's house a meet repository for the dead bodies of the greatest saints."

He is universally allowed to have been a man of great wit and learning, and of as great meekness, modesty, and piety. He was so great a lover of study, that he earnestly wished his health would have allowed him to do it, even to excess. His work, besides the "Satires" above-mentioned, make in all five volumes in folio and 4to; and "are filled," says Mr. Bayle, "with fine thoughts, excellent morality, and  
" a great

Dict. art.  
HALL.

"a great deal of piety." His writings shew, that he was very zealous against Popery; neither was he more favourable to those who separated from the mother-church without an extreme necessity. He lamented the divisions of Protestants, and wrote something with a view of putting an end to them.

Two of his pieces were published in 1662, with Dury's "Irenicorum Tractatum Prodomus." His "Miscellaneous Letters" are, in the judgement of Mr. Bayle, very good: they are without date; but being dedicated to prince Henry, we may conclude they were wrote before 1613, because that prince died Nov. 6, 1612. He observes, in his epistle dedicatory, that it was not as yet usual in England to publish discourses in form of letters, as was done in other nations. In the catalogue of his works is a satirical piece, intituled, "Mundus idem & alter, &c." that is, "The World different, yet the same." This is, as Mr. Bayle says, a learned and ingenious fiction, wherein he describes the vicious manners of several nations; the drunkenness of one, the lewdness of another, &c. and does not spare the court of Rome. We cannot find out in what year it was first published; but it was reprinted at Utrecht, 1643, in 12mo, to which edition, adorned with maps, is joined, because of the conformity of the matter, Campanella's "City of the Sun," and the "New Atalantis" of chancellor Bacon. Gabriel Naude says of this work, that "it is calculated less to divert the readers, than to inflame their minds with the love of virtue." Our author did not approve of English gentlemen travelling into foreign countries; and composed a book on that subject, which he dedicated to Lord Denny his patron. It is intituled, "Quo vadis? or, a just Censure of Travel, as, it is commonly undertaken by the Gentlemen of our nation." He is not the only person who has complained of the bad effects of travelling; but, with regard to this subject, much may be said on both sides. Justus Lipsius approved of it, and has given very good instructions concerning it, in the 22d Letter of the 1st Century.

Art.  
DURY.

Bibliog. Polit.  
lit. p. 517.  
edit. 1692.

See his  
Works.

HALL (JOHN), born at Durham, in August, 1627; after one year spent at St. John's-college, Cambridge, removed to Gray's-Inn, London, where he was called to the bar; but entering into the politics of the times, and writing on subjects of that sort, he attracted the notice of parliament, who sent him into Scotland to attend Oliver Cromwell, and afterwards distinguished him by other marks of favour: but, being

Select Collection of  
Poems, by  
Nichols,  
Vol. VII.  
p. 49.

being too much addicted to pleasure, he fell a sacrifice to its indulgence; and returning to his native city of Durham, died there, Aug. 1, 1656. In 1646, (during his short residence at Cambridge) being then but 19 years of age, he published "*Horæ Vacivæ, or Essayes,*" a sufficient proof of his abilities. His poems came out the same year. He published the first English version of Longinus, which he intitled "*The Height of Eloquence,* Lond. 1652," 8vo. This he translated from the Greek, as he also did "*Hierocles upon the Golden Verses of Pythagoras;*" before which is an account of the ingenious translator and his works, by John Davis of Kidwelly, by whom it was published in 1657, 8vo. More of him and his writings may be seen in Wood's *Athen. Oxon.* 2d Ed. Vol. I. p. 534. Several of his poems are preserved in the "*Select Collection,*" reprinted from a little volume (intituled, "*Poems by John Hall, Cambridge,*" printed by Roger Daniel, Printer to the Univerſitie, 1646, for J. Rothwell at the Sun in St. Paul's Church-Yard, to which in 1647 was added "*The Second Booke of Divine Poems by J. H.*") which is now become exceedingly scarce. Recommendatory verses are prefixed to it by Jo. Pawſon (his tutor), H. More, W. Dillingham, W. Harrington, Ja. Windet, R. Marshall, T. Smithſby, and Edw. Holland [A].

[A] In the second part of *Cleveland's Works*, 8vo, 1687, (intituled "*Cleveland Revived;*" which contains some pieces by Fletcher, Denham, Jasper Mayne, and Tho. Weaver, &c. ſee Wood, II. p. 317) are the following poems by J. Hall, who seems to have formed himself on *Cleveland's* model, viz. "On a little Gen-

"tleman," p. 297. "On an ugly Woman," p. 298. "On Parsons, the great Porter," p. 302. "To Chloris," [rather Julia,] p. 309. "Upon Wood of Kent," p. 315. "To his Miſtreſs," p. 334. "On an Eunuch," p. 353. "The Flight," p. 358. "On a Burning Glaſs," p. 375. "Not to Travel," p. 377.

**HALLÉ** (PETER), profeſſor of canon law in the univerſity of Paris, was born at Bayeux in Normandy, Sept. 8, 1611. He ſtudied philoſophy, the law, and divinity, for five years in the univerſity of Caen; and alſo applied himſelf to poetry, under the direction of his uncle Anthony Hallé, who was an eminent poet, with ſuch ſucceſs, that he gained the prizes in the poetical exerciſes that are performed every year in theſe two cities, "to the honour of the immaculate conception of the Virgin Mary." This procured him ſo much reputation, that, though he was ſtill very young, he was choſen teacher of rhetoric in the univerſity of Caen. Some time after, being rector of the univerſity, he made an oration to M. Seguier,

M. Segquier, chancellor of France, then in Normandy, to suppress some popular insurrections; which was so much approved by that head of the law, that he received a doctor of law's cap from his hands in 1640. He attended M. Segquier to Paris, and gained such reputation by some pieces he published, that they offered him the mastership of five different colleges; and he was incorporated in his absence (a very unusual thing!) into the body of the university, 1641. He was made king's poet, and reader of the Latin and Greek tongues in the royal college, 1646. His strong application to study having ruined his health, he was obliged to rest for two years, in order to recover it. He afterwards resolved to raise the glory of the faculty of the law, which was miserably sunk; and, in 1655, he obtained the post of regius professor of the canon law, when he vigorously began, and, though he met with great difficulties, successfully executed what he had resolved.

Besides "Canonical Institutions," which he published in 1685, he wrote also for the use of his pupils several treatises upon the civil and canon laws; as, concerning Councils, the Pope's Authority, the Regale, Simony, Usury, Censures, Regular Persons, Ecclesiastical Benefices, Matrimony, Last Wills and Testaments, &c. He had published in 1655, 8vo, "A Collection of Latin Poems and Orations." He died Dec. 27, 1689.

HALLER, an illustrious physician, who died at Bern in Switzerland, Dec. 12, 1777, in his 75th year. While professor of medicine at Gottingen, he filled successively the botanical, chemical, and anatomical chairs; and raised the reputation of that university to a very high pitch. He is supposed to have been the most acute, various, and original genius, that has appeared in the medical world since Boerhaave. His studies, however, were not confined to medicine: he wrote many ingenious moral essays, some theological tracts, and a few odes, which, for elegance of diction and harmony of numbers, are not reckoned inferior to any poetical productions in the German language. In 1760, he retired to Bern; where he was elected a senator, and enjoyed the first authority in the administration of public affairs, till the time of his death.

HALLEY (EDMUND), a most eminent English philosopher and astronomer, was born in the parish of St. Leonard Shoreditch, near London, Oct. 29, 1656. His father, a  
wealthy

Ath. Oxon.  
Vol. II.

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No. 195.

wealthy citizen and soap-boiler in Winchester-street, put him to St. Paul's school under the learned Dr. Thomas Gale: where he not only excelled in all parts of classical learning, but made an uncommon advance in mathematical; so much that, as Wood says, he had perfectly learnt the use of the celestial globe, and could make a complete dial; and we are informed by Halley himself, that he observed the change of the variation of the magnetic needle at London in 1672, that is, one year before he left school. In 1673, he was entered a commoner of Queen's-college in Oxford, where he applied himself to practical and geometrical astronomy, in which he was greatly assisted by a curious apparatus of instruments, which his father, willing to encourage his son's genius, had purchased for him. At 19, he began to oblige the public with new observations and discoveries, and continued to do so to the end of a very long life. It would greatly exceed the bounds proposed in these memoirs, to enter into a detail of all Halley's productions; and the reader will be able to form as clear a notion of the man, from a relation of some of the most considerable. Besides particular observations, made from time to time upon the celestial phenomena, he had, from his first admission into college, pursued a general scheme for ascertaining the true places of the fixed stars, and thereby correcting the errors of Tycho Brahe. His original view therein was to carry on the design of that first restorer of astronomy, by completing the catalogue of those stars from his own observations: but, upon farther enquiry, finding this province taken up by Hevelius and Flamsteed, he dropped that pursuit, and formed another; which was, to perfect the whole scheme of the heavens by the addition of the stars, which lie so near the south pole, that they could not be observed by those astronomers, as never rising above the horizon either at Dantzick or Greenwich. With this view he left the university, before he had taken any degree, and applied himself to Sir Joseph Williamson, then secretary of state, and to Sir Jonas Moore, surveyor, both encouragers of these studies; who applauding his purpose, mentioned it to Charles II. The king was much pleased with the thing, and immediately recommended him to the East-India company, who thereupon promised to supply him with all the accommodations and conveniences they could, and to carry him to St. Helena, then in their possession by a grant from the crown, which he pitched upon as a very proper situation for his design. Accordingly he embarked for that island, Nov. 1676; and arriving there



there safely in three months, stuck close to his telescope, till he finished his task, and completed his catalogue. This done, he returned to England, Nov. 1678; and having delineated a planisphere, wherein he laid down the exact places of all the stars near the south pole from his own observations, he presented it, with a short description, to his majesty. Among these stars there appeared (such was his address) the "Constellation of the Royal Oak," with this description:

"Robur Carolinum in perpetuam sub illius latebris servati Caroli Secundi Magnæ Britanniae Regis memoriam, in coelum merito translatum." The king was greatly satisfied with Halley, and gave him at his own request a letter of mandamus to the university of Oxford for the degree of M. A. the words of which are, that "his majesty has received a good account of his learning as to the mathematics and astronomy, whereof he has gotten a good testimony by the observations he has made during his abode in the island of St. Helena." This letter was dated Nov.

18, and the same month he was also chosen fellow of the Royal Society. Indeed his catalogue of these southern stars merited particular honour: it was an entirely new acquisition to the astronomical world, and might not unaptly be called, "Coelum Australe eo usque incognitum;" and thence he acquired a just claim to the title, which by Flamsteed was not long after given him, the Southern Tycho.

In 1697, he was pitched upon by the Royal Society to go to Dantzick, for the satisfaction of Hevelius the consul, to adjust a dispute between him and our Hooke, about the preference of plain or glass sights in astroscopical instruments. He set out May 14 of this year, with a letter recommending him from that society, and arrived at that city on the 26th. He waited on the consul immediately, and, after some conversation, agreed to enter upon the business of his visit that same night; on which, and every night afterwards, when the sky permitted, the two astronomers made their observations together till July 18, when Halley left Dantzick, and returned to England. Here he continued till the latter end of the following year 1680; when he set out upon what is usually called the grand tour, accompanied by the celebrated Mr. Nelson, who had been his school-fellow, and was his friend. They crossed the water in Dec. to Calais; and, in the mid-way from thence to Paris, Halley had, first of any one, a sight of the remarkable comet, as it then appeared a second time that year in its return from the sun. He had, the November before, seen it in its descent, and now hastened

Eloge of Mr. Halley, in the Memoirs of the Royal Academy at Paris in 1742.

Wood's Fasti.

Preface to the Doctrine of the Sphere, in Sir Jonas Moore's System of the Mathematics, Lond. 1681.

See HEVELIUS.

See Halley's Letter to Nelson, concerning Dodwell's Book De Cyclis, at the end of Brokesby's Life of Dodwell, 1715.

to complete his observations upon it, in viewing it from the Royal Observatory of France. That building had been finished not many years before; and Halley's design in this part of his tour was to settle a friendly correspondence between the two royal astronomers of Greenwich and Paris; watching, in the mean time, all occasions of improving himself under so great a master as Cassini, as he had done before under Hevelius. From Paris he went with his fellow-traveller by the way of Lyons to Italy, where he spent a great part of the year 1681: but his affairs then calling him home, he left Mr. Nelson at Rome, and returned to England, after making some stay a second time at Paris.

Soon after his return to England, he married the daughter of Mr. Tooke, auditor of the Exchequer; and took a house at Islington near London, where he immediately set up his tube and sextant, and eagerly pursued his favourite study. In 1683, he published his "Theory of the Variation of the Magnetical Compass," wherein he supposes "the whole globe of the earth to be one great magnet, having four magnetical poles or points of attraction, &c." The same year also, he entered early upon a new method of finding out the longitude by a most accurate observation of the moon's motion. His pursuits are said to have been interrupted about this time by the death of his father, who, having suffered greatly by the fire of London, as well as by a second marriage, into which he had imprudently entered, was found to have wasted his fortunes: but he soon resumed them; for, Jan. 1684, he turned his thoughts upon the subject of Kepler's sesquialterate proportion, and, after some meditation, concluded from it, that the centripetal force must decrease in proportion to the squares of the distances reciprocally. He found himself, however, unable to make it out in any geometrical way, and therefore first applied to Mr. Hooke and Sir Christopher Wren; who not affording him any assistance, he went to Cambridge to Mr. Newton, who supplied him fully with what he had so ardently sought. But Halley, having now found an immense treasure, could not rest, till he had prevailed with the owner to enrich the public therewith; and to this interview the world is in some measure indebted for the "*Principia Mathematica Philosophiæ Naturalis*." The "*Principia*" were published in 1686; and Halley, who had the whole care of the impression by the direction of the Royal Society, presented it to James II. with a discourse of his own, giving a general account of the astronomical

astronomical part of that book. He also wrote a very elegant copy of verses in Latin, which are prefixed to the "Principia."

The same year he undertook to explain the cause of a natural phenomenon, which had till then baffled the researches of the ablest geographers. The Mediterranean Sea is observed not to swell in the least, although there is no visible discharge of the prodigious quantity of water which runs into it from nine large rivers, besides several small ones, and the constant setting in of the current at the mouth of the Straights. His solution of this difficulty gave so much satisfaction to the society, that he received orders to prosecute these enquiries. He did so; and having shewn, by the most accurate experiments, how that great increase of water was actually carried off in vapours raised by the action of the sun and wind upon its surface, he proceeded with the like success to point out the method used by nature to return the said vapours into the sea. This circulation he supposes to be carried on by the winds driving these vapours to the mountains; where being collected, they form springs, which uniting become rivulets or brooks, and many of these again meeting in the vallies, grow into large rivers, emptying themselves at last into the sea: thus demonstrating, in the most beautiful manner, the way in which the equilibrium of receipt and expence is continually preserved in the universal ocean. Mr. Halley still continued to give his labours to the world by the canal of the "Philosophical Transactions," of which, for many years, his pieces were the chief ornament and support. Their various merit is thrown into one view by the writer of his "Eloge," cited above; who, having mentioned his "History of the Trade-winds and Monsoons," proceeds in these terms: "This was immediately followed by his estimation of the quantity of vapours which the sun raises from the sea; the circulation of vapours; the origin of fountains; questions on the nature of light and transparent bodies; a determination of the degrees of mortality, in order to adjust the valuation of annuities on lives; and many other works, in which almost all the sciences, astronomy, geometry, and algebra, optics and dioptrics, balistic and artillery, speculative and experimental philosophy, natural history, antiquities, philology, and criticism; being about 25 or 30 dissertations, which he produced during the nine or ten years of his residence at London; and all abounding with ideas new, singular, and useful."

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108.

In 1691, the Savilian professorship of astronomy at Oxford being vacant, he applied for that place, but did not succeed. Whiston, in the "Memoirs of his own Life," tells us from Dr. Bentley, that Halley "being thought of for successor to the mathematical chair at Oxford, Bp. Stillingfleet was desired to recommend him at court; but hearing, that he was a sceptic and a banterer of religion, the bishop scrupled to be concerned, till his chaplain Bentley should talk with him about it, which he did. But Halley was so sincere in his infidelity, that he would not so much as pretend to believe the Christian religion, though he thereby was likely to lose a professorship; which he did accordingly, and it was then given to Dr. Gregory." Halley published his "Theory of the Variation of the Magnetic Compass," as we have already observed, in 1683; which, though it was well received both at home and abroad, he found, upon a review, liable to great and insuperable objections. Yet the phenomena of the variation of the needle, upon which it is raised, being so many certain and indisputed facts, he spared no pains to possess himself of all the observations relating to it he could possibly come at. To this end he procured an application to be made to king William, who appointed him commander of the *Paramour Pink*, Aug. 19, 1698; with express orders to seek by observations the discovery of the rule of the variations, and, as the words of his commission run, "to call at his majesty's settlements in America, and make such further observations as are necessary for the better laying down the longitude and latitude of those places, and to attempt the discovery of what land lies to the south of the Western ocean." He set out on this attempt Nov. 24th following, and proceeded so far as to cross the line; but his men growing sickly and untractable, and his first lieutenant mutinying, he returned home in June 1699. After getting his lieutenant tried and cashiered, he set off, September following, a second time, having the same ship with another of lesser bulk, of which he had also the command. He traversed the vast Atlantic ocean from one hemisphere to another, as far as the ice would permit him to go; and in his way back touched at St. Helena, the coast of Brazil, Cape Verd, Barbadoes, Madeiras, the Canaries, the coast of Barbary, and many other latitudes, arriving in England Sept. 1700. Having thus furnished himself with a competent number of observations, he published in 1701 "A General Chart, shewing at  
" one

“ one View the Variation of the Compass in all those Seas, where the English Navigators were acquainted;” and hereby, first of any one, laid a sure foundation for the discovery of the law or rule, whereby the said variation changes all over the world.

The captain (for he had now acquired that title and character) had been at home little more than half a year, when he went in the same ship, with another express commission from the king, to observe the course of the tides in every part of the British channel at home, and to take the longitude and latitude of the principal head-lands, in order to lay down the coast truly. These orders were executed with his usual expedition and accuracy; and soon after his return he published, in 1702, a large map of the British channel. The emperor of Germany having resolved to make a convenient and safe harbour for shipping in that part of his dominions which borders upon the Adriatic, captain Halley was sent this year by queen Anne to view the two ports on the Dalmatian coast, lying to that sea. He embarked Nov. 27, went over to Holland, and passing thence through Germany to Vienna, proceeded to Istria, with a view of entering upon the execution of the emperor's design; but some opposition being given to it by the Dutch, it was laid aside: nevertheless, the emperor presented him with a rich diamond ring from his own finger, and gave him a letter of high commendation, written with his own hand to queen Anne. He was likewise received with great respect by the king of the Romans, by prince Eugene, and the principal officers of that court. Presently after his arrival in England, he was dispatched again upon the same business; and passed his time through Osnaburgh and Hanover, where he supped with his late British majesty, then electoral prince, and his sister the queen of Prussia. Arriving at Vienna, he was presented the same evening to the emperor, who directly sent his chief engineer to attend him to Istria, whither they repaired, and added some new fortifications to that of Trieste, the port of Boccari being found fit to receive all kind of shipping with safety.

Having seen the work finished, he returned to England, Nov. 1703; and Wallis being deceased a few weeks before, Halley was appointed Savilian professor of geometry at Oxford in his room, and had the degree of LL. D. conferred upon him by that university. He was scarcely settled at Oxford, when Aldrich, dean of Christ-church, engaged him

to translate into Latin from the Arabic "Apollonius de Sectione Rationis." At the same time, from the account given of them by Pappus, he restored the two books, which are lost of the same author, "De Sectione Spatii;" and the whole work was published by him in one volume 8vo, at Oxford, 1706. Afterwards he took a share with his colleague, Dr. David Gregory, in preparing for the press the same Apollonius's "Conics;" and ventured to supply the whole 8th book, which is lost, of the original. He likewise added Serenus on the "Section of the Cylinder and "Cone," printed from the original Greek with a Latin translation, and published the whole, 1710, in folio: not to mention, that in the midst of all these publications the "Miscellanea Curiosa," in three vols. 8vo, had come out under his direction in 1708. In 1713, he succeeded Dr. afterwards Sir, Hans Sloane, in the post of secretary to the Royal Society; and, upon the death of Flamsteed in 1719, was appointed to succeed him at Greenwich by George I. which made Halley, that he might be more at liberty for the proper business of his situation, resign the post of secretary to the Royal Society in 1721.

Upon the accession of the late king, his consort queen Caroline thought proper to make a visit at the Royal Observatory; and being pleased with every thing she saw, took notice, that Dr. Halley had formerly served the crown as a captain in the navy: and she soon after obtained a grant of his half-pay for that commission, which he enjoyed from that time during his life. An offer was also made him of being appointed mathematical preceptor to the duke of Cumberland; but he declined that honour, by reason of his advanced age, and because he deemed the ordinary attendance upon that employ not consistent with the performance of his duty at Greenwich. Aug. 1729, he was admitted as a foreign member of the Academy of Sciences at Paris. About 1737, he was seized with a paralytic disorder in his right hand, which, it is said, was the first attack he ever felt upon his constitution: however, he came as usual once a week, till within a little while before his death, to see his friends in town on Thursday, before the meeting of the Royal Society. His paralytic disorder increasing, his strength gradually wore away, and he came at length to be wholly supported by such cordials as were ordered by his physician Dr. Mead. He expired as he sat in his chair, without a groan, Jan. 14, 1741-2, in his 86th year. His corpse was interred near Greenwich,

Greenwich, in the church-yard of a small village called Lee, where was erected over him a handsome tomb with this inscription :

Sub hoc marmore  
Placide requiescit cum uxore char-  
rissima

EDMUNDUS HALLEYUS, LL. D.  
Astronomorum sui seculi facile  
princeps.

Ut vero scias, lector,

Qualis quantusque vir ille fuit,

Scripta ejus multifaria lege:

Quibus omnes fere artes & scientias  
Illustravit, ornavit, amplificavit.

Æquum est igitur,  
Ut quem cives sui virum  
Tantopere coluere  
Memoriam ejus posteritas  
Grata veneretur.

Natus } est A. C. { MDCLVI.  
Mortuus } MDCCXLI.

Hoc saxum optimis parentibus  
Sacrarunt duæ filiarum piensissimarum.  
Anno C. MDCCXLII.

HAMEL (JOHN BAPTISTE DU), a French philosopher and divine, was born at Vire in Lower Normandy, 1614. He passed through his first studies at Caen, and his course of rhetoric and philosophy at Paris. At eighteen, he wrote a treatise, in which he explained, in a very simple manner, and by one or two figures, Theodosius's three books upon Spherics; to which he added a tract upon Trigonometry extremely short yet perspicuous, and designed as an introduction to astronomy. In one of his latter works he observes, that he was prompted by the vanity natural to a young man to publish this book: but, as Fontenelle remarks, there are few persons of that age capable of such an instance of vanity. At 19, he entered himself into the congregation of the oratory, where he continued ten years, and left it in order to be curate of Neuilli upon the Marne. He applied in the mean time intensely to study, and distinguished himself greatly by publishing works upon astronomy and philosophy. In 1666, Colbert proposed to Lewis XIV. a scheme, which was approved by his majesty, for establishing a royal academy of sciences; and appointed our author secretary of it. In 1668, he attended M. Colbert de Croissy, plenipotentiary for the peace at Aix la Chapelle; and upon the conclusion of it, accompanied him in his embassy to England, where he formed an acquaintance with the most eminent persons of this nation, particularly with Boyle, Ray, and Willis. From thence he went over to Holland, and so returned to France, having made a great number of useful observations in his travels. In 1678, his "Philosophia Vetus & Nova, ad Usus Scholæ accommodata in Regia Burgundia pertractata," was printed at Paris in 4 vols. 12mo; and, in 1681, enlarged

larged and reprinted there in six. This work, which was done by the order of M. Colbert, contains a judicious collection of the ancient and modern opinions in philosophy. Several years after the publication of it, the Jesuits carried it into the East-Indies, and taught it with success; and farther Bovet, a missionary in China, wrote into Europe, that when his brethren and himself engaged in drawing up a system of philosophy in the Tartarian language for the emperor, one of the chief sources they drew from was Du Hamel's "*Philosophia Vetus & Nova.*" His works in this way, now become numerous, were collected and published at Nuremberg 1681, in 4 vols. 4to, under the title of, "*Opera Philosophica & Astronomica:*" and they were highly valued then, though the improvements in philosophy since his time have brought them into discredit, by rendering them of little or no use. In 1697, he resigned his place of secretary of the Royal Academy of Sciences, which by his recommendation he procured for M. de Fontenelle. He had some years before this devoted himself to divinity, and published large works in this way. However, he did not lose all care of his former studies, but published at Paris in 1698, "*Regiz Scientiarum Academiae Historia,*" 4to, in four books; which being greatly liked, he afterwards augmented with two books more. It contains an account of the foundation of the Royal Academy of Sciences and its transactions, from 1666 to 1700, and is now the most useful of any of his works relating to philosophy; as perhaps the most useful which he published in theology, is his last work printed at Paris, 1706, in folio, and intituled, "*Biblia Sacra Vulgate Editionis, una cum selectis ex optimis quibusque interpretibus notis, prolegomenis, novis tabulis chronologicis & geographicis.*"

He died at Paris Aug. 6, 1706, without any sickness, and of mere old age, being almost 83. Though he had quitted his cure at Neuilli in 1663, yet he went every year to visit his old flock; and the day he spent there was kept as an holy-day by the whole village. He was highly esteemed by the most eminent prelates of France, though he enjoyed but very small preferments. He was a man of great modesty, affability, piety, and integrity; he was disinterested, averse to all contests, and exempt from jealousy and affectation. He wrote Latin with prodigious purity and elegance.

HAMMOND (Dr. HENRY), a learned English divine, was born at Chertsey in Surrey, Aug. 18, 1605; and was the



the youngest son of Dr. John Hammond, physician to Henry prince of Wales, who was his godfather, and gave him his own name. He was educated in grammar-learning at Eton-school, and sent to Magdalen-college, Oxford, in 1618; of which, after taking his degrees in a regular way, he was elected fellow in 1625. Some time after he applied himself to divinity; which however he did not pursue in the ordinary way, by having recourse to modern systems and voluminous compilations of men who perhaps knew as little of the matter as himself, but, as Fell says, "by beginning that science at the upper end, as conceiving it most reasonable to search for primitive truth in the primitive writers, and not to suffer his understanding to be prepossessed by the contrived and interested schemes of modern, and withal obnoxious, authors." In 1633, he was presented to the rectory of Penhurst in Kent, by Robert Sydney earl of Leicester. That nobleman happening to be one of his auditors while he was supplying a turn at court for Dr. Frewen, then president of his college, and one of his majesty's chaplains, was so deeply affected with the sermon, and formed so just a measure of the preacher's merit, that he conferred on him this living, then void, and in his gift. Upon this he quitted his college, and went to his cure, where he resided, as long as the times permitted him, punctually performing every branch of the ministerial function in the most diligent and exemplary manner. In 1640, he was chosen one of the members of the convocation, called with the long parliament, which began that year; and, in 1643, made archdeacon of Chichester by the unsought-for favour of Dr. Brian Duppa, then bishop of Chichester, and afterwards of Winchester. The same year also he was named one of the assembly of divines, but never sat amongst them.

In the beginning of the national troubles he continued undisturbed at his living, till the middle of July 1643; but joining in the fruitless attempt then made at Tanbridge in favour of the king, and a reward of 100l. being soon after promised to the person that should produce him, he was forced to retire privily and in disguise to Oxford. Having procured an apartment in his own college, he sought that peace in retirement and study, which was no where else to be found. Among the few friends he conversed with, was Dr. Christopher Potter, provost of Queen's-college; by whose persuasion it was, that he published his "Practical Catechism, 1644." This was one of the most valuable books published at that time; yet because it did not suit the

Fell's Life  
of Dr. Ham-  
mond, p. 1,  
2. Lond.  
1622.

Fell, &c.  
p. 7.

Ath. Oxon.

nonfense then prevailing, nor the principles of those who cried up Faith to the skies, but condemned Works, as fit for little else but to make a man's damnation more sure, great objections were raised against it by 52 ministers within the province of London; and especially by the famous Francis Cheynell, who has contrived to perpetuate his good name by his extraordinary treatment of the excellent Chillingworth. Hammond however defended his book, and the same year and the following, put out several useful pieces, adapted to the times. Dec. 1644, he attended as chaplain the duke of Richmond and earl of Southampton; who were sent to London by Charles I. with terms of peace and accommodation, to the parliament; and when a treaty was appointed at Uxbridge, he appeared there as one of the divines on the king's side, where he managed, greatly to his honour, a dispute with Richard Vines, one of the Presbyterian ministers sent by the parliament. Nevertheless, a report was afterwards raised upon the doctor, that Vines "had utterly silenced him;" insomuch that, to avoid the force of his adversary's objection, he was obliged to have recourse to this expedient, that is, "to swear by God and the holy angels, that though at present a solution did not occur to him, he could answer it." But the doctor, being informed of this slander, wrote a letter in his own vindication, wherein he has these words: "I am both sure, that I never called God and his holy angels to witness any thing in my life, nor ever swore one voluntary oath that I know of; and that I was not, at that meeting, conscious to myself of wanting ability to express my thoughts, or pressed with any considerable difficulty, or forced by any consideration, to wave the answer of any thing objected."

A few days after the breaking of this treaty, a canonry of Christ-church in Oxford becoming vacant, the king bestowed it upon him about March 1645; and the university chose him their public orator. His majesty also, coming to reside in that city, made him one of his chaplains in ordinary: notwithstanding all which employments, he did not remit from his studies, or cease to publish books, principally contrived to do service in the times they were written in. When Oxford surrendered, his attendance as chaplain was superseded; but when the king came into the power of the army, he was permitted to attend him again, in his several confinements and removes of Wooburn, Caversham, Hampton-court, and the Isle of Wight: at which last place he continued till Christmas 1647, the time that all his majesty's servants were put

put away from him. He then returned again to Oxford, where he was chosen sub-dean of Christ-church; in which office he continued till March 30, 1648, when he was forcibly turned out of it by the parliamentary visitors. Instead of being commanded immediately to quit Oxford, as others were, a committee of parliament voted him and Dr. Sheldon to be prisoners in that place, where they continued in restraint for about ten weeks. During this confinement he began his "Paraphrase and Annotations on the New Testament;" the ground-work of which is said to be this. Having written in Latin two large volumes of the way of interpreting the New Testament, with reference to the customs of the Jews, and of the first Heretics in the Christian church, and also of the Heathens, especially in the Grecian games; and, above all, of the importance of the Hellenistical dialect; he began to consider, that it might be more useful to the English reader, who was to be his immediate care, to write in our vulgar language, and set every observation in its natural order, according to the direction of the text. And having some years before collated several Greek copies of the New Testament, and observed the variation of our English from the original, and made an entire translation of the whole for his own private use, he cast his work into that form, in which it now appears. It came out first in 1653; in 1656, with additions and alterations; and in 1698, Le Clerc put out a Latin translation of it, viz. of the "Paraphrase and Annotations," with the text of the Vulgate, in which he has intermixed many of his own animadversions, explained those points which Dr. Hammond had but slightly touched, and corrected many of his mistakes. This is the most useful of all his works; which however let us quit for the present, and look a little after its author.

We left him under confinement at Oxford; from whence he was afterwards removed to the house of Sir Philip Warwick at Clapham in Bedfordshire. The trial of king Charles drawing on, and Dr. Hammond being in no other capacity to interpose than by writing, he drew up an address to the general and council of officers, which he published under this title: "To the Right Honourable the Lord Fairfax, and his Council of War, the humble Address of Henry Hammond." His grief for the death of his royal master was extreme; but after having indulged it for a while, he resumed his studies, and published several pieces. The rigour of his restraint being taken off in the beginning of 1649, he removed to Westwood in Worcestershire, the seat of the loyal

loyal Sir John Packington, from whom he received a kind invitation; and here spent the remainder of his days. In 1651, when Charles II. came into those parts, he waited upon him, and received a letter from his own hand, of great importance, to satisfy his loyal subjects concerning his adherence to the religion of the church of England. In 1653, he published, as we have already observed, his great work on the New Testament, and went on applying antidotes to the distempers of the church and state, and opposing those monstrous ill-grounded and absurd tenets, which were daily broached under the name of religion; particularly those of the Anabaptists and other enthusiasts. Afterwards he undertook a "Paraphrase and Commentary on all the Books of the Old Testament;" of which he published the Psalms, and went through a third part of the book of Proverbs. His want of health only hindered him from proceeding farther: for that strength of body, which had hitherto attended his indefatigable mind, beginning to fail him about 1654, he was seized by those four tormenting distempers, each of which has been judged a competent trial of human patience, namely, the stone, the gout, the colic, and the cramp; but the stone put an end to his life. For, while Charles II. was designing him for the bishopric of Worcester, and he was preparing to go to London, whither he had been invited by the most eminent divines, he was seized with a sharp fit of the stone the 4th of April, of which he died the 25th of the same month, 1660.

Fell, &c.  
p. 71. 83.

He was a very handsome man, and of a good constitution; and the faculties of his mind were no way inferior to the graces of his body. Declamatory panegyric is not our province: we will therefore content ourselves with reciting what Wood and Burnet have said of him. "Great were his natural abilities, greater his acquired; and in the whole circle of arts he was most accurate. He was also eloquent in the tongues, exact in the ancient and modern writers, well versed in philosophy, and better in philology, most learned in school-divinity, and a great master in church antiquity." "His death," says Burnet, "was an unspeakable loss to the church. For, as he was a man of great learning, and of most eminent merit, he having been the person that, during the bad times, had maintained the cause of the church in a very singular manner; so he was a very moderate man in his temper, though with a high principle, and would probably have fallen into healing councils. He was also much set on reforming abuses, " and

Ath. Oxon.

and for raising in the clergy a due sense of the obligations they lay under." Besides above 30 pieces that came out in his life-time, at least 20 more published after his decease; all which were collected together by his amanuensis, the learned Mr. William Fulman, into 4 vols. folio, 1684.

Hist. of his  
own Time,  
edit. 1724.  
p. 177.

HAMMOND (ANTHONY, Esq;), descended from a family long situated at Somersham-place, in Huntingdonshire, was born in 1668, and educated at St. John's-college, Cambridge. He was a commissioner of the navy, a good speaker in parliament, had the name of "silver-tongued Hammond" given him by lord Bolingbroke, and was a man of note among the wits, poets, and parliamentary writers, in the beginning of this century. A volume of "Miscellany Poems" was inscribed to him in 1694 by his friend Mr. Hopkins; and in 1720 he was himself the editor of "A new Miscellany of Original Poems," in which he had himself no small share. His own pieces, he observes in his preface, "were written at very different times, and were owned by him, lest in a future day they should be ascribed to other persons to their prejudice, as the 'Ode on Solitude' has been, in wrong, to the earl of Roscommon, and as some of the rest have been to others." He was the intimate friend of Mr. Moyle, and wrote the "Account of his Life and Writings" prefixed to his works in 1727. Their acquaintance began, through Sir Robert Marsham, in the latter end of 1690, soon after Hammond's return from a short tour into Holland and some parts of Flanders. The places of resort for wits at that period were Maynwaring's coffee-house in Fleet-street, and the Grecian near the Temple; where Moyle having taken a disgust against the clergy, had several friendly disputes with Hammond, and at the same place had a share with Trenchard in writing the argument against a standing army. In Moyle's works are three valuable letters to Hammond; a copy of verses, by Hammond, to Moyle; another, by Hopkins, to the same; and a third, by Hopkins, to Hammond. In the latter, in 1694, we have the following intimation of what Dr. Johnson calls "the most arduous work of its kind."

Nichols's  
Select  
Collection  
of Poems,  
Vol. III.  
p. 265.

With joy I learn'd Dryden's design to crown  
All the great things he has already done:  
No loss, no change of vigour can he feel,  
Who dares attempt the sacred Mantuan still.

These

These lines are a remarkable confirmation of our excellent Biographer's observation, that "the expectation of this work, " was undoubtedly great: the nation considered its honour " as interested in the event. One gave him the different " editions of his author, and another helped him in the sub- " ordinate parts. The arguments of the several books " were given him by Addison. The hopes of the public " were not disappointed." "He produced," says Pope, "the " most noble and spirited translation that I know in any lan- " guage. It certainly excelled whatever had appeared in " English, and appears to have satisfied his friends; and, for " the most part, to have silenced his enemies."

Life by Dr.  
Johnson,  
corrected by  
Gent. Mag.  
1781, p.  
273.

HAMMOND (JAMES), well remembered as a man esteemed and caressed by the elegant and great, was the second son of Anthony Hammond [A], a man of note among the wits, poets, and parliamentary orators in the beginning of this century. He was born about 1710, and educated at Westminster-school; but it does not appear that he was of any university. He was equerry to the prince of Wales, and seems to have come very early into public notice, and to have been distinguished by those whose patronage and friendship prejudiced mankind at that time in favour of those on whom they were bestowed; for he was the companion of Cobham, Lyttelton, and Chesterfield. He is said to have divided his life between pleasure and books; in his retirement forgetting the town, and in his gaiety losing the student. Of his literary hours all the effects are exhibited in his memorable "Love " Elegies," which were written very early, and his Prologue not long before his death [B]. In 1733, he obtained an income of 400*l.* a year by the will of Nicholas Hammond, Esq; a near relation. In 1741, he was chosen into parliament for Truro in Cornwall, probably one of those who were elected by the prince's influence; and died next year in June at Stowe, the famous seat of the lord Cobham. His mistress long outlived him, and in 1779 died unmarried bed-chamber woman to the queen. The character which her lover be-

[A] Not the son of a Turkey merchant, as erroneously stated by Shiels, in Cibber's "Lives of the Poets;" nor was he, further, the Mr. Hammond who married a sister of Sir Robert Walpole, as mistakenly advanced by Dr. Johnson. The first of these facts we assert on the authority of Dr. Johnson, the other on that of the Hon.

Horace Walpole, in a MS. letter to the writer of this note.

[B] To these may be added his "Elegy to Miss Dashwood," preserved at the end of Dr. Johnson's Life of Hammond, and a Ballad sung at Vauxhall 30 years ago, beginning, "O how " could I venture to love one like " thee?"

queathed her was, indeed, not likely to attract courtship. Yet it was her own fault that she remained single, having had another very honourable offer. The "Elegies" were published after his death; and while the writer's name was remembered with fondness, they were read with a resolution to admire them. The recommendatory preface of the editor, who was then believed, and is now affirmed by Dr. Maty, to be the earl of Chesterfield, raised strong prejudices in their favour.

HAMPDEN (JOHN, Esq.), of Hamden in Buckinghamshire, famous for sustaining singly the weight of a royal prosecution, on his refusing to pay the ship-money in the reign of Charles I. was born at London in 1594. He was of as ancient, Whitlocke says the ancientest, extraction as any gentleman in his county; and cousin-german to Oliver Cromwell, his father having married the protector's aunt. In 1609, he was sent to Magdalen-college in Oxford; from whence, without taking any degree, he removed to the inns of court, where he made a considerable progress in the study of the law. Sir Philip Warwick observes, that "he had great knowledge both in scholarship and the law." In his enterance into the world, he is said to have indulged himself in all the licence of sports, and exercises, and company, such as were used by men of the most jovial conversation; but afterwards to have retired to a more reserved and austere society, preserving however his natural chearfulness and vivacity. In the second parliament of king Charles, which met at Westminster, Feb. 1625-6, he obtained a seat in the House of Commons, as he also did in two succeeding parliaments; but made no figure till 1636, when he became universally known, by a solemn trial at the King's-bench, on his refusing to pay the ship-money. He carried himself, as Clarendon tells us, through this whole suit with such singular temper and modesty, that he actually obtained more credit and advantage by losing it, than the king did service by gaining it. From this time he soon grew to be one of the most popular men in the nation, and a principal leading member in the long parliament. "The eyes of all men were fixed upon him, as their *pater patriæ*, and the pilot that must steer the vessel through the tempests and rocks which threatened it." After he had held the chief direction of his party in the House of Commons against the king, he took up arms in the same cause, and was one of the first who opened the war by an action at a place called Brill, a garrison of the

Memorials  
of the Eng-  
lish Affairs,  
p. 70.

Mem. of the  
Reign of  
Charles I.  
p. 240.

Clarendon's  
Hist. of the  
Rebellion,  
Vol. II.

Ibid.

Ibid.

the king's upon the edge of Buckinghamshire, about five miles from Oxford. He took the command of a regiment of foot under the earl of Essex, and shewed such skill and bravery, that, had he lived, he would probably soon have been raised to the post of a general. But he was cut off early by a mortal wound, which he received in a skirmish with prince Rupert at Chalgrove-field in Oxfordshire: for he was there shot into the shoulder with a brace of bullets, which broke the bone, June 18, 1643; and after suffering much pain and misery, died thereof the 24th, to as great a consternation of all his party, as if their whole army had been defeated. Many men observed, says Clarendon, that the field in which this skirmish was, and upon which Hampden received his death-wound, namely, Chalgrove-field, was the same place in which he had first executed the ordinance of the militia, and engaged that county, in which his reputation was very great, in this rebellion: and it was confessed by the prisoners that were taken that day, and acknowledged by all, that upon the alarm that morning, after their quarters were beaten up, he was exceeding solicitous to draw forces together to pursue the enemy; and, being a colonel of foot, put himself amongst those horse as a volunteer, who were first ready, and that when the prince made a stand, all the officers were of opinion to stay, till their body came up, and he alone persuaded, and prevailed with them to advance: so violently did his fate carry him to pay the mulct in the place where he had committed the transgression about a year before. This, says Clarendon, was an observation made at that time; but his lordship does not adopt it as an opinion of his own.

Hampden, if we form our judgement of him only from the account of those who were engaged in the opposite party to him, was perhaps one of the most extraordinary men that ever lived; and it must certainly be very amusing to contemplate the portrait of him, as it is thus delineated by the earl of Clarendon. "He was," says the noble historian, "a man of much greater cunning, and it may be of the most discerning spirit, and of the greatest address and insinuation to bring any thing to pass which he desired of any man of that time, and who laid the design deepest.—He was not a man of many words, and rarely began the discourse, or made the first entrance upon any business that was assumed, but a very weighty speaker; and after he had heard a full debate, and observed how the house was like to be inclined, took up the argument, and shortly, and clearly, and craftily, so stated it, that he commonly conducted it to  
"the



“ the conclusion he desired.—He was of that rare affability Ibid. Vol. II.  
 “ and temper in debate, and of that seeming humility and  
 “ submission of judgement, as if he brought no opinion of  
 “ his own with him, but a desire of information and instruc-  
 “ tion : yet he had so subtle a way, and under the notion of  
 “ doubts, insinuating his objections, that he infused his own  
 “ opinions into those from whom he pretended to learn and  
 “ receive them. And even with them who were able to  
 “ preserve themselves from his infusions, and discerned those  
 “ opinions to be fixed in him, with which they could not  
 “ comply, he always left the character of an ingenuous and  
 “ conscientious person. He was indeed a very wise man,  
 “ and of great parts, and possessed with the most absolute  
 “ spirit of popularity, and the most absolute faculties to go-  
 “ vern the people, of any man I ever knew. For the first  
 “ year of the parliament, he seemed rather to moderate and  
 “ soften the violent and distempered humours, than to in-  
 “ flame them. But wise and dispassionate men plainly dis-  
 “ cerned, that that moderation proceeded from prudence,  
 “ and observation that the season was not ripe, rather than  
 “ that he approved of the moderation : and that he begot  
 “ many opinions and motions, the education whereof he  
 “ committed to other men ; so far disguising his own de-  
 “ signs, that he seemed seldom to wish more than was con-  
 “ cluded. And in many gross conclusions, which would  
 “ hereafter contribute to designs not yet set on foot, when  
 “ he found them sufficiently backed by a majority of voices,  
 “ he would withdraw himself before the question, that he  
 “ might seem not to consent to so much visible unreasonableness ;  
 “ which produced as great a doubt in some, as it did  
 “ approbation in others, of his integrity.—After he was  
 “ among those members accused by the king of high-treason,  
 “ he was much altered ; his nature and carriage seeming  
 “ much fiercer than it did before : and without question,  
 “ when he first drew his sword, he threw away the scabbard.  
 “ —He was very temperate in diet, and a supreme governor  
 “ over all his passions and affections ; and had thereby a great  
 “ power over other mens. He was of an industry and vi-  
 “ gilance not to be tired out, or wearied by the most labo-  
 “ rious ; and of parts not to be imposed upon by the most  
 “ subtle and sharp ; and of a personal courage equal to his  
 “ best parts : so that he was an enemy not to be wished,  
 “ wherever he might have been made a friend ; and as much  
 “ to be apprehended where he was so, as any man could de-  
 “ serve to be. And therefore his death was no less pleasing

" to the one party, than it was condoled in the other. In a word, what was said of Cinna, might well be applied to him : he had a head to contrive, a tongue to persuade, and a hand to execute, any mischief, or," as the historian says elsewhere, " any good." Thus is Hampden described by Clarendon, agreeably to the notions usually formed of his character after the Restoration ; which, we see, was that of a great man, rather than a good. But as the characters of statesmen, commanders, or men acting in a public capacity, always vary with the times and fashions of politics, so at the Revolution, when passive-obedience and non-resistance were disgraced by law, he came to be esteemed a good man as well as a great ; and, bating a small interval in the days of Sacheverell, has continued to be thought so from that time to this. Thus a poet of our own days, in an elegant piece, intituled, " An Elegy in a Country Church-yard," has painted him in the glorious colours of a warm and active patriot :

" Perhaps in this neglected spot is laid  
 " Some heart once pregnant with celestial fire ;  
 " Hands that the rod of empire might have swayed,  
 " Or wak'd to extasy the living lyre."

\* \* \* \* \*

" Some village Hampden, that with dauntless breast  
 " The little tyrant of his fields withstood,  
 " Some mute inglorious Milton here may rest ;  
 " Some Cromwell, guiltless of his country's blood."

We commend, as it deserves, the public spirit of this bard, and generous warmth with which he seems to be animated ; but, should this sort of spirit once become unfashionable, and sink into contempt, or rather disgrace amongst us, our poets must change their notes, and sing in another strain ; or we may venture to predict, that they will never make their fortunes by poetry, though their genius for it were finer than Gray's.

HADEL (GEORGE-FREDERIC), an illustrious master in music, was born at Hall, a city of Upper Saxony, Feb. 24, 1684, by a second wife of his father, who was an eminent physician and surgeon of the same place, and then above 60 years of age. From his very childhood he discovered such a propensity to music, that his father, who always intended him for the civil law, was alarmed at it ; and took every method to oppose this inclination, by keeping him out of the way

Memoirs of  
 the Life of  
 Geo. Fred.  
 Handel.  
 Lond. 1760,  
 8vo.

way

way of, and strictly forbidding him to meddle with, musical instruments of any kind. Nevertheless, the son found means to get a little clavicord, privately conveyed to a room at the top of the house; and with this he used to amuse himself when the family was asleep. While he was yet under seven years of age, he went with his father to the duke of Saxe Weisenfels, where it was not possible to keep him from harpsicords and other musical instruments. It happened one morning, that while he was playing on the organ, after the service was over, the duke was in the church; and something there was in his manner of playing, which affected his highness so strongly, that he asked his valet de chambre (who, by the way, was Handel's brother-in-law) who it was that he heard at the organ? The valet replied, that it was his brother. The duke demanded to see him; and, after making proper enquiries about him, expostulated very seriously with the old doctor, who still retained his prepossessions in favour of the civil law. He told him at length, that every father had certainly a right to dispose of his children as he should think most expedient; but that, for his own part, he could not but consider it as a sort of crime against the public and posterity, to rob the world of such a rising genius. The issue of this debate was, not only a toleration for music, but consent also that a master should be called in to forward and assist him.

The first thing his father did, at his return to Hall, was to place him under one Zackaw, organist to the cathedral church; who was a person of great abilities in his profession, and not more qualified than inclined to do justice to any pupil of promising hopes. Handel pleased him so much, that he never thought he could do enough for him. He was proud of a pupil, who already began to attract the attention of the public; and also glad of an assistant, who, by his prodigious talents, was capable of supplying his place, whenever he had a mind to be absent. It may seem strange to talk of an assistant at seven years of age; but it is stranger, that at nine he began to compose the church-service for voices and instruments, and from that time actually did compose a service every week for three years successively. Having far surpassed his master, the master himself confessing it, and made all the improvements he could at Hall, it was agreed he should go to Berlin; and to Berlin he went in 1698, where the opera was in a flourishing condition under the encouragement of the king of Prussia, grandfather of the present. Handel had not been long at court, before his abilities

became known to the king, who frequently sent for him, and made him large presents. He farther offered to send him to Italy, where he might be formed under the best masters, and have opportunities of hearing and seeing all that was excellent in the kind: but there were reasons for refusing this offer, and also for leaving Berlin, as he did soon after. During his stay there, he became acquainted with two Italian composers, Buononcini and Attilio; the same who afterwards came to England while Handel was here, and were at the head of a formidable opposition against him.

Next to the opera of Berlin, that of Hamburg was in the highest request; and thither it was resolved to send him on his own bottom, and chiefly with a view to improvement: but his father's death happening soon after, and his mother being left in narrow circumstances, he thought it necessary to procure scholars, and obtain some employment in the orchestra; and by this means, instead of a burden, he proved a great relief to her. He had a dispute at Hamburg with one of the masters, in opposition to whom he laid claim to the first harpsicord; and he had the luck to have it determined in his favour. The honour however had like to have cost him dear; for his antagonist so resented his being constrained to yield to such a stripling competitor, that, as they were coming out of the orchestra, he made a push at him with a sword, which had infallibly pierced his heart, but for the friendly Score, which he carried accidentally in his bosom. "Had this happened," says his historian, "in the early ages, not a mortal but would have been persuaded that Apollo himself interposed to preserve him, in the form of a music-book."

Memoirs,  
&c. p. 35.

From conducting the performance, he became composer to the house; and "Almeria," his first opera, was made here, when he was not much above 14 years of age. The success of it was so great, that it ran for 30 nights without interruption; and this encouraged him to make others, as he did also a considerable number of sonatas not extant, during his stay at Hamburg, which was about four or five years. He contracted an acquaintance at this place with many persons of note, among whom was the prince of Tuscany, brother to the grand duke. The prince, who was a great lover of the art for which his country was famous, would often lament Handel's not being acquainted with the Italian music; shewed him a large collection of it; and was very desirous he should return with him to Florence. Handel plainly answered, that he could see nothing in the music  
answer-

answerable to the prince's character of it ; but, on the contrary, thought it so very indifferent, that the singers, he said, must be angels to recommend it. The prince smiled at the severity of his censure ; yet pressed him to return with him, and intimated that no convenience should be wanting. Handel thanked him for the offer of a favour, which he did not chuse to accept ; for he resolved to go to Italy on his own bottom, as soon as he could make a purse sufficient for the purpose. He had in him from his childhood a strong spirit of independency, which was never known to forsake him in the most distressful seasons of his life : and it is remarkable, that he refused the greatest offers from persons of the first distinction ; nay, and even the highest favours from the fairest of the fair sex, only because he would not be cramped or confined by particular attachments.

Soon after he went to Italy, and Florence was his first destination ; where, at the age of 18, he made the opera of " Rodrigo," for which he was presented with 100 sequins, and a service of plate. This may serve to shew, what a reception he met with at a place, where the highest notions were conceived of him before he arrived. Vittoria, a celebrated actress and singer, bore a principal part in this opera. She was a fine woman, and had been some time in the good graces of his serene highness ; yet Handel's youth and comeliness, joined with his fame and abilities in music, had raised emotions in her heart, which however we do not find that Handel in the least encouraged. After about a year's stay at Florence, he went to Venice : where he was first discovered at a masquerade, while he was playing on a harpsicord in his vizor. Scarlatti happened to be there, and affirmed it could be no one but the famous Saxon or the devil. Being earnestly importuned to compose an opera, he finished his " Agrippina" in three weeks ; which was performed 27 nights successively, and with which the audience were so enchanted, that they seemed to be all distracted. From Venice he went to Rome, where his arrival was no sooner known, than he received polite messages from persons of the first distinction. Among his greatest admirers was the cardinal Ottoboni, a person of a refined taste and princely magnificence ; at whose court he met with the famous Corelli, with whom he became well acquainted. Attempts were made at Rome to convert him to Popery ; but he declared himself resolved to die a member of that communion, whether true or false ; in which he had been born and bred. From Rome he went to Naples ; and, after he quitted Na-

ples, made a second visit to Florence, Rome, and Venice. The whole time of his abode in Italy was six years; during which he had made abundance of music, and some in almost every species of composition. These early fruits of his studies would doubtless be great curiosities, could they be met with.

He was now returned to his native country, but yet had not done travelling, nor was likely to have done, while there was any musical court which he had not seen. Hanover was the first he stopped at, where he met with Steffani, with whom he had been acquainted at Venice; and who was then master of the chapel to George I. when he was only elector of Hanover. At Hanover also there was a nobleman who had taken great notice of him in Italy, and who afterwards did him great service, when he came to England for the second time. This person was baron Kilmanseck. He introduced him at court, and so well recommended him to his electoral highness, that he immediately offered him a pension of 1500 crowns per ann. as an inducement to stay. Handel excused his not accepting this high favour, because he had promised the court of the elector palatine, and also resolved to pass over into England, whither it seems he had received strong invitations from the duke of Manchester: upon which he had leave to be absent for a twelvemonth or more, and to go whithersoever he pleased; and on these conditions he thankfully accepted the pension.

After paying a visit to his mother, who was now extremely old and blind, and to his old master Zackaw, he set out for Dusseldorp. The elector was highly pleased with him, and at parting made him a present of a fine set of wrought plate for a desert. From Dusseldorp he made the best of his way through Holland; and embarking for England, he arrived at London in the winter of 1710. He was soon introduced at court, and honoured with marks of the queen's favour. Many of the nobility were impatient for an opera from him; whereupon he composed "Rinaldo," in which the famous Nicolini sung. Its success was great, and his engagements at Hanover the subject of much concern. He returned thither in about a twelvemonth; for besides his pension, Steffani had resigned to him the mastership of the chapel; but, in 1712, he obtained leave of the elector to make a second visit to England, on condition that he returned within a reasonable time. The poor state of music here, and the wretched proceedings at the Haymarket, made the nobility desirous that he might be employed in composing for the theatre,

theatre. To their applications the queen added her own authority; and as an encouragement, settled on him for life a pension of 200*l.* per annum. All this made Handel forget his obligation to return to Hanover; so that when his late majesty came over, at the death of the queen, in 1714, conscious how ill he had deserv'd at his hands, he durst not appear at court. It happened, however, that his noble friend baron Kilmanseck was here; and he with others of the nobility contriv'd the following scheme for reinstating him in his majesty's favour. The king was persuaded to form a party on the water; and Handel was bid to prepare some music for that occasion. It was performed and conducted by himself, unknown to his majesty, whose pleasure on hearing it was equal to his surprize. Upon his enquiring whose it was, the baron produced the delinquent, and presented him to his majesty, as one that was too conscious of his fault, to attempt an excuse for it. Thus Handel was restored to favour, and his music honoured with the highest approbation; and as a token of it, the king was pleas'd to add a pension for life of 200*l.* a year, to that which queen Anne had before given him. Some years after, when he was employed to teach the young princesses, another pension was added to the former by her late majesty.

Handel was now settled in England, and well provided for. The three first years he was chiefly, if not constantly, at the earl of Burlington's; where he frequently met Pope. The poet one day ask'd his friend Arbuthnot, of whose knowledge in music he had an high idea, what was his real opinion of Handel, as a master of that science? who replied, "Conceive the highest that you can of his abilities, and they are much beyond any thing that you can conceive."—Pope nevertheless declar'd, that Handel's finest things, so untoward were his ears, gave him no more pleasure than the airs of a common ballad. The two next years he spent at Cannons, then in its glory, and compos'd music for the chapel there. While he was here, a project was form'd by the nobility, for erecting an academy in the Haymarket; the intention of which was to secure a constant supply of operas, to be compos'd by Handel, and to be performed under his direction. For this purpose a large sum was subscribed, the king subscribing 1000*l.* the nobility 4000*l.* and Handel went to Dresden in quest of singers, from whence he brought Senesino and Durisanti. At this time Buononcini and Attilio, whom we have mentioned before, compos'd for the opera, and had a strong party in their favour, and by whom

a violent opposition was maintained ; but at last the parties were all united, and each was to have his particular part.

The academy being now firmly established, and Handel appointed composer to it, all things went on prosperously for a course of ten years. Handel maintained an absolute authority over the singers and the band, or rather kept them in total subjection. Having one day a dispute with Cuzzoni on her refusing to sing something or other, " Oh, madam," said he, " I know very well that you are a true devil ; but " I will make you know, that I am Beelzebub the chief of " the devils." With this he took her up by the waist, and, if she made any more words, swore that he would fling her out of the window. This may serve to shew what a notable spirit he possessed, and how well the company were governed. What, however, they regarded hitherto as legal government, at length appeared to be downright tyranny ; upon which a rebellion commenced with Senesino at the head of it, and all became tumult and civil war. Handel, perceiving that Senesino was grown less tractable and obsequious, resolved to subdue him. To manage him by gentle means he disdained ; yet to controul him by force he could not, Senesino's interest and party being too powerful. The one therefore was quite refractory, the other quite outrageous. The merits of the quarrel are not known ; but whatever they were, the nobility would not consent to his design of parting with Senesino, and Handel was resolved to have no further concerns with him. And thus the academy, after it had gone on in a flourishing state for above nine years, was at once dissolved.

Handel still continued at the Haymarket, but his audience gradually sunk away. New singers must be sought, and could not be had any nearer than Italy. Discouraging this ! yet to Italy he went, and returning with several singers, he embarked on a new bottom. He carried it on for three or four years, but it did not do. Many of the nobility raised a new subscription for another opera at Lincoln's-Inn-Fields, and sent for Farinelli and others ; and, in short, the opposition was so strong, that in spite of his great abilities, his affairs declined ; all for want of a little prudence, and a spirit that knew how to yield on proper occasions. His fortune was not more impaired, than his health and his understanding. His right arm was become useless to him from a stroke of a palsy ; and his senses were greatly disordered at intervals for a long time. In this unhappy state it was thought necessary, that he should go to the vapour-baths at Aix-la-Chapelle ;  
and



and from them he received a cure, which, from the manner, as well as quickness of it, passed with the nuns for a miracle.

Soon after his return to London in 1736, his "Alexander's Feast" was performed at Covent-Garden, and applauded; and several other attempts of the like nature were made to reinstate him, but they did not prevail: the Italian party were too powerful; so that, in 1741, he went to Dublin, where he was well received. Pope has recorded this passage of his history. A poor phantom, which is made to represent the genius of the modern Italian opera, expresses her apprehensions, and gives her instructions to dullness, already alarmed for her own safety, in the following lines:

- " But soon, ah! soon, rebellion will commence,
- " If music meanly borrows aid from sense:
- " Strong in new arms, lo! giant Handel stands,
- " Like bold Briareus with his hundred hands;
- " To stir, to rouse, to shake the soul he comes,
- " And Jove's own thunders follow Mars's drums.
- " Arrest him, empress; or you sleep no more—
- " She heard,—and drove him to th' Hibernian shore."

DUNCIAD, Book iv. 63.

At his return to London in 1741-2, the minds of most men were disposed in his favour, and the æra of his prosperity returned. He immediately began his oratorios in Covent-Garden, which he continued with uninterrupted success and unrivalled glory, till within eight days of his death. The last was performed on the 6th, and he expired on the 14th of April, 1759. He was buried in Westminster-abbey, where, by his own order, and at his own expence, a monument is erected to his memory. In 1751, a gutta serena deprived him of his sight; but his faculties remained in their full vigour, almost to the hour of his dissolution. It must not be forgot, that this great master of music was a most uncommon epicure; which part of his character his historian endeavours to excuse, by saying, that "the peculiarities of his constitution were as great as those of his character; that luxury and intemperance are relative ideas; and that it would be as unreasonable to confine Handel to the fare and allowance of common men, as to expect that a London merchant should live like a Swiss mechanic; that nature had given him a vigorous constitution, an exquisite palate, a craving appetite; and that his incessant and intense application to the studies of his profession rendered

" constant

"constant and large supplies of nourishment the more necessary to recruit his exhausted spirits." He had better have said nothing.

**HANMER** (Sir **THOMAS**, Bart.) a distinguished statesman and polite writer, was born about 1676; and had his education at Westminster-school, and Christ-church, Oxford. When he arrived at years of maturity, he was chosen knight of the shire for the county of Suffolk, and he sat in parliament near 30 years, either as a representative for that county, or for Flintshire, or for the borough of Thetford. In this venerable assembly he was soon distinguished: and his powerful elocution and unbiaſſed integrity drew the attention of all parties. In 1713, he was chosen speaker of the house of commons; which office, difficult at all times, but at that time more particularly so, he discharged with becoming dignity. All other honours and emoluments he declined. Having withdrawn himself by degrees from public business, he spent the remainder of his life in an honourable retirement amongst his books and friends: and there (which entitles him to a place in this work) prepared an elegant and correct edition of the works of Shakspeare. This he made a present of to the university of Oxford; and it was printed there 1744, in six vols. 4to. with elegant engravings by Gravelot, at the expence of Sir Thomas. He died at his seat in Suffolk, April 5, 1746.

Prince's  
Worthies of  
Devonshire.

**HARDING** (**THOMAS**), a famous divine, and the mighty antagonist of Ep. Jewel, was born at Comb-Martin in Devonshire, 1512. His school education was at Winchester, from whence he was removed to New-college, Oxford, and chosen fellow there in 1536. He was afterwards chosen Hebrew professor of the university by Henry VIII. and, as his religion probably kept pace with the king's, so being consequently half reformed at Henry's death, Edward no sooner ascended the throne, than Harding became a very good Protestant. He was afterwards chaplain to the duke of Suffolk, father of Jane Grey: he had the honour to instruct this young lady in the then true religion; but, on the accession of queen Mary, he immediately saw his error, and became a confirmed Papist. There is a curious epistle preserved by Fox, said to be written by lady Jane to Harding on his apostacy; but many are of opinion, and not without reason, that the violent flaming zeal, with the coarse indelicate language of it, can never be the genuine effusion of a mild

Humphred.  
in vit.  
Juelli,  
p. 139.  
Acts and  
Monu-  
ments, Vol.  
III. p. 27.

mild and amiable young lady of 17. He had taken his degrees in arts: in 1554, he proceeded D. D. at Oxford, and was the year after made treasurer of the cathedral of Salisbury, as he had been a little before prebendary of Winchester. When Elizabeth came to the crown, being deprived of his preferment, he left the kingdom; and, having fixed his abode at Louvain in Flanders, he became, says Wood, *Ath. Oxon.* "the target of Popery," in a warm controversy with Bp. Jewel, against whom, between 1554 and 1567, he wrote seven pieces.

He was a man of parts and learning, and not an inelegant writer. Humphrey, in his "Life of Jewel," comparing him with his adversary, says,—“in multis pares sunt, & “ambo doctrinæ & eloquentiæ gloria præcellentes,” p. 142.

HARDINGE (NICHOLAS, Esq;) of Canbury, near Kingston in Surrey, (brother of Caleb Hardinge, M. D. of Bowyer, by Nichols, p. 129.) grandson of Sir Robert Hardinge of King's Newton, in the county of Derby, Knt. and father of George Hardinge, Esq; of the Middle-Temple, barrister, an eminent counsel, and of Henry, vicar of Kingston) fellow of King's-college, Cambridge, many years clerk of the house of commons, and at last member of parliament for Eye in Suffolk, and one of the secretaries of the treasury. In Dec. 1732, he was appointed law reader to the duke of Cumberland, with a salary of 100l. He married in Dec. 1738, Jane second daughter of Sir John Pratt, of Wilderness in Kent (chief justice of the Common Pleas) and sister to the present lord Camden; and died April 9, 1758. His library was sold by auction in 1759. His "Dialogue in the Senate-house [A] at Cambridge," is preserved in the "Poetical Calendar," Vol. IX. p. 92, and his "Denhill Iliad," a poem occasioned by the hounds running through lady Gray's gardens at Denhill in East Kent, 1747, in the sixth volume of the "Select Collection, 1780," p. 82. His Latin poems (in every measure and style) are much admired. Two of them are in the "Musæ Anglicæ," and another in the "Select Collection," Vol. VI. p. 87 [B]. He was a very diligent and able officer in both his departments; and though one of the best classical scholars

[A] In this "Dialogue," the beadle was James Burrough, Esq; fellow of Caius-college, afterwards master, and knighted; well known at Cambridge as an architect.

[B] Since the above was written, a

volume of his Latin poems has been printed by his son, and circulated only among a few select friends. See an account of it in the "Anecdotes of Bowyer," p. 555.

of his age, deeply versed in the history, laws, and constitution of England, on which he could express himself with the greatest precision. He obliged his friends with an engraving, by Mr. Vertue, of two views of the chapel of St. Mary, adjoining to the south side of the parochial church of Kingston upon Thames, in the county of Surrey, in which several English Saxon kings are said to have been crowned, which was ruined in 1730 by the falling down of one of the pillars and arch next the church [c].

[c] The first view represents the ancient form of the building, with the addition of a modern roof. The other, the modern form of the building in 1726, when the draught of it was taken. The chapel was demolished by digging

a grave in March 1729-30; the sexton and his man were killed on the spot, his son and daughter dug out alive. "British Topography," II. 268. There is a mezzotinto print of the sexton.

HARDOUIN (JOHN), a French Jesuit, eminent for his great parts, learning, and singularities of opinion, was born of obscure parents, at Kimper in Bretagne; in 1647. He entered young into the society of Jesuits, and devoted himself to the study of the belles lettres, the learned languages, history, philosophy, and divinity. In 1684, he published in 4to, a work, intituled, "Nummi antiqui populorum & urbium illustrati:" in which he often gave explications very singular, and as contrary to truth as to good sense. The same year, in conjunction with Petavius, "Themistii Orationes xxxiii. cum notis," fol. The year following, in 5 vols. 4to, for the use of the Dauphin, "Plinii Historiæ naturalis libris xxxvii, interpretatione & notis illustrati." Hitherto he confined himself to profane learning, where his whimsies were not supposed capable of doing much harm; but now, to the great uneasiness of many good persons, he was going to tamper with religious subjects; and, in 1687, published his book intituled, "De Baptismo quæstio triplex." Two years after appeared his "Antirrheticus de nummis antiquis coloniarum & municipiorum," in 4to; and also "S. Joannis Chrysostomi Epistola ad Cæsarium Monachum, notis ac dissertatione de sacramento altaris illustrata," in 4to. Le Clerc having made some reflections upon "St. Chrysostom's Letter to Cæsarius," Hardouin replied, in a piece printed in 1690, and intituled, "Defence de la Lettre de S. Jean Chrysostome, adressée à l'Auteur de la Bibliothèque Universelle:" to which Le Clerc returned an answer in the 19th volume of that work.

Bibl. Univ.  
Tom. XV.

In 1693, he printed at Paris, in 2 vols. 4to, "Chronologia ex nummis antiquis restitutæ prolesio, de nummis "Herodiadum:" in which he opened more fully that strange paradoxical system, of which he had yet done little more than hint. He undertakes to prove from medals, that the greater part of those authors, which have passed upon the moderns for ancient, were forged by some monks of the 13th century, who gave to them the several names of Homer, Plato, Aristotle, Plutarch, &c. Tertullian, Origen, Basil, Augustin, &c. He only excepts out of this monkish manufacture the works of Cicero, Pliny's "Natural History," Virgil's "Georgics," and Horace's "Satires and Epistles." These he supposes the only genuine monuments of antiquity remaining, except some few Inscriptions and Fasti: and with the assistance of these, he thinks, that these monks (they must have been very ingenious men) drew up and fashioned all the other ancient writings, as Terence's "Plays," Livy's and Tacitus's "Histories," Virgil's "Eneid," Horace's "Odes," &c. Nay, he pushed this chimera so far, that he fancied he could see plainly enough that Æneas in Virgil was designed for Jesus Christ, and Horace's mistress Lalage for the Christian religion. An absurder system never came out of the brain of man: however, he appears to have seriously believed it himself, and was persuaded that his reasons for it were clear and evident; though he would not publish them to the world, nor explain his system, though he was frequently called upon so to do. This work was suppressed by public authority at Paris. He afterwards published "A Letter upon "three Samaritan Medals;" "An Essay towards the restoring Chronology by Medals of Constantine's Age;" and "A Chronology of the Old Testament, conformable to the "vulgar Translation, illustrated by ancient Medals:" all which books were likewise suppressed, on account of the paradoxes contained in them.

However, he continued still in his opinion; for in his letters, written to Mons. Ballonfaux, and printed at Luxemburg in 1700, he speaks of "an impious faction begun a long while ago, which still subsists, and which by forging "an infinite number of writings, that seem to breathe nothing but piety, appears to have no other design than to "remove God out of the hearts of mankind, and to overturn all religion." Mr. La Croze refuted his notion concerning the forgery of the antient writings, in "Dissertations "historiques sur divers sujets, Rot. 1707;" and in "Vindiciz veterum Scriptorum contra J. Harduinum." La

Croze

Croze imagined, that Hardouin advanced his notions in concert with the society of Jesuits, or at least with his superiors, in order to set aside the ancient Greek and Latin, sacred and profane writers, and so leave all clear to infallibility and tradition only; but Le Clerc was of opinion, that there was no ground for this supposition. In 1709, there was published at Amsterdam a volume in folio, intituled, "*Joannis Harduini opera selecta, tum quæ jampridem Parisiis edita nunc emendatiora & multo auctiora prodeunt, tum quæ nunc primum edita.*" These select works consist of his "*Nummi antiqui populorum & urbium illustrati*;" "*De Baptismo quæstio triplex*;" edition of "*St. Chrysostom's Letter to Cæsarius*," with the dissertation "*De Sacramento Altaris*;" "*De nummis Herodiadum*;" his "*Discourse on the Last Supper*," which had been printed in 1693; a treatise in which he explains the medals of the age of Constantine; "*Chronology of the Old Testament, adjusted by the Vulgate Translation, and illustrated by Medals*;" "*Letters to M. de Balloñfaux*;" and other pieces. This volume made a great deal of noise, before it was published. The author had corrected what he thought proper in the works he had already published; and then put them into the hands of a bookseller, who undertook to print them faithfully from the copy he had received. He began the impression with the author's consent, and was considerably advanced in it; when the clamour raised against the paradoxes in those works, obliged Hardouin to send an order to the bookseller, to retrench the obnoxious passages. But the bookseller refused to do it, and wrote an answer to him, alledging the reasons of his refusal: upon which was issued "*A Declaration of the Father Provincial of the Jesuits, and of the Superiors of their houses at Paris, concerning a new Edition of some Works of Father John Hardouin of the same Society, which has been actually made contrary to their Will by the Sieur de Lorme, Bookseller at Amsterdam, &c.*" At the bottom of this was Hardouin's recantation, which runs in these curious terms: "*I subscribe sincerely to every thing contained in the preceding declaration; I heartily condemn in my writings what it condemns in them, and particularly what I have said concerning an impious faction, which had forged some ages ago the greatest part of the ecclesiastical or profane writings, which have hitherto been considered as ancient. I am extremely sorry that I did not open my eyes before in this point. I think myself greatly obliged to my superiors in*"

" the

“ the society, who have assisted me in divesting myself of my  
 “ prejudices. I promise never to advance in word or writing  
 “ any thing directly or indirectly contrary to my present rec-  
 “ cantation. And if hereafter I shall call in question the  
 “ antiquity of any writing either ecclesiastical or profane,  
 “ which no person before shall have charged as supposititious,  
 “ I will only do it by proposing my reasons in a writing  
 “ published under my name, with the permission of my su-  
 “ periors, and the approbation of the public censors. In  
 “ testimony of which I have signed, this 27th of Dec. 1708,  
 “ J. Hardouin, of the society of Jesus.”

Here we have a notable proof of the glorious latitude which Jesuitical morality allowed its professors ; for, notwithstanding this solemn protestation, nothing can be more certain, than that Hardouin never departed a tittle from his opinions ; but, on the contrary, industriously cherished and propagated them to the last moment of his life. Thus in 1723, when he reprinted his edition of Pliny in three volumes folio, he greatly augmented it with notes, in which were dispersed many paradoxical conceits, tending to support his general system : insomuch, that Mr. Crevier and father Desmolets of the Oratory thought themselves obliged to point them out to the public, and to refute them. Notwithstanding the clamour raised against this Jesuit and his writings, he yet maintained his credit so well with the clergy of France, that they engaged him to undertake a new edition of “ The Councils,” and gave him a pension for that purpose. It was printed, 1715, in 12 vols. folio, at the royal printing-house ; but the sale of it was prohibited by the parliament, who commissioned some doctors, among whom was the celebrated Dupin, to examine it. These doctors gave in their report, that the edition should either be suppressed, or at least corrected in a great number of places ; because it contained many maxims injurious to the doctrines and discipline of the church in general, and to those of the Gallican church in particular ; and because some very essential things were omitted, while others that were spurious were inserted.

Father Hardouin died at Paris, Sept. 3, 1729, in his 83d year ; and after his death was published by an anonymous friend, a volume of his “ Opuscula” in folio. The largest and most singular of these is intitled, “ Athei detecti ;” among whom are to be found Jansenius, Malbranché, Thomasin, Descartes, Regis, Arnaud, Nicole, Paschal, Quesnel ; whose irreligion, no doubt, consisted chiefly in their being enemies to the Jesuits. The society, however, thought proper,

per, in their "Memoires de Trevoux," to disown any concern in the publication of these "Opuscula;" and affected to censure freely the errors contained in them. There is something too mysterious in the character and conduct of this Jesuit, for us to delineate it with exactness or certainty, with the lights we have: let us hear therefore what one who was once of his own order, and personally acquainted with him, has thought fit to say of him: "Some learned men both Protestants and Papists have falsely imagined, that father Hardouin's propositiion for medals, or his design to serve some political end of the society, had given this strange turn to his thoughts. But it was not so: his blind submission to the church of Rome, and after that his religious infatuation for the tenets of the schools, which he takes to be, as the whole society does, the standards of orthodoxy, are the two true springs of his exorbitancies. For having found in the ancient books hardly any thing like the orthodox doctrines of the church and of the schools, or rather having found the reverse, he infers very consistently, that these books never came from the pen of pious men sainted by the church, and who were no doubt orthodox. As for my part, whatever other people may think of his seeming craziness, this is my notion of him, that father Hardouin must be allowed a more competent judge of the meaning of these books, than all the Jesuits besides, as being of greater sagacity, and incomparably more conversant with them, and more impartial too, as well as consistent with himself, in giving up such books which are the great torment of his brethren, and which they compliment only out of decency; and in clearing his infallible church of the great blunder of having sainted the genuine authors of such writings, as are not only not a shelter for it, but are weapons against it. But his unparalleled and unspeakable irregularities of opinion have made me since thoroughly sensible of the terrible havoc, which may be occasioned even in a sagacious and inquisitive mind by an awful regard to doctrines, merely because they are settled, and by a determined attachment to the jargon of school-divinity. Error will lead you into still more and greater errors; it will do so the more, the more diligent and the more able you are. He is as great an instance as any the world ever was witness to, that when a man has been inured from his youth to a religious love of darkness, and to the hatred of light, as an unquestionable first principle, nothing can be expected from him, but all the bad effects



“ effects of the most extravagant fanaticism.” See page the 10th of “ An Answer to Dr. Snape’s Accusation. By Francis de la Pilloniere, formerly a Jesuit, now living with the Bishop of Bangor, 1717,” 8vo.

A posthumous work was published in 1766, under the title of “ Joannis Harduini, Jesuitæ, ad Censuram Scriptorum Veterum Prolegomena,” with a valuable preface by Mr. Bowyer, the learned printer, to whom a curious Latin pamphlet was addressed on that occasion by his friend Mr. De Miffy. Anecdotes of Bowyer, p. 367, 368.

We will conclude our account of this famous Jesuit with an epitaph made for him by M. de Boze, which characterizes him very well :

In expectatione judicii  
Hic jacet  
Hominum paradoxotatos,  
Natione Gallus, Religione Romanus :  
Orbis litterati portentum :  
Venerandæ antiquitatis cultor & destructor.  
Docte febricitans,  
Somnia & inaudita commenta  
Vigilans edidit.  
Scepticum pie egit,  
Credulitate puer, audacia juvenis, deliriis senex.

**HARDWICKE** (**PHILIP YORKE**, earl of ), was born at Dover in Kent, Dec. 1, 1690 ; and educated under Mr. Samuel Morland of Bethnal Green, in classical and general learning, which he ever cultivated amidst his highest employments. He studied the law in the Middle Temple ; and, being called to the bar in 1714, he soon became very eminent in his profession. In 1718, he sat in parliament as member for Lewes in Suffex ; and, in the two successive parliaments, for Seaford. March 1719-20, he was promoted to the office of solicitor-general, by the recommendation of the lord-chancellor Parker : an obligation he never forgot, returning it by all possible marks of personal regard and affection. The trial of Mr. Laver at the king’s-bench for high treason, Nov. 1722, gave him an opportunity of shewing his abilities : his reply, in which he summed up late at night the evidence against the prisoner, and answered all the topics of defence, being justly admired as one of the ablest performances of that kind extant. About the same time, he gained much reputation in parliament, by opening the bill against

Kelly, who had been principally concerned in Bp. Atterbury's plot, as his secretary. Feb. 1723-4, he was appointed attorney-general; in the execution of which important office, he was remarkable for his candour and lenity. As an advocate for the crown, he spoke with the veracity of a witness and a judge: and though his zeal for justice and the due course of law was strong, yet his tenderness to the subject, in the court of exchequer, was so distinguished, that upon a particular occasion in 1733, the house of commons assented to it with a general applause. He was unmoved by fear or favour, in what he thought right and legal; and often debated and voted against the court, in matters relating to the South-Sea company, when he was solicitor; and in the affair of lord Derwentwater's estate, when he was attorney-general. Upon the resignation of the great seal by Peter lord King, in Oct. 1733, Sir Philip Yorke was appointed lord chief-justice of the king's-bench. He was soon after raised to the dignity of a baron of this kingdom, with the title of lord Hardwicke, baron of Hardwicke, in the county of Gloucester; and called to the cabinet council. The salary of chief-justice of the king's-bench, being thought not adequate to the weight and dignity of that high office, was raised on the advancement of lord Hardwicke to it, from 2000l. to 4000l. per ann. to the chief-justice and his successors; his lordship refusing to accept the augmentation of it in any other manner, or any other advantage in lieu of it: and the adjustment of the two vacancies of the chancery and king's-bench (which happened at the same time) between his lordship and lord Talbot, upon terms honourable and satisfactory to both, was thought to do as much credit to the wisdom of the crown in those days, as the harmony and friendship, with which they co-operated in the public service, did honour to themselves. In the midst of the general approbation, with which he discharged his office there, he was called to that of lord high chancellor, on the decease of lord Talbot, Feb. 17, 1736-7.

The integrity and abilities, with which he presided in the court of chancery, during the space of almost 20 years, appears from this remarkable circumstance, that only three of his decrees were appealed from, and even those were afterwards affirmed by the house of lords. After he had executed that high office about 17 years, in times and circumstances of accumulated difficulty and danger, and had twice been called to the exercise of the office of lord high steward, on the trials of peers concerned in the rebellion; he was, April

1754, advanced to the rank of an earl of Great-Britain, with the titles of viscount Royston, and earl of Hardwicke. This favour was conferred unasked, by his sovereign, who treated him through the whole of his reign, with particular esteem and confidence, and always spoke of him in a manner which shewed, that he set as high a value on the man, as on the minister. His resignation of the great seal, in Nov. 1756, gave an universal concern to the nation, however divided at that time in other respects. But he still continued to serve the public in a more private station; at council, at the house of lords, and upon every occasion where the course of public business required it, with the same assiduity as when he filled one of the highest offices in the kingdom. He always felt and expressed the truest affection and reverence for the laws and constitution of his country: this rendered him as tender of the just prerogatives invested in the crown for the benefit of the whole, as watchful to prevent the least incroachment upon the liberty of the subject. The part which he acted in planning, introducing, and supporting the "Bill for abolishing the heretable Jurisdictions in Scotland," and the share which he took, beyond what his department required of him, in framing and promoting the other bills relating to that country, arose from his zeal to the Protestant succession, his concern for the general happiness and improvement of the kingdom, and for the preservation of this equal and limited monarchy; which were the governing principles of his public conduct through life. And these, and other bills which might be mentioned, were strong proofs of his talents as a legislator. In judicature, his firmness and dignity were evidently derived from his consummate knowledge and talents; and the mildness and humanity with which he tempered it, from the best heart. He was wonderfully happy in his manner of debating causes upon the bench. His extraordinary dispatch of the business of the court of chancery, increased as it was in his time, beyond what had been known in any former, was an advantage to the suitor, inferior only to that arising from the acknowledged equity, perspicuity, and precision of his decrees. The manner in which he presided in the house of lords added order and dignity to that assembly, and expedition to the business transacted there. His talents as a speaker in the senate, as well as on the bench, were universally admired: he spoke with a natural and manly eloquence, without false ornaments, or personal invectives; and when he argued, his reasons were supported and strengthened by the most apposite cases and examples,

which the subject would allow. His manner was graceful and affecting; modest, yet commanding; his voice peculiarly clear and harmonious, and even loud and strong, for the greater part of his time. With these talents for public speaking, the integrity of his character gave a lustre to his eloquence, which those who opposed him felt in the debate; and which operated most powerfully on the minds of those who heard him with a view to information and conviction.

Convinced of the great principles of religion, and steady in practice of the duties of it, he maintained a reputation of virtue, which added dignity to the stations which he filled, and authority to the laws which he administered. His attachment to the national church, was accompanied with a full conviction, that a tender regard to the rights of conscience, and a temper of lenity and moderation, are not only right in themselves, but most conducive in their consequences to the honour and interest of the church. The strongest recommendation to him of the clergy to the ecclesiastical preferments in his disposal, was, their fitness for the discharge of the duties of their profession. And that respectable body owes a particular obligation to his lordship, and his predecessor lord Talbot, for the opposition which they gave in the house of lords to the "Act for the more easy Recovery of Tythes, Church-rates, and other ecclesiastical Dues, from the People called Quakers," which might have proved of dangerous consequences to the rights and property of the clergy; though it had passed the other house, and was known to be powerfully supported. Many facts and anecdotes which do him honour, may be recollected and set down, when resentments, partialities, and contests are forgot.

The amiableness of his manners, and his engaging address, rendered him as much beloved by those who had access to him, as he was admired for his greater talents, by the whole nation. His constitution in the earlier part of his life, did not seem to promise so much health and vigour as he afterwards enjoyed, for a longer period than usually falls to the share of men of more robust habit of body. But his care to guard against any excesses, secured to him an almost uninterrupted tenour of health: and his habitual mastery of his passions, gave him a firmness and tranquillity of mind unabated by the fatigues and anxieties of business; from the daily circle of which, he rose to the enjoyment of the conversation of his family and friends, with the spirits of a person entirely vacant and disengaged. Till the latter end of his 73d year, he preserved the appearance and vivacity of youth in his countenance,

countenance, in which the characters of dignity and amiableness were remarkably united: and he supported the tedious disorder which proved fatal to him, and which was of the dysenteric kind, with an uncommon resignation, and even cheerfulness, till the close of life. He died in his 74th year, at his house in Grosvenor-square, March 6, 1764. His body lies interred at Wimple in Cambridgeshire, by that of his lady, Margaret, daughter of Charles Cocks, Esq; of Worcester-shire, and niece of lord-chancellor Sommers.

HARE (Dr. FRANCIS), an English bishop, of whose birth we have no particulars, was bred at Eton-school, and from that foundation became a fellow of King's-college, Cambridge; where he had the tuition of the marquis of Blandford, only son of the illustrious duke of Marlborough, who appointed him chaplain general to the army. He afterwards obtained the deanery of Worcester, and from thence was promoted to the bishopric of Chichester, which he held with the deanery of St. Paul's to his death, which happened in 1740. He was dismissed from being chaplain to George I. in 1718, by the strength of party prejudices, in company with Dr. Moss and Dr. Sherlock, persons of distinguished rank for parts and learning.

About the latter end of queen Anne's reign he published a remarkable pamphlet, intituled, "The Difficulties and Discouragements which attend the Study of the Scriptures, in the Way of private Judgement:" in order to shew, that since such a study of the Scriptures is an indispensable duty, it concerns all Christian societies to remove, as much as possible, those discouragements. In this work, his manner appeared to be so ludicrous, that the convocation fell upon him, as if he were really against the study of the holy Scriptures: and Whiston says, that, finding this piece likely to hinder that preferment he was seeking for, he aimed to conceal his being the author. The same writer charges him with being strongly inclined to Scepticism; that he talked ludicrously of sacred matters; and that he would offer to lay wagers, about the fulfilling of Scripture-prophecies. But the principal ground for these invidious insinuations seems to be, that though he never *denied* the genuineness of the apostolical constitutions (of which by the bye he procured for Whiston the collation of two Vienna MSS.) yet "he was not firm believer enough, nor serious enough in Christianity, to hazard any thing in this world for their reception." He published many pieces against Bp. Hoad-

Memoirs of  
the Life of  
Whiston,  
p. 102.

Ibid. p. 97.

Ibid. p. 102.

ly, in the Bangorian controversy, as it is called; and also other learned works, which were collected after his death, and published in four vols. 8vo. 2. An edition of "Terence," with notes, in 4to. 3. "The Book of Psalms in the Hebrew, put into the original poetical Metre," 4to. In this last work, he pretends to have discovered the Hebrew metre, which was supposed to be irretrievably lost. But his hypothesis, though defended by some, yet has been confuted by several learned men, particularly by Dr. Lowth in his "Metricæ Hæreanæ brevis confutatio," annexed to his lectures "De Sacra Poesi Hebræorum."

HARE (HENRY). See COLRANE.

HARIOT (THOMAS), an eminent mathematician, was born at Oxford, or, as Anthony Wood expresses it, "tumbled out of his mother's womb into the lap of the Oxonian Muses," in 1560. Having been instructed in grammar-learning in that city, he became a commoner of St. Mary-hall, where he took the degree of B. A. in 1579. He had then so distinguished himself by his uncommon skill in mathematics, as to be recommended soon after to Sir Walter Raleigh, as a proper preceptor to him in that science. Accordingly that noble knight became his first patron, took him into his family, and allowed him a handsome pension. In 1585, he was sent over by Sir Walter with his first colony to Virginia; where being settled, he was employed in discovering and surveying that country, in observing what commodities it produced, together with the manners and customs of its inhabitants. He published an account of it under this title, "A brief and true Report of the Newfound-land of Virginia;" which was reprinted in the third volume of Hakluyt's "Voyages." Upon his return to England, he was introduced by his patron to the acquaintance of Henry earl of Northumberland; who "finding him," says Wood, "to be a gentleman of an affable and peaceable nature; and well read in the obscure parts of learning," allowed him a yearly pension of 120l. About the same time Robert Hues, well known by his "Treatise upon the Globes," and Walter Warner, who is said to have communicated to the famous Harvey the first hint concerning the circulation of the blood; being both of them mathematicians, received pensions from him of less value. So that in 1606, when the earl was committed to the Tower for life, Hariot, Hues, and Warner, were his constant companions, and were usual-

Ath. Oxon.  
Vol. I.

See Wood.

ly called the earl of Northumberland's Magi. They had a table at the earl's charge, who did constantly converse with them, to divert the melancholy of his confinement; as did also Sir Walter Raleigh, who was then in the Tower. Hariot lived for some time at Sion-college, and died in London, July 2, 1621, of a cancer in his lip. He was universally esteemed on account of his learning. When he was but a young man, he was styled by Mr. Hakluyt "Juvenis in disciplinis mathematicis excellens;" and by Camden, "Mathematicus insignis." A MS. of his, intituled, "Epemeris Chryometrica," is preserved in Sion-college library; and his "Artis Analyticæ Praxis" was printed after his death, in a thin folio, and dedicated to Henry earl of Northumberland. Des Cartes is said to have been obliged to this book for a great many of his improvements in algebra.

In præfat.  
ad orbem  
nov. Pet.  
Martyr.

Annalium  
regni regis  
Jacobi apparatus, sub-  
joined to his  
Epistles,  
1691, 4to.

As to his religion, Wood says, that, "notwithstanding his great skill in mathematics, he had strange thoughts of the Scripture, always undervalued the old story of the Creation of the World, and could never believe that trite position, 'Ex nihil nihilo fit.' He made a Philosophical Theology, wherein he cast off the Old Testament, so that consequently the New would have no foundation. He was a Deist, and his doctrine he did impart to the earl, and to Sir Walter Raleigh, when he was compiling the 'History of the World,' and would controvert the matter with eminent divines of those times; who therefore, having no good opinion of him, did look on the manner of his death, as a judgement upon him for those matters, and for nullifying the Scripture." Wood mentions no authority for this assertion: and we may observe, that Hariot assures us himself, that when he was with the first colony settled in Virginia, in every town where he came, "he explained to them the contents of the Bible, &c. And though I told them," says he, "the book materially and of itself was not of such virtue as I thought they did conceive, but only the doctrine therein contained; yet would many be glad to touch it, to embrace it, to kiss it, to hold it to their breasts and heads, and stroke over all their bodies with it, to shew their hungry desires of that knowledge which was spoken of." To which we may add, that if Hariot was reputed a Deist, it is by no means probable that Dr. Corbet, an orthodox divine, and successively bishop of Oxford and Norwich, sending a poem, dated Dec. 9, 1618,

Brief and  
true Report,  
&c. in Hak-  
luyt, Vol.  
III. p. 227.

to Sir Thomas Aylebury, when the comet appeared, should speak of,

“ ——— Deep Hariot’s mine,

“ In which there is no dross, but all refine.”

Lastly, it is very unlikely that his noble executors Sir Thomas Aylebury and Robert Sydney, viscount Lisle, would have suffered an inscription to be engraved upon his monument in St. Christopher’s church, which might have been contradicted by all the town, if it had been false; and which, upon the supposition of his being an infidel, would have been ridiculous.

Stowe’s  
Survey of  
London,  
Vol. I.

“ Qui omnes scientias calluit, & in omnibus excelluit :

“ Mathematicis, Philosophicis, Theologicis,

“ Veritatis indagator studiosissimus,

“ Dei Triniunius cultor piissimus.”

HARLEY (ROBERT), afterwards earl of Oxford and earl Mortimer, and lord high-treasurer in the reign of queen Anne, was eldest son of Sir Edward Harley, and born at London, in Bow-street, Covent-garden, Dec. 5, 1661. He was educated under the Rev. Mr. Birch, at Shilton, near Burford, Oxfordshire, which, though a private school, was remarkable for producing at the same time a lord high-treasurer, viz. lord Oxford; a lord high-chancellor, viz. lord Harcourt; a lord chief justice of the Common-pleas, viz. lord Trevor; and ten members of the House of Commons, who were all contemporaries, as well at school, as in parliament. Here he laid the foundation of that extensive knowledge and learning, which rendered him afterwards so conspicuous in the world. At the Revolution, Sir Edward Harley, and this his eldest son, raised a troop of horse at their own expence; and after the accession of king William and queen Mary, he was first chosen member of parliament for Tregony in Cornwall; and afterwards served for the town of Radnor, till he was called up to the House of Lords. In 1690, he chosen by ballot one of the nine members of the House of Commons, commissioners for stating the public accounts; and also one of the arbitrators for uniting the two India companies. In 1694, the House of Commons ordered Mr. Harley, Nov. 19, to prepare and bring in a bill “ For the frequent meeting and calling of parliaments;” which he accordingly did upon the 22d, and it was received and agreed to by both houses, without any alteration or amendment.

Collins’s  
Lives of the  
Earls of  
Oxford,  
London,  
1752, p.  
207.

Willis’s  
Notit. Par-  
liament.  
Vol. II.  
p. 116.  
Kennet’s  
Hist. of  
England,  
Vol. III.  
p. 609.



ment. On Feb. 11, 1701-2, he was chosen speaker of the House of Commons; and that parliament being dissolved the same year by king William, and a new one called, he was again chosen speaker Dec. 31 following, as he was in the first parliament called by queen Anne.

April 17, 1704, he was sworn of her majesty's privy council; and May 18th following, sworn in council one of the principal secretaries of state, being also speaker of the House of Commons at the same time. In 1706, he was appointed one of the commissioners for the treaty of union with Scotland, which took effect; and resigned his place of principal secretary of state in Feb. 1707-8. Aug. 10, 1710, he was constituted one of the commissioners of the Treasury, also chancellor and under-treasurer of the Exchequer. On the 8th of March following, he was in great danger of his life; the marquis of Guiscard, a French Papist, then under examination of a committee of the privy council at Whitehall, stabbing him with a penknife, which he took up in the clerk's room, where he waited before he was examined. Guiscard was imprisoned, and died in Newgate the 17th of the same month: whereupon an act of parliament passed, making it felony, without benefit of clergy, to attempt the life of a privy counsellor in the execution of his office; and a clause was inserted, "To justify and indemnify all persons, who in assisting in defence of Mr. Harley, chancellor of the Exchequer, when he was stabbed by the sieur de Guiscard, and in securing him, did give any wound or bruise to the said sieur de Guiscard, whereby he received his death." The wound he had received confined him for some weeks; but the house being informed that it was almost healed, and that he would in a few days come abroad, resolved to congratulate his escape and recovery: and accordingly, upon his attending the house on the 26th of April, the speaker addressed him in a very respectful speech, to which Mr. Harley returned as respectful an answer. They had before addressed the queen on this alarming occasion.

In 1711, queen Anne, to reward his many eminent services, was pleased to advance him to the peerage of Great-Britain, by the style and titles of baron Harley of Wigmor in the county of Hereford, earl of Oxford, and earl Mortimer, with remainder, for want of issue male of his own body, to the heirs male of Sir Robert Harley, knight of the Bath, his grandfather. May 29, 1711, he was appointed lord high-treasurer of Great-Britain; and, Aug. 15th following, at a general court of the South-Sea company, he was chosen  
their

See Poetage  
of England,  
See.

their governor, as he had been their founder and chief regulator. Oct. 26, 1712, he was elected a knight companion of the most noble order of the Garter. July 27, 1714, he resigned his staff of lord high-treasurer of Great-Britain, at Kensington, into the queen's hands: she dying upon the 1st of August following. June 10, 1715, he was impeached by the House of Commons of high-treason, and high crimes and misdemeanors; and on July the 16th was committed to the Tower by the House of Lords, where he suffered confinement till July 1, 1717, and then, after a public trial, was acquitted by his peers. He died in the 64th year of his age, May 21, 1724, after having been twice married. Pope has celebrated his memory in the following lines:

" A soul supreme, in each hard instance tried,  
" Above all pain, all anger, and all pride,  
" The rage of power, the blast of public breath,  
" The lust of lucre, and the dread of death."

From our account of this noble lord, he must naturally pass for a very great as well as a very good man; yet he has been represented by others, as very remote from either greatness or goodness; and particularly by the late lord Bolingbroke in his curious "Letter to Sir William Windham," where the portrait given of him is not only mean, but odious. However, as it is but reasonable to suppose, that lord Oxford had his allay of infirmities, notwithstanding the fine things that were said of him, and the honours that were done to him; so, on the other hand, it is as reasonable not to believe all that contemporary ministers say of each other, and especially when they have quarrelled. He was a great encourager of learning, and not only so, but the greatest collector in his time of all curious books in print and manuscript, especially those concerning the history of his own country, which were preserved and much augmented by the earl his son. He was also a man of taste and letters himself; and under this character we find a proposal addressed to him by Dr. Swift, "for correcting, improving, and asserting the English tongue."

Swift's  
Works,  
Vol. III.

HARPOCRATION (VALERIUS), an ancient rhetorician of Alexandria, has left us an excellent "Lexicon upon the ten Orators of Greece:" for that is the title usually given to it, though Meursius will have it, that the author inscribed it only *Λεξικον*; and is followed in this opinion by James Gronovius. Harpocraton speaks in this work, with much

Fabricii  
Bibl. Græc.  
Vol. IV.  
p. 583.

much seeming exactness, of magistrates, pleadings at the bar, places in Attica, names of men who had the chief management of affairs in the republic, and of every thing, in short, which has been said to the glory of this people by their orators. Aldus first published this Lexicon in Greek at Venice, 1603, in folio; many learned men, as Meursius, Mauflac, Valesius, have laboured upon it; and James Gronovius gave an edition of it at Leyden, 1696, in 4to.

HARRINGTON (Sir JOHN), an ingenious English poet, was the son of John Harrington, Esq; who was imprisoned in the Tower under queen Mary, for holding a correspondence with the lady Elizabeth, with whom he continued in great favour to the time of his death. Sir John was born at Kelston, near Bath, in Somersetshire, and had queen Elizabeth for his godmother. He was instructed in classical learning at Eton-school, and from thence removed to Cambridge, where he took the degree of M. A. Before he was 30, he published a translation of Ariosto's "Orlando Furioso," by which he gained a considerable reputation, and for which he is now principally known. After this he published some books of epigrams; and, though his talent seems to have lain this way, they have not been sufficient to keep his name alive. In the reign of James, he was created Knight of the Bath; and, being a courtier, presented a MS. to prince Henry, levelled chiefly against the married bishops, which was intended only for the private use of his royal highness: but being published afterwards, created great clamour, and made several of the clergy say, that his conduct was of a piece with his doctrines; since he, together with Robert earl of Leicester, supported Sir Walter Raleigh in his suit to queen Elizabeth for the manor of Banwell, belonging to the bishopric of Bath and Wells; on a presumption, that Right Rev. Incumbent had incurred a *præmunire*, by marrying a second wife. Wood's account of it is this: "That Sir John Harrington, being minded to obtain the favour of prince Henry, wrote a discourse for his private use, intitled, 'A brief View of the State of the Church of England, as it stood in Queen Elizabeth's and King James's Reign, to the year 1608.' This book is no more than a character and history of the bishops of those times, and was written to the said prince Henry, as an additional supply to the Catalogue of Bishops of Dr. Francis Godwin, upon occasion of that proverb.

Ath. Oxon:  
Vol. II.

" Henry

" Henry the eighth pulled down monks and their cells.

" Henry the ninth shall pull down bishops and their bells.

" In the said book the author Harrington doth, by imitating his godmother queen Elizabeth, shew himself a great enemy to married bishops, especially to such as had been married twice; and many things therein are said of them, that were by no means fit to be published, being written only for private use. But so it was, that the book coming into the hands of one John Chetwind, grandson by a daughter to the author, a person deeply principled in Presbyterian tenets, did, when the press was open, print it at London in 1653: and no sooner it was published, and came into the hands of many, but it was exceedingly clamoured at by the loyal and orthodox clergy, condemning him that published it."

*Ibid.*

We have not been able to fix the time of Sir John Harrington's birth, nor are we more certain about that of his death; but as the former may be most probably placed about the middle of queen Elizabeth's reign, so we think the latter might happen towards the latter end of king James's. We will subjoin an epigram, as a specimen of his poetry; since his productions in this way are not every day to be met with.

#### " IN CORNUTUM.

" What curl'd pale youth is he that fitteth there,  
 " So near my wife, and whispers in her ear,  
 " And takes her hand in his, and soft doth wring her,  
 " Sliding her ring still up and down her finger?  
 " Sir, 'tis a proctor, seen in both the laws,  
 " Retained by her in some important cause;  
 " Prompt and discreet both in his speech and action,  
 " And doth her business with great satisfaction.  
 " And think'st thou so? a horn-plague on thy head!  
 " Art thou so like a fool, and wittol led,  
 " To think he doth the business of thy wife?  
 " He doth thy business, I dare lay my life."

HARRINGTON (JAMES), an eminent political writer, was born in Jan. 1611; being the eldest son of Sir Sapcote Harrington, and Jane the daughter of Sir William Samuel

*Life of Harrington, prefixed to his Oceana, &c. by Toland. Ath. Oxon. Vol. II.*

of Upton in Northamptonshire, the place of his nativity. When he had made a progress in classical learning, he was admitted in 1629 a gentleman-commoner of Trinity-college in Oxford, and placed under Mr. Chillingworth, who had lately

lately been elected fellow of that college; from whom he might possibly acquire some portion of that spirit of reasoning and thinking for himself, which has since shone forth so conspicuously in his writings. About three years after, his father died; upon which he left the university, and began to think of travelling; having previously furnished himself with the knowledge of several foreign languages for that purpose. His first step was into Holland, then the principal school of martial discipline; and, what may be supposed to have affected him more sensibly, a country wonderfully flourishing, under the auspices of liberty, commerce, strength, and grandeur. Here it is probable that he began to make government the subject of his meditations; for he was often heard to say, that, "before he left England, he knew no more of anarchy, monarchy, aristocracy, democracy, oligarchy, or the like, than as hard words, whose signification he found in his dictionary." On coming into the Netherlands, he entered a volunteer, and so continued some months, in lord Craven's regiment: during which time, being much at the Hague, he had the farther opportunity of accomplishing himself in two courts; namely, those of the prince of Orange, and the queen of Bohemia, daughter of our James I. who was then a fugitive in Holland. He was taken into great favour by this princess, and also by the prince elector, whom he attended to Copenhagen, when his highness paid a visit to the king of Denmark; and after his return from travelling, was entrusted by him with the affairs of the palatinate, so far as they were transacted at the British court.

Wright's  
Antiquities  
of the  
county of  
Rutland,  
p. 52.

Life, &c.

Wood, &c.  
Toland, &c.

He stayed, however, but a short time in Holland: no temptations or offers could divert or restrain him from the resolution he had formed to travel; and therefore, taking Flanders in his way, he set out on a tour through part of Germany, France, and Italy. While he was at Rome, the Pope performed the ceremony of consecrating wax-lights on Candlemas-day. When his holiness had sanctified these torches, they were distributed among the people, who fought for them very eagerly. Harrington was desirous to have one of them; but perceiving that it was not to be obtained without kissing the Pope's toe, he declined to accept it on such a condition. His companions were not so scrupulous, and when they came home spoke of his squeamishness to the king. The king told him, "he might have done it only as a piece of respect to a temporal prince;" but Harrington replied, that "since he had the honour to kiss his majesty's hand, he thought it beneath him to kiss any other prince's foot."

Toland, &c.

"foot." He is said to have preferred Venice to all other places in Italy, as he did its government to that of the whole world; it being, in his opinion, immutable by any external or internal causes, and to finish only with mankind. Here he cultivated an acquaintance with all the men of letters and character, and furnished himself with the most valuable books in the Italian tongue, such especially as were written upon politics and government.

After having thus seen Italy, France, the Low-countries, Denmark, and some parts of Germany, he returned home to England, perfectly accomplished. In the beginning of the civil war, 1642, he manifestly sided with the parliament, and endeavoured to get a seat in the house, but could not.

*Ath. Oxon.* His inclination to letters kept him from seeking public employments, so that we hear no more of him till 1646; when attending out of curiosity the commissioners, appointed by parliament to bring Charles I. from Newcastle nearer to London, he was by some of them named to wait on his majesty, as a person known to him before, and engaged to no party or faction. The king approved the proposal, and Harrington entered on the station of a domestic; but would never presume to come into his presence except in public, till he was particularly commanded by the king, and made one of the grooms of the bed-chamber, as he was in May 1647. He had the good fortune to please the king much:

*Ibid.* "His majesty loved his company," says Wood, "and finding him to be an ingenious man, chose rather to converse with him, than with others of his chamber. They had often," says he, "discourses concerning government; but when they happened to talk of a commonwealth, the king seemed not to endure it." Harrington conceived a high notion of the king, finding him to be a different person from what he had been represented, as to parts, morals, religion, &c. and therefore, after the king was removed out of the Isle of Wight to Hurst-castle in Hampshire, was forcibly turned out of his service, because he vindicated some of his majesty's arguments against the parliament commissioners at Newport, and thought his concessions more satisfactory than they did. There is no ground to imagine that he saw the king any more, till the day he was brought to the scaffold; whither Harrington found means to accompany him, and where, or a little before, he received a token of his majesty's affection. The king's execution affected him extremely. He often said, "nothing ever went nearer him; and

*Toland, &c.* "that

"that his grief on that account was so great, as to bring a disorder upon him."

Wood, &c.

After the king's death, he was observed to keep much in his library, and more retired than usual, which his friends attributed to discontent and melancholy. But to convince them that this was not the cause of his retirement, he produced a copy of his "*Oceana*;" which "he had been writing," he said, "not only because it was agreeable to the studies which he had always pursued, but because if ever it should be the fate of England to be, like Italy of old, overrun by a barbarous people, or to have its government and records destroyed by some merciless conqueror, they might not be then left to their own invention in framing a new government." This "*Oceana*" is a kind of political romance, in imitation of Plato's "*Atlantic Story*," where by *Oceana* Harrington means England; exhibiting a plan of republican government, which he would have had erected here, in case these kingdoms had formed themselves into a genuine commonwealth. This work, however, as it reflected severely upon Oliver's usurpation, met with many difficulties in the publishing; for it being known to some of the courtiers that it was printing, they hunted it from one press to another, till at last they found it, and carried it to Whitehall. All the solicitations he could make were not able to retrieve his papers, till he bethought himself of applying to lady Claypole, who was a good-natured woman, and Oliver's favourite daughter; and who, upon his declaring that it contained nothing prejudicial to her father's government, got them restored to him. He printed it in 1656, and dedicated it, as he promised lady Claypole, to her father; who, it is said, perused it, but declared, agreeable to his principles of policy, that "the gentleman must not think to cheat him of his power and authority, for that what he had won by the sword, he would not suffer himself to be scribbled out of."

Toland, &c.

Toland, &c.

This work was no sooner published, than many undertook a refutation of it. This occasioned him to reply, and to explain his scheme, in several successive pieces; which however we will not stay to enumerate here, because they are so easy to be seen in the collection of his works. In the mean time, he not only endeavoured to propagate his republican notions by writing, but for the more effectually advancing a cause, of which he was enthusiastically enamoured, he formed a society of gentlemen, agreeing with him in principles, who met nightly at Miles's coffee-house in New Palace-

Toland, &c. Palace-yard, Westminster, and were called the Rota. Wood has given a very particular account of this association, or gang, as he calls them. "Their discourses about government," says he, "and of ordering a commonwealth, were the most ingenious and smart that ever were heard; for the arguments in the parliament-house were but flat to those. This gang had a balloting-box, and ballotted how things should be carried by way of Essay: which not being used, or known in England before on this account, the room was every evening very full. The doctrine there inculcated was very taking; and the more, because as to human foresight there was no possibility of the king's return. The greatest part of the parliament-men hated this rotation and balloting, as being against their power; eight or ten were for it, who proposed it to the house, and made it out to the members, that except they embraced that sort of government, they must be ruined. The model of it was, that the third part of the senate or house should rote out by ballot every year, not capable of being elected again for three years to come; so that every ninth year the senate would be wholly altered. No magistrate was to continue above three years, and all to be chosen by the ballot, than which nothing could be invented more fair and impartial, as it was then thought, though opposed by many for several reasons. This club of commonwealthsmen, which began about Michaelmas 1659, lasted till about Feb. 21 following; at which time, the secluded members being restored by general Monk, all their models vanished."

Ath. Oxon.

After the Restoration, he lived more privately than he had done before, but still was looked upon as a dangerous person, who maintained and propagated principles, which could never be reconciled to monarchical government. He employed himself now in reducing his politics into short and easy aphorisms methodically digested, and freely communicated his papers to all who visited him. While he was putting the last hand to his system, he was, by an order from the king, seized Dec. 28, 1661, and committed to the Tower of London for treasonable designs and practices. He was charged by lord chancellor Hyde, at a conference of the lords and commons, with being concerned in a plot, whereof 21 persons were the chief managers: "that they all met in Bow-street, Covent-garden, and in other places; that they were of seven different parties or interests, as three for the commonwealth, three for the long parliament, three



“ three for the city, three for the purchasers, three for the  
 “ disbanded army, three for the independents, and three for  
 “ the fifth-monarchy men ; that their first consideration was  
 “ how to agree on the choice of parliament men against the  
 “ ensuing session ; and that a special care ought to be had  
 “ about the members for the city of London, as a prece-  
 “ dent for the rest of the kingdom to follow, whereupon  
 “ they nominated the four members after chosen, and then  
 “ sitting in parliament. Their next care was to frame a  
 “ petition to the parliament for a preaching ministry, and  
 “ liberty of conscience : then they were to divide and sub-  
 “ divide themselves into several councils and committees,  
 “ for the better carrying on their business by themselves or  
 “ their agents and accomplices all over the kingdom. In  
 “ these meetings Harrington was said to be often in the  
 “ chair ; that they had taken an oath of secrecy, and con-  
 “ certed measures for levying men and money.” The  
 chancellor added, that though he had certain information  
 of the times and places of their meetings, and particularly  
 those of Harrington and Wildman, they were nevertheless  
 so fixed in their nefarious design, that none of those they  
 had taken would confess any thing, not so much as that  
 they had seen and spoken to one another at those times or  
 places.

Toland, &amp;c.

But notwithstanding these declarations of the chancellor,  
 it is certain, that this plot was never made out ; and it is  
 not impossible but it might be imaginary. It is at least easy  
 to account, upon political principles, for Harrington's con-  
 finement, and the severity and ill usage he met with in it,  
 when we consider not only his notions of government,  
 which he every where enforced with the greatest zeal, but  
 also how obnoxious he must needs have made himself to the  
 powers then in being, by his very ill usage of the Stuart fa-  
 mily. Nothing can be viler than the picture he has drawn  
 of Mary queen of Scots : he has also painted her son, James I.  
 in the most odious colours, suggesting at the same time,  
 that he was not born of the queen, but was a supposititious  
 impostor, and of course had no right to the crown he in-  
 herited. His portrait of Charles I. is an abominable figure :  
 “ never was man,” says he, “ so resolute and obstinate in  
 “ tyranny. He was one of the most consummate in the  
 “ arts of tyranny that ever was ; and it could be no other  
 “ than God's hand, that arrested him in the height of his de-  
 “ signs and greatness, and cut off him and his family.”  
 The truth is, Harrington seems in the latter end of his life

Harring-  
ton's works,  
p. 28. edit.  
1737.

Ibid. p. 31.

to have grown fanatic in politics, for there are fanatics in politics as well as in religion; and his keeping within no bounds, as such people seldom do, might make it the more expedient to put him under confinement. From the Tower he was conveyed very privately to St. Nicholas's island opposite to Plymouth; and from thence, upon a petition, to Plymouth, some relations obliging themselves in a bond of 5000*l.* for his safe imprisonment. At this place he became acquainted with one Dr. Dunstan, who advised him to take a preparation of guaiacum in coffee, as a certain cure for the scurvy, with which he was then troubled. He drank of this liquor in great quantities, which had probably a very pernicious effect, for he soon grew delirious: upon which a rumour prevailed at Plymouth, that he had taken some drink which would make any man mad in a month; and other circumstances made his relations suspect, that he had foul play shewn him, lest he should write any more "*Oceanas*." It was near a month before he was able to bear the journey to London, whither, as nothing appeared against him, he had leave from the king to go. Here he was put under the care of physicians, who could afford little help to the weakness of his body, none at all to the disorders of his mind. He would discourse of other things rationally enough; but when his own distemper was touched upon, he would fancy and utter strange things about the operation of his animal spirits, which transpired from him, he said, in the shape of birds, flies, bees, or the like. He talked so much of good and evil spirits, that he even terrified those about him; and to those who objected to him, that these chimeras were the fruits of a disordered imagination, he would reply, that "he was like Democritus, who, for his admirable discoveries in anatomy, was reckoned distracted by his fellow-citizens." In this crazy condition he married the daughter of Sir Marmaduke Dorrel in Buckinghamshire, a lady to whom he was formerly suitor, and with whom he spent the remainder of his life. Towards his latter end, he was subject to the gout, and enjoyed little ease; but drooping and languishing a good while, he was at last seized with a palsy, and died at Westminster, Sept. 11, 1677, and lies buried there in St. Margaret's church, on the south-side of the altar, next the grave of Sir Walter Raleigh.

Toland, &c.

Ibid:

His writings were first collected, methodized, reviewed, and published by Toland, 1700, in one vol. folio; but there was another edition by Dr. Birch set forth in 1737, which contains several articles omitted in Toland's. He made

some attempts in the poetical way. Thus, in 1658, he published an English translation of two eclogues of Virgil, and two books of the "Æneis," under the title of "An Essay upon two of Virgil's Eclogues, and two of his Æneis, towards the Translation of the whole;" and in 1659, was printed his translation of the four following books "of the Æneid:" but his poetry, as Wood says, gained him no reputation.

HARRIS (WILLIAM), a Protestant Dissenting minister of eminent abilities and character, resided at Honiton in Devonshire. Sept. 20, 1765, the degree of D. D. was conferred on him by the university of Glasgow, by the unanimous consent of the members of that body. "He published an historical and critical Account of the Lives of James I. Charles I. and Oliver Cromwell, in five vols. 8vo. after the manner of Mr. Bayle. He was preparing a like account of James II. He also wrote the life of Hugh Peters; besides many fugitive pieces occasionally, for the public prints, in support of liberty and virtue. All his works have been well received [A]; and those who differ from him in principle, still value him in point of industry and faithfulness." We give this character in the words of his munificent patron Mr. Hollis, who had presented him with many valuable books in reference to the subjects of his histories; and was at the expence of procuring his doctor's degree. Dr. Harris died at Honiton, Feb. 4, 1770. In a letter to James West, Esq; he says, "Conscious of being animated alone with the love of truth and liberty, I devote myself to the public; and if their votes in any measure approve my labours, it will be deemed an abundant reward."

Anecdotes  
of Bowyer,  
by Nichols,  
p. 374.

Gent. Mag.  
Oct. 1782.

[A] Dr. Harris's works were differently thought of by the authors of the "Critical Review." See their account of "The Life of Charles II." in March 1766. Industry was their principal characteristic. They certainly have none of the vivacity which inspired Bayle; and in the judgement of dispassionate readers impartiality is frequently violated.

HARRIS (JAMES, Esq;), an English gentleman of very uncommon parts and learning, was the son of James Harris, Esq; by a sister of lord Shaftesbury, author of "The Characteristics;" whose elegance and refinement of taste and manners Mr. Harris seems to have inherited. He was born in the Close at Salisbury, 1709; and educated at the grammar-school there. In 1726, he was removed to Wadham-college  
H h 2

college in Oxford, but took no degree. He cultivated letters, however, most attentively, and also music; in the theory and practice of which he is said to have had few equals. He was member for Christ-church, Hants, which he represented in several successive parliaments. In 1763, he was appointed one of the lords commissioners of the Admiralty, and soon after removed to the board of Treasury. In 1774, he was made secretary and comptroller to the queen, which post he held to his death. He died, Dec. 21, 1780, in his 72d year, after a long illness, which he bore with calmness and resignation.

He is the author of some valuable works. 1. "Three Treatises: concerning Art; Music, Painting, and Poetry; and Happiness, 1745," 8vo. 2. "Hermes: or, a Philosophical Enquiry concerning Universal Grammar, 1751," 8vo. Of this piece bishop Lowth, in the preface to his "English Grammar," expresseth himself thus: "Those, who would enter more deeply into this subject, will find it fully and accurately handled, with the greatest acuteness of investigation, perspicuity of explication, and elegance of method, in a treatise intituled, 'Hermes, by James Harris, Esq;' the most beautiful and perfect example of analysis, that has been exhibited since the days of Aristotle." 3. "Philosophical Arrangements." 4. "Philosophical Enquiries, 1782," 2 vols. 8vo. finished just before his death, and published since. These Enquiries shew much ingenuity and learning; but, being the amusement of his old age, rather than an exertion of genius, they have not the philosophic tone of his former productions.

Nichols's  
Select  
Collection,  
Vol. IV.  
p. 180.

HARRISON (WILLIAM), a young gentleman high in esteem, and (as Swift expresses it) "a little pretty fellow," "with a great deal of wit, good sense, and good nature," and fellow of New-college, Oxford, had no other income than 40l. a year as tutor to one of the duke of Queensbury's sons. In this employment he fortunately attracted the favour of Dr. Swift, whose generous solicitations with Mr. St. John obtained for him the reputable employment of secretary to lord Raby, ambassador at the Hague, and afterwards earl of Strafford. A letter of his whilst at Utrecht; dated Dec. 16, 1712, is printed in the Dean's works. Mr. Harrison, who did not long enjoy his rising fortune, was dispatched to London with the Barrier-treaty; and died Feb. 14, 1712-13. See the "Journal to Stella," of that and the following day: where Dr. Swift laments his loss with the most

most unaffected sincerity. Mr. Tickell has mentioned him with respect, in his "Prospect of Peace," in "English Poets," Vol. XXVI. p. 113; and Dr. Young, in the beautiful close of an "Epistle to Lord Lansdowne" (Vol. LII. p. 185.) most pathetically bewails his loss. Dr. Birch, who has given a curious note on Mr. Harrison's "Letter to Swift," has confounded him with *Thomas Harrison*, M. A. of Queen's-college. In the "Select Collection," are some pleasing specimens of his poetry; which, with "Woodstock-Park" in Dodsley's "Collection," and an "Ode to the Duke of Marlborough, 1707," in Duncombe's "Horace," are all the poetical writings that are known of this excellent young man; who figured both as an humourist and a politician in the fifth volume of the "Tatler," of which (under the patronage of Bolingbroke, Henley, and Swift) he was professedly the editor. See the "Supplement to Swift."—There was another *William Harrison*, author of "The Pilgrim, or the happy Convert, a Pastoral Tragedy, 1709."

HARRISON (JOHN), a most accurate English mechanic, was the inventor and maker of the famous Time-keeper, for ascertaining the longitude at sea; and also of the compound, or (as it is commonly called) the gridiron-pendulum. He was born at Foulby, near Pontefract in Yorkshire, 1693; and, though he might be said to want education, yet the vigour of his natural abilities amply supplied it. His father was a carpenter, in which profession the son assisted; occasionally also, according to the miscellaneous practice of country-artists, surveying land, and repairing clocks and watches. He was, from his childhood, attached to any wheel-machinery; for, when he lay sick of the small-pox about his 6th year, he had a watch placed open upon his pillow, that he might amuse himself by contemplating the movement. In 1700, he removed with his father to Barrow in Lincolnshire; where, though his opportunities of acquiring knowledge were very few, he eagerly improved every incident for information. He frequently employed all or great part of his nights in writing or drawing, and he always acknowledged his obligations to a clergyman, who officiated every Sunday in his neighbourhood, for lending him a MS. copy of professor Saunderson's Lectures; which he carefully and neatly transcribed, with all the diagrams.

His native genius, however, was superior to these solitary disadvantages. In 1626, he had constructed two clocks, mostly of wood, in which he applied the escapement and

compound pendulum of his own invention: this surpassed every thing then made, scarcely erring a second in a month. In 1728, he came up to London, with the drawings of a machine for determining the longitude at sea; in expectation of being able to execute one by the board of Longitude. Upon application to Halley, he referred him to Mr. George Graham; who advised him to make his machine, before he applied to the board of Longitude. He went home to perform this task, and in 1735 came to London again with his first machine; with which he was sent to Lisbon the next year, for a trial of its properties. In this short voyage, he corrected the dead reckoning about a degree and a half; a success that procured him both public and private encouragement. About 1739, he completed his second machine, of a construction much more simple than the former, and answering much better: which, though not sent to sea, recommended him to still further notice and encouragement. His third machine, produced in 1749, was still less complicated than the second, and superior in accuracy, as erring only three or four seconds in a week. This he conceived to be the *ne plus ultra* of his attempts: but, in an endeavour to improve pocket-watches, he found the principles he applied to surpass his expectations so much, as to encourage him to make his fourth Time-keeper; which is in the form of a pocket-watch, about six inches in diameter. With this Time-keeper his son made two voyages, the one to Jamaica, the other to Barbadoes; in both which experiments it corrected the longitude within the nearest limits required by the act of the 12th of queen Anne: and the inventor therefore, at different times, though not without infinite trouble, received the proposed reward of 20,000*l*.

These four machines were given up to the board of Longitude. The three former were not of any use, as all the advantages gained by making them, were comprehended in the last. They were worthy, however, of being carefully preserved as mechanical curiosities, to shew the gradations of ingenuity, executed with the most delicate workmanship: whereas they now lie totally neglected, in the Royal Observatory at Greenwich. The fourth machine, which is the Time-keeper, has been copied by Mr. Kendall; and this copy, during a three years voyage round the globe, in the Southern hemisphere with captain Cook, answered as well as the original. The latter part of Harrison's life was employed in making a fifth Time-keeper, on the same principles

ples with the preceding one; which, at the end of a ten weeks trial, 1772, in the king's private observatory at Richmond, erred only four seconds and a half. In 1775, he published "A Description concerning such Mechanism, as will afford a nice or true Mensuration of Time, &c." 8vo. This small work also includes an account of his new Musical Scale: for he had, in his youth, been the leader of a distinguished band of church-fingers, and had a very delicate ear for music.

Mr. Harrison died at his house in Red Lion square, London, March 24, 1776, aged 83. It will as easily be supposed, that, from his recluse manner of living, he was no man of the world; as that, from his unacquaintedness with letters, he was no writer: yet, in conversing on his profession, he was clear, distinct, and modest.

HARTLEY (DAVID), an English physician of eminence, was the son of a clergyman, and born about 1704. Annual Register, Vol. XVIII. He received his academical education at Jesus-college, Cambridge, of which he was fellow; and took the degree of M. A. He first began to practise physic at Newark in Nottinghamshire; removed thence to St. Edmund's Bury in Suffolk; after this, settled for some time in London; and, lastly, went to live at Bath, where he died, Sept. 30, 1757, aged 53. He published, in 1739, "A View of the present Evidence for and against Mrs. Stevens's Medicines as a Solvent for the Stone, containing 155 Cases, with some Experiments and Observations." He was greatly instrumental in procuring for Mrs. Stevens the 5000*l.* granted by parliament: her medicines were made public in the Gazette from June 16, to June 19, 1739. Yet Dr. Hartley is said to have died of the Stone, after having taken above 200 pounds weight of soap; and Mrs. Stevens's medicines have long been exploded as futile and of no effect. He is said to have written also in defence of inoculation; and some letters of his are in the "Philosophical Transactions." But his capital work is intituled, "Observations on Man, his Frame, his Duty, and his Expectations, in two Parts, 1749," 2 vols. 8vo. He was doubtless a man of much ingenuity and learning, and by people of a certain cast reputed a good physician; but too great a visionary, to be a safe guide, in disquisitions of any kind.

HARVEY (WILLIAM), an eminent English physician, who first discovered the circulation of the blood, was born

of a gentleman's family at Folkstone, in Kent, April 2, 1578. At ten years of age he was sent to a grammar-school at Canterbury, and at 14 removed from thence to Caius-college in Cambridge. At 19, he travelled through France and Germany to Padua in Italy; where, having studied physic under Eustachius Radius, John Minadous, and Hieronymus Fabricius ab Aquapendente, he was created doctor of physic and surgery in that university, 1602. He had a particular regard for his last master; often quotes him in terms of the highest respect; and declares, that he was the more willing to publish his book "*De Motu Cordis*," because Fabricius, who had learnedly and accurately delineated in a particular treatise almost all the parts of animals, had left the heart alone untouched. Soon after returning to England, he was incorporated M. D. at Cambridge, went to London to practise, and married. In 1604, he was admitted candidate of the college of physicians in London; and three years after fellow. In 1615, he was appointed lecturer of anatomy and surgery in that college; and the year after read a course of lectures there, in which he opened his discovery relating to the circulation of the blood. The original MS. of these lectures is extant in the valuable museum of the late Sir Hans Sloane, which was purchased by parliament, and is intituled, "*Prælectiones anatom. universal. per me Gulielmum Harvæium, medicum Londinensem, anat. & chirurg. professorem. Ann. Dom. 1616. Anno ætatis 37. Prælect. Apr. 16, 17, 18.*" In 1628, he published his "*Exercitatio anatomica de motu cordis & sanguinis*;" and dedicated it to Charles I. There follows also another dedication to the college of physicians, in which he observes, that he had frequently before, in his "*Anatomical lectures*," declared his new opinion concerning the motion and use of the heart, and the circulation of the blood; and far above nine years had confirmed and illustrated it before the college, by reasons and arguments grounded upon ocular demonstration, and defended it from the objections of the most skilful anatomists. This discovery was of such vast importance to the whole art of physic, that as soon as men were satisfied, which they were in a few years, that it could not be contested, a great many put in for the prize themselves; a great many affirmed the discovery to be due to others, unwilling that Harvey should run away with all the glory. Some asserted, that father Paul was the first discoverer of the circulation; but, being too much suspected for heterodoxies already, durst not make it public, for fear of the inquisition. Honoratus

*Praefat. ad  
Exercit. de  
generat. ani-  
malium.*

*De motu  
cordis,  
Exerc. 1.  
c. 1.*

*Goodal's  
Epistle dedi-  
catory to his  
Historical  
Account of  
the College  
of Physi-  
cians' Pro-  
ceedings  
against Em-  
pyrica, &c.  
Lond. 1684.*

*Nouvelles  
de la repub-  
lique des  
lettres, pour  
June 1684,  
p. 2.*



Honoratus Faber professed himself to be the author of that opinion; and Vander Linden, who published an edition of Hippocrates about the middle of the last century, took a great deal of pains to prove, that this father of physic knew the circulation of the blood, and that Harvey only revived it. But the honour of the discovery has been sufficiently asserted and confirmed to Harvey; and, says Freind, "as it was entirely owing to him, so he has explained it with all the clearness imaginable: and though much has been written upon that subject since, I may venture to say, his own book is the shortest, the plainest, and the most convincing of any, as we may be satisfied, if we look into the many apologies written in defence of the circulation."

Hist. of  
Phys. P. i.  
p. 235.  
Lond. 1725.

In 1632, he was made physician to Charles I. as he had been before to king James; and adhering to the royal cause upon the breaking out of the civil wars, attended his majesty at the battle of Edge-hill, and thence to Oxford, where, in 1642, he was incorporated M. D. In 1645, the king got him elected warden of Merton-college in that university; but, upon the surrendering of Oxford the year after to the parliament, he left that office and retired to London. In 1651, he published his book, intituled, "*Exercitationes de generatione animalium; quibus accedunt quædam de parte, de membranis ac humoribus uteri, & de conceptione.*" This is a curious work, and had certainly been more so, but for some misfortunes, by which his papers perished, during the time of the civil wars. For although he had both leave and an express order from the parliament, to attend his majesty upon his leaving Whitehall, yet his house in London was in his absence plundered of all the furniture; and his "*Adversaria*," with a great number of anatomical observations, relating especially to the generation of insects, were taken away by the savage hands of the rude invader. This loss he lamented several years after; and the reader will be apt to lament too, when he considers the following pathetic words: "*Atque hæc dum agimus, ignoscant mihi nivix animæ, si summarum injuriarum memor levem gemitum effudero. Doloris mihi hæc causa est. Cum inter nuperos nostros tumultus, & bella plusquam civilia, serenissimum regem, idque non solum senatus permissione sed & jussu, sequor, rapaces quædam manus non modo ædium mearum supellectilem omnem expilarunt, sed etiam, quæ mihi causa gravior querimonix, adversaria mea multorum annorum laboribus parta è musæo meo summaparunt. Quo factum est, ut observationes plurimæ, præfer-*"

Wood's  
Fasti.

Wood, &c.

"tim

De Gen.  
Anim. exer.  
laviil.

Goodal, as  
above.

"tim de generatione insectorum, cum reipublicæ literariæ, ausum dicere, detrimento perierint." In 1654, on Michaelmas-day, he was chosen president of the college of Physicians in his absence; and coming thither the day after, acknowledged his great obligation to the electors, for chusing him into a place of the same honour and dignity, as if he had been elected to be "Medicorum omnium apud Anglos princeps." But his age and weakness were so great, that he could not discharge the duty incumbent upon that great office; and therefore he requested them to chuse Dr. Prujean, who had deserved so well of the college. As he had no children, he made the college his heirs, and settled his paternal estate upon them in July following. He had three years before built them a combination-room, a library, and a museum; and, in 1656, he brought the deeds of his estate, and presented them to the college. He was then present at the first feast, instituted by himself to be continued annually, together with a commemoration-speech in Latin, to be spoken on the 18th of October, in honour of the benefactors to the college; having appointed a handsome stipend for the orator, and also for the keeper of the library and museum, which are still called by his name. He died June 3, 1657, and was carried to be interred at Hempsted in Hertfordshire, where a monument is erected to his memory. Not long afterwards a character of him was drawn up, and engraved on a copper-plate, which was put under his picture at the college; and which, though it is somewhat long, we have thought proper to subjoin here, since it not only confirms all we have said of him, but contains many particulars of his character, not to be found elsewhere.

GULIELMUS HARVÆUS,  
Anglus natus, Galliarum, Italiarum, Germaniarum, hospes,  
Ubique amor & desiderium.  
Quem omnis terra expetisset civem,  
Medicinæ Dr. Coll. Med. Lond. socius & consiliarius,  
Anatomes chirurgiarumque professor,  
Regis Jacobi familiarum Caroloque regi medicus,  
Gestis clarus, omnisque honoribus,  
Quorum alios tulit, oblatos renuit alios,  
Omnes meruit.  
Laudatis priscorum ingenio par;  
Quos honoravit maxime imitando,  
Docuitque posteros exemplo.  
Nullius incesavit famam, veritatis studens magis quam gloriæ,  
Hanc

Hanc tamen adeptus  
 Industria, sagacitate, successu nobilis  
 Perpetuos sanguinis æstus circulari gyro  
 Fugientis, seque sequentis,  
 Primus promulgavit mundo.  
 Nec passus ultra mortales sua ignorare primordia,  
 Aureum edidit de ovo atque pullo librum,  
 Albæ gallinæ filium.  
 Sic novis inventis Apollineam ampliavit artem,  
 Atque nostrum Apollinis sacrarium augustius esse  
 Tandem voluit:  
 Suasu enim & cura D. D. Dni. Francisci Prujeani præsidis  
 Et  
 Edmundi Smith electoris  
 An. MDCLIII.  
 Senaculum, & de nomine suo. museum horto superstruxit,  
 Quorum alterum plurimis libris & instrumentis chirurgicis,  
 Alterum omnigena supellectile ornavit & instruxit  
 Medicinæ patronus simul & alumnus.  
 Non hic anhela substitit herois virtus, impatiens vinci  
 Accessit porro munificentiae decus:  
 Suasu enim & consilio Dni. Drif. Edv. Alstoni præsidis  
 Anno MDCLVI.  
 Rem nostram angustam prius, annuo LVI. lib. reditu  
 Auxit.  
 Paterni fundi ex asse hæredem collegium dicens;  
 Quo nihil illi carius nobisve honestius.  
 Unde bibliothecario honorarium suum, suumque oratori  
 Quotannis pendi:  
 Unde omnibus sociis annum suum convivium,  
 Et suum denique (quot menses) conviviolum censoribus parari,  
 Jussit.  
 Ipse etiam pleno theatro gestiens se hæreditate exuere,  
 In manus præsidis syngrapham tradidit:  
 Interfuitque orationi veterum benefactorum, novorumque  
 Illicis,  
 Et philotesio epulo.  
 Illius auspiciis, & pars maxima;  
 Hujus conviva simul, & convivor.  
 Sic postquam satis sibi, satis nobis, satis gloriæ,  
 Amicis solum non satis, nec satis patriæ vixerat.  
 Coelicolum atria subiit  
 Jun. iii°. MDCLVII.

In Præfat.  
ad Element.  
Philosoph.  
s. i. de cor-  
pore.  
Anecdotes  
of Bowyer,  
by Nichols,  
p. 368.

We will just mention, that Dr. Harvey lived to see his doctrine of the circulation of the blood universally received ; and was observed by Mr. Hobbes, to be " the only person " that ever had that happiness." A fine edition of his works hath been published, since the first edition of this Dictionary, under the care and superintendency of the late Dr. Lawrence (who hath prefixed a life of the author) in two vols. 4to, 1766.

**HARVEY (GIDEON)**, an English physician also, was born in Surrey ; acquired the Greek and Latin tongues in the Low Countries ; and was admitted of Exeter-college, **Ath. Oxon.** Oxford, in 1655. Afterwards he went to Leyden, and studied under Vanderlinden, Vanhorn, and Vorstius, all of them professors of physick, and men of eminence. He was taught chemistry there by a German, and learned there also the practical part of chirurgery, and the trade of an apothecary. After this he went to France, and from thence returned to Holland, where he was admitted fellow of the college of physicians at the Hague ; being at that time physician in ordinary to Charles II. in his exile. He afterwards returned to London, from whence he was sent, in 1659, with a commission to Flanders, to be physician to the English army there : where staying till he was tired of that employment, he passed through Germany into Italy, spent some time at Padua, Bolognia, and Rome, and then returned through Switzerland and Holland to England. Here he became physician in ordinary to his majesty ; and, after king William came over, was made physician of the Tower. He died about 1700. He wrote a great number of books, which however have never been in any esteem with the faculty. He waged a perpetual war with the college of physicians ; whom he endeavoured to expose in a piece, intituled, " The " Conclave of Physicians : detecting their Intrigues, Frauds, " and Plots against their Patients, &c. 1683," 12mo. He was of a very different temper and complexion from the Harvey just recorded, who never proceeded an inch without fact and experiment, while this man seems to have been an hypothetical prater throughout. In short, he differed just as much from him, as a true physician differs from a quack.

**HAVERCAMP (SIGEBERT)**, a celebrated critic and scholar, was born in Holland, and became an illustrious professor of history, eloquence, and the Greek tongue, at Leyden. He was particularly skilled in the science of medals,

dals, and was the author of some works in this way, that were very much esteemed. He gave good editions, as well as grand ones, of several Latin and Greek authors; of Eutropius, Tertullian's "Apologetic," Josephus, Sallust, &c. and his editions of those authors are reckoned the best. We have not been able to meet with any thing which might inform us of the time of his birth and other particulars of his life.

HAWKESWORTH (JOHN), an English writer of a very soft and pleasing cast, was born about the year 1719; *Biographia Dramatica* though his epitaph, as we find it in the "Gentleman's Magazine, for Aug. 1781," makes him to have been born in 1715. He was brought up to a mechanical profession; that of a watch-maker, as is supposed. He was of the sect of Presbyterians, and a member of the celebrated Tom Bradbury's meeting, from which he was expelled for some irregularities. He afterwards devoted himself to literature, and became an author of considerable eminence. In the early part of life, his circumstances were rather confined. He resided some time at Bromley in Kent, where his wife kept a boarding-school. He afterwards became known to a lady, who had great property and interest in the East-India company; and, through her means, was chosen a director of that body. As an author, his "Adventurer" is his capital work; the merits of which, if we mistake not, procured him the degree of LL.D. from Herring, Archbp. of Canterbury. When the design of compiling a narrative of the discoveries in the South-Seas was on foot, he was recommended as a proper person to be employed on the occasion: but, in truth, he was not a proper person, nor did the performance answer expectation. Works of taste and elegance, where imagination and the passions were to be affected, were his province; not works of dry, cold, accurate narrative. However, he executed his task, and is said to have received for it the enormous sum of 6000*l*. He died in 1773: some say, of high living; others, of chagrin from the ill reception of his "Narrative:" for he was a man of the keenest sensibility, and obnoxious to all the evils of such irritable natures. On a handsome marble monument at Bromley in Kent, is the following inscription; the latter part of which is taken from the last number of "The Adventurer."

To

## HAWKESWORTH.

To the Memory of  
 JOHN HAWKESWORTH, LL.D.,  
 Who died the 16th of November,  
 MDCCLXXXIII, aged 58 years.  
 That he lived ornamental and useful  
 To Society in an eminent degree,  
 Was among the boasted felicities,  
 Of the present age ;  
 That he laboured for the benefit of Society,  
 Let his own pathetic admonitions  
 Record and Realize :

“ The hour is hasting, in which whatever praise  
 “ or censure I have acquired, will be remembered  
 “ with equal indifference.—Time, who is impatient  
 “ to date my last paper, will shortly moulder the  
 “ hand which is now writing it in the dust, and still  
 “ the breast that now throbs at the reflection. But  
 “ let not this be read as something that relates  
 “ only to another : for a few years only can divide  
 “ the eye that is now reading, from the hand that  
 “ has written.”

Memoirs of  
 Sir John  
 Hawkwood,  
 in the Bib-  
 liotheca To-  
 pographica  
 Britannica,  
 N° IV.

HAWKWOOD (Sir JOHN), is indebted for a place among the British worthies to his actions in a foreign service. He has been slightly noticed by his contemporaries at home, and would not now have been brought into a conspicuous point of view but for the engraved portrait of him presented to the Society of Antiquaries in 1775 by lord Hailes. He is said, by the concurrent testimony of our writers [A], to have been the son of a tanner of Sible Hedingham, in Essex, where he was born in the reign of Edward II. Mr. Morant says [B], the manor of Hawkwood in that parish takes its name from Sir John. But it was holden before him by Stephen Hawkwood, probably his father [C], a circumstance which would lead one to doubt the meanness of his birth as well as his profession. Persons who gave names to manors were generally of more consider-

[A] Stowe's Annals.

[B] Hist. of Essex, II. 289, 290.

[C] The short life of him ascribed by Hearne to William Valens, calls his father Gilbert. Pref. to Leland's It. III. p. 5. Hearne says the author was a curious antiquary, and had certainly

searched ancient records with more than ordinary diligence, and seems to have been well acquainted with the registers of the Heralds office. But this is rather *gratis dictum*; for we learn nothing new from him.

able rank: and the manor appears to have been in the family from the time of king John.

Our hero is said to have been put apprentice to a taylor [D] in London: "but soon," says Fuller, "turned his "needle into a sword, and his thimble into a shield [E]," being prest into service of Edward III. for his French wars, where he behaved himself so valiantly, that from a common soldier he was promoted to the rank of captain; and for some further good service had the honour of knighthood conferred on him by that king, though he was accounted the poorest knight in the army [F]. His general, the Black Prince, highly esteemed him for his valour and conduct, of which he gave extraordinary proofs at the battle of Poitiers [G].

Upon the conclusion of the peace between the English and French by the treaty of Bretigni 1360 [H], Sir John, finding his estate too small to support his title and dignity, associated himself with certain companies called by Froissart [I], "Les Tard Venus;" by Walsingham [K], "Magna Comitiva." These were formed of persons of various nations, who, having hitherto found employment in the wars between England and France, and having held governments, or built and fortified houses in the latter kingdom which they were now obliged to give up, found themselves reduced to this desperate method of supporting themselves and their soldiers by marauding and pillaging, or by engaging in the service of lesser states, which happened to be at war with each other. Villani [L], indeed, charges Edward III. with secretly authorizing these ravages in France, while outwardly he affected a strict observance of the peace. At this time of the summer, continues this historian, an English taylor, named John della Guglea [M], who had distinguished himself in the war, began to form a company of marauders, and collected a number of English, who delighted in mischief, and hoped to live by plunder, surprizing and pillaging first one town and then another. This company increased so much, that they became the terror of the whole country. All who had not fortified places to defend them were forced to treat

[D] So Villani calls him "Sortore Inghilese." Ist. l. ix. c. 37.

[E] Worthies, Essex. He served as an archer in no better place than a common soldier or still watch; and after he became captain, had a company of 250 archers. Life, by W. V.

[F] Morant, ubi sup.

[G] Ibid.

[H] Life, by W. V.

[I] B. i. c. 214, 215. p. 233. 237. See also Montfaucon, Mon. de la Monarchie Française, II. 318. 322.

[K] Ypod. Neuftr. p. 522.

[L] L. ix. c. 37.

[M] That is to say, "John of the needle."

with

with him, and furnish him with provision and money, for which he promised them his protection. The effect of this was, that in a few months he acquired great wealth. Having also received an accession of followers and power, he roved from one country to another, till at length he came to the Po. There he made all who came in his way prisoners. The clergy he pillaged, but let the laity go without injury. The court of Rome was greatly alarmed at these proceedings, and made preparations to oppose these banditti. Upon the arrival of certain Englishmen on the banks of the Po, Hawkwood resigned his command to them, and proffert submission to the king of England, to whose servants he presented a large share of his ill-gotten wealth [N].

The first appearance of Hawkwood in Italy [O], was in the Pisan service, in 1364; after which period he was every where considered as a most accomplished soldier, and fought, as different occasions presented themselves, in the service of many of the Italian states. In 1387, we find him engaged in a hazardous service in defence of the state of Florence. The earl of Armagnac, the Florentine general, having been lately defeated by Venni, the governor of the Siannese; the victors marched to surprize Hawkwood, and encamped within a mile and a half of him. But this cautious general retreated into the Cremonese, and when by several skirmishes he had amused the enemy, who kept within a mile of him, and thought to force his camp, he sallied out and repulsed them with loss. This success a little discouraged them. Venni is said to have sent Hawkwood a fox in a cage, alluding to his situation: to which Hawkwood returned for answer, "the fox knew how to find his way out." This he did by retreating to the river Oglio, placing his best horse in the rear till the enemy had crossed the river, on whose opposite bank he placed 400 English archers on horseback. The rear by their assistance crossed the river and followed the rest, who, after fording the Mincio, encamped within ten miles of the Adige. The greatest danger re-

[N] Villani.

[O] Paulus Jovius says, Hawkwood came first into Italy with Lionel duke of Clarence, who married the daughter of Galeazzo Visconti, brother to Bernabo. The duke fell sick and died at Milan soon after his nuptials, and Bernabo took Hawkwood and the English troops into his pay to employ the English valor and discipline against the

duke of Mantua, with whom he was at war. Hawkwood and his countrymen distinguished themselves so much that Bernabo gave him his natural daughter to wife. This alliance proved of great advantage to our hero; and the English valour became so renowned over Italy, that he was courted by several princes as well as free states.



ained here. The enemy had broken down the banks of the river, and let out its waters swollen by the melting of the snow and mountains to overflow the plains. Hawkwood's troops, surprized at midnight by the increasing floods, had no resource but immediately to mount their horses, and, leaving all their baggage behind them, marched in the morning slowly through the water, which came up to their horses bellies. By evening, with great difficulty, they gained Baldo, a town in the Paduan. Some of the weaker horses sunk under the fatigue. Many of the foot perished with cold and struggling against the water: many supported themselves by laying hold on the tails of the stronger horses. Notwithstanding every precaution, many of the cavalry were lost as well as their horses. The pursuers, seeing the country under water, and concluding the whole army had perished, returned back. The historian observes, that it was universally agreed no other general could have got over so many difficulties and dangers, and led back his small army out of the heart of the enemy's country, with no other loss than that occasioned by the floods, which no precaution could have guarded against. One of the most celebrated actions of Hawkwood's life, says Muratori, was this retreat, performed with so much prudence and art, that he deserves to be paralleled with the most illustrious Roman generals; having, to the disgrace of an enemy infinitely superior in number and in spite of all obstructions from the rivers, given them the slip, and brought off his army safe to Castel Baldo on the borders of the Paduan. Sir John Hawkwood, as soon as he found himself among his allies, employed himself in refreshing his troop and watching the enemies motions.

At the end of 1391, the Florentines made peace with Galeazzo and the rest of their enemies, though on disadvantageous terms. To reduce the expences of the state, they discharged their foreign auxiliaries, except Hawkwood, of whose valour and fidelity they had had such repeated proofs, with 1000 men under his command.

Peace being now re-established abroad, the city of Florence was in 1393 distracted with civil feuds, which were not terminated but by the execution and exile of some principal citizens. But at the close of this year they sustained a greater loss in Sir John Hawkwood, who died March 6, advanced in years, at his house in the street called Pulverosa near Florence. His funeral was celebrated with great magnificence, and the general lamentation of the whole city.

His bier, adorned with gold and jewels, was supported by the first persons of the republic, followed by horses in gilded trappings, banners, and other military ensigns, and the whole body of the citizens. His remains were deposited in the church of St. Reparata, where a statue (as Poggio and Rossi call it, though it is well known to be a portrait) of him on horseback was put up by a public decree. If the Florentine historians did not distinguish between a statue and a portrait, no wonder our countryman Stowe [P] talks of an "image as great as a mighty pillar," erected to the memory of Sir John Hawkwood at Florence; or that Weever, copying him, calls it "a statue."

In the representation of this hero painted on the dome of the church, he appears mounted on a pacing gelding, whose bridle with the square ornament embossed on it is covered with crimson velvet or cloth, and the saddle is red, stuffed or quilted. He is dressed in armour with a surcoat flowing on from his shoulders, but girt about his body; his greaves are covered with silk or cloth, but the knee-pieces may be distinguished under them: his shoes, which are probably part of his greaves, are pointed according to the fashion of the times. His hands are bare: in his right he holds a yellow baton of office, which rests on his thigh; in his left the bridle. His head, which has very short hair, is covered with a cap not unlike our earls' coronets, with a border of wrought work.

F. 623.

Worthies,  
Essex,  
p. 330.

Sir John had a cenotaph in the church of his native town, erected by his executors Robert Rokeden senior and junior, and John Coe. It is described by Weever, as "a tomb arched over, and engraven to the likeness of hawks flying in a wood," which, Fuller says, was "quite flown away." It is plain the last of these writers never took any pains to visit or procure true information about this monument, which still remains in good preservation near the upper end of the south isle of Sible Hedingham church. The arch of this tomb is of the mixed kind, terminating in a sort of bouquet,

[P] Annals, p. 308, 309. Fuller says, "they adorned him with the statue of a man of arms and a sumptuous monument, wherein his ashes remain honoured at this present day." Worth. Essex, 330. Rapin's account of his exploits and their reward is comprized in this short paragraph. "Thomas Hawkwood, who went from England a journeyman taylor, having afterwards taken to

arms, signalized himself in the wars in Italy by his valour and conduct, which raised him to the highest posts. He gained so great honour and reputation for having restored in those parts military discipline, which was almost lost, that after his death the Florentines erected in their city a black marble statue as an acknowledgement for the services he had done them." IV. 314.

on both sides of which, over the arch, are smaller arches of tracery in relief. The arch is adorned with hawks and their bells, and other emblems of hunting, as a hare, a boar, a boy founding a conch-shell, &c. The two pillars that support it are charged with a dragon and lion. Under this arch is a low altar-tomb with five shields in quatrefoils, formerly painted.

In a south window of the chantry-chapel, at the east end of this isle, are painted hawks, hawks bells, and escallops, which last are part of the Hawkwood arms, as the first were probably the crest as well as a rebus of the name; and we find a hawk volant on Sir John's seal. In the north and west side of the tower are two very neat hawks on perches in relief, in rondeaux hollowed in the wall: that over the west door is extremely well preserved. They probably denote that some of the family built the tower. Mr. Morant imagines some of them rebuilt this church about the reign of Edward III. but none appear to have been in circumstances equal to such munificence before our hero: and perhaps his heirs were the rebuilders.

Contemporary and succeeding writers agree in their praises of this illustrious general. Both friends and enemies considered him as one of the greatest soldiers of his age. Poggio styles him "rei militaris scientia clarus, & bello asuetus [Q]," "dux sagax [R]," "dux prudens [S]," "tantus dux [T]," "rei bellicæ peritissimus [U]," "ad belli officia prudentissimus [W]," "expertæ virtutis & fidei [X]," epithets these which might serve instead of a particular character. Muratori calls him, "Il prode & il accortissimo capitano [Y]." As he had been formed under the Black Prince, it is not to be wondered that his army became the most exact school of martial discipline, in which were trained many captains, who afterwards rose to great eminence.

The circumstances of the times must make an apology for the frequent changes of his service, which led him to engage as suited his interest. He was a soldier of fortune, and his abilities in the field occasioned him to be courted by different rival states. The Florentines offered the best terms, and to them he ever after adhered with an irreproachable fidelity.

[Q] Pogg. p. 29.  
[R] P. 73.  
[S] P. 120.  
[T] P. 32.

[U] P. 104.  
[W] Ann. ubi supr. p. 358. 371.  
[X] P. 47.  
[Y] P. 115.

Lucan's character of a mere mercenary soldier [z] by no means belongs to Sir John Hawkwood.

His charity appears in his joining with several persons of quality in this kingdom, in founding the English hospital at Rome for the entertainment of poor travellers [A].

[z] Nulla fides pietasque viris qui castra sequuntur,  
Venalesque manus: ibi fas ubi maxima merces.

Pharf. x. 408.

[A] Stowe's Annals, p. 335. cited by Weever.

Anecdotes  
of Bowyer,  
by Nichols,  
p. 334.

HAY (WILLIAM, Esq;), an agreeable English writer, was born at Glenburne in Suffex, about 1700, as is conjectured; and educated at Headley-school. In 1730, he published a poem, called "Mount Caburn," dedicated to the duchess of Newcastle; in which he describes the beauties of his native country, and celebrates the virtues of his friends. When lord Hardwicke was called up to the house of lords in 1734, he was chosen to succeed him, in representing the borough of Seaford among the commons: and he represented this borough for the remainder of his life. He defended the measures of Sir Robert Walpole, and was the supposed author of a ministerial pamphlet, intituled, "A Letter to a Freeholder on the late Reduction of the Land-tax to one Shilling in the Pound;" which had been printed in 1732. In 1735, he published "Remarks on the Laws relative to the Poor, with Proposals for their better Relief and Employment;" and at the same time brought in a bill for the purpose. He made another attempt of this kind, but without effect. May 1738, he was appointed a commissioner of the Victualling-office. In 1753, appeared "Religio Philosophi: or, the Principles of Morality and Christianity, illustrated from a View of the Universe, and of Man's Situation in it." This was followed, in 1754, by his "Essay on Deformity;" in which he rallies his own imperfection in this respect with much liveliness and good humour. "Bodily deformity," says he, "is very rare. Among 558 gentlemen in the House of Commons, I am the only one that is so. Thanks to my worthy constituents, who never objected to my person, and I hope never to give them cause to object to my behaviour." The same year, he translated Hawkins Browne "De Immortalitate Animi." In 1755, he translated and modernized some "Epigrams of Martial;" but survived this publication only a short time, dying June 19, the same year. A little time before, he had been appointed keeper of the Records

ords in the Tower, and it is said that his attention and assiduity during the few months he held that office were eminently serviceable to his successors.

He left a son, who inherited the imperfect form of his father. This gentleman went into the service of the East-India company, where he acquired rank, fortune, and reputation; but, being one of those who opposed Cossim Ally Kawn, and unfortunately falling into his hands, was, with other gentlemen, ordered to be put to death at Patna, Oct. 5, 1763.

HAYES (CHARLES, Esq.), a very singular person, whose great erudition was so concealed by his modesty, that his name is known to very few, though his publications are many. He was born in 1678, and became distinguished in 1704 by "A Treatise of Fluxions," folio: the only work, to which he ever set his name. In 1710, came out a small 4to pamphlet of 19 pages, intitled, "A new and easy Method to find out the Longitude, from observing the Altitudes of the Celestial Bodies;" and, in 1723, "The Moon, a Philosophical Dialogue;" tending to shew, that the moon is not an opaque body, but has original light of her own.

Anecdotes  
of Bowyer,  
by Nichols,  
p. 291.

During a long course of years, the management of the late Royal African company lay in a manner wholly upon Mr. Hayes, he being annually either sub-governor or deputy-governor; notwithstanding which, he continued his pursuit after general knowledge. To a skill in the Greek and Latin, as well as modern languages, he added the knowledge of the Hebrew; and published several pieces, relating to the translation and chronology of the Scriptures. The African company being dissolved in 1752, he retired to Down in Kent, where he gave himself up to study. May 1753, he began to compile in Latin his "Chronographia Asiatica & Ægyptiaca," which he lived to finish, but not to publish; which, however, was published afterwards. Aug. 1758, he left his house in Kent, and took chambers in Gray-inn, where he died, Dec. 18, 1760, in his 82d year. The title of his posthumous work runs thus: "Chronographiæ Asiaticæ & Ægyptiæ Specimen, in quo, 1. Origo Chronologiæ LXX Interpretum investigatur. 2. Conspectus totius operis exhibetur," 8vo.

HAYWARD (Sir JOHN), an English historian, was educated at Cambridge, where he took the degree of LL. D.

Lord Bacon's  
Works.

Annals of  
queen Elizabeth, ad  
aan. 1601

Church  
Hist. of Bri-  
tain, B. x.  
p. 51.

In 1599, he published, in 4to, "The first Part of the Life and Raigne of King Henrie IV. extending to the End of the first Yeare of his Raigne;" dedicated to Robert earl of Essex: for which he suffered a tedious imprisonment, on account of having advanced something in defence of hereditary right. We are informed in lord Bacon's "Apophthegms," that queen Elizabeth, being highly incensed at this book, asked Bacon, who was then one of her council learned in the law, "whether there was any treason contained in it?" who answered, "No, madam; for treason I cannot deliiver my opinion there is any; but there is very much felony." The queen apprehending it, gladly asked, "How and where?" Bacon answered, "because he had stolen many of his sentences and conceits out of Cornelius Tacitus." Camden tells us, that this book being dedicated to the earl of Essex, when that nobleman and his friends were tried, the lawyers urged, that "it was written on purpose to encourage the deposing of the queen:" and they particularly insisted on these words in the dedication, in which our author styles the earl, "Magnus & præsentis judicio, & futuri temporis expectatione." In 1603, he published, in 4to, "An Answer to the first Part of a certaine Conference concerning Succession, published not long since under the Name of R. Doleman." This R. Doleman was the Jesuit Parsons. In 1610, he was appointed by king James one of the historiographers of Chelsea college near London. This college was intended, says Fuller, for a spiritual garrison, with a magazine of all books for that purpose, where learned divines should study and write in maintenance of all controversies against the Papists. Besides the divines, at least two able historians were to be maintained in the college, to record and transmit to posterity all memorable passages in church and state. This scheme was pushed by the king and other considerable personages, and was in agitation for some years; but dropped at length, nobody knows how. In 1613, he published, in 4to, "The Lives of the Three Normans, Kings of England; William I. William II. Henry I." and dedicated them to Charles prince of Wales. In 1619, he received the honour of knighthood from his Majesty at Whitehall. In 1624, he published a discourse intituled, "Of Supremacie in Affaires of Religion:" dedicated to prince Charles. It is written in the manner of a conversation held at the table of Dr. Toby Matthews, bishop of Durham, in the time of the parliament, 1605; and the proposition maintained is, that supreme power in ecclesiastical affairs

fairs is a right of sovereignty. He wrote likewise "The Life and Raigne of King Edward VI. with the Beginning of the Raigne of Queen Elizabeth, 1630," 4to: but this was posthumous; for he died June 27, 1627. He was the author of several works of piety.

For the judgements that have been passed upon him, Wood Fasti Oxon. tells us, that "he was accounted a learned and godly man, and one better read in theological authors, than in those belonging to his own profession: and that with regard to his histories, the phrase and words in them were in their time esteemed very good; only some have wished, that in his 'History of Henry IV.' he had not called Sir Hugh Lynne by so light a word as Mad-cap, though he were such; and that he had not changed his historical style into a dramatical, where he introduceth a mother uttering a woman's passion in the case of her son." Nicolson ob- Hist. Librar serves, that "he had the repute in his time of a good clean pen and smooth style; though some have since blamed him for being a little too dramatical." Strype says, that our Preface to author "must be read with caution; that his style and lan- Hayward's guage is good, and so is his fancy; but that he uses it too Life and much for an historian, which puts him sometimes on making Reign of speeches for others, which they never spake, and relating Edward VI. matters which perhaps they never thought on:" in con- Third Letter firmation of which censure, Kennet has since affirmed him to the Bp. of to be "a professed speech-maker through all his little History Carlisle, on of Henry IV." the subject of Bp. Merks, p. 46. Lond, 1717, 8vo.

HEARNE (THOMAS), an English antiquary, and indefatigable collector and editor of books and MSS. was the son of George Hearne, parish clerk of White-Waltham in Berkshire, and born there in 1686. For some time he received no other instruction than what he had from his father, who kept a writing-school at Waltham: but, in 1693, Francis Cherry, of Shottesbrooke, Esq; took him from thence under his own patronage, and put him to the free-school of Bray in Berks. Here he made so extraordinary a progress in the Greek and Latin tongues, and was withal so remarkable for his sobriety and good manners, that Mr. Cherry, by the advice of his friend Mr. Dodwell, who then lived at Shottesbrooke, took him into his family, and provided for him as if he had been his own son. He instructed him every day in religion and classical learning; as did Mr. Dodwell, when he was absent. Mr. Cherry, pleased with cultivating an understanding so susceptible of improvement, determined to

bestow on him a liberal education; and accordingly, in Dec. 1695, had him entered of Edmund-hall, in Oxford. That foundation was then governed by Dr. Mill, who had under him as vice-president Dr. White Kennet, afterwards Bp. of Peterborough, then one of the most eminent tutors in the university, and at the same time vicar of Shottefbrooke, to which cure he had been presented by Mr. Cherry. Happily for Hearne, both the head of his college and his tutor were votaries of antiquity, to which he himself had a natural and even violent propensity. This was conspicuous in him, even while a boy: when he was observed to be continually plodding over the old tomb-stones of his own parish church-yard, as soon almost as he was master of the English alphabet. This disposition, joined with his unwearied industry, recommended him particularly to Dr. Mill; who being then busy about an appendix to his Greek Testament, and finding him to be well versed in MSS. got him to examine several he had occasion to make use of in that work. When he was no more than three years standing, he went, at Dr. Mill's request, to Eton, to collate a MS. of Tatian and Athenagoras in the library there. The copy of the variations he had noted, written by his own hand, is in the Bodleian library, and was used by Mr. Worth in his edition of Tatian, and by Mr. de Chaire in that of Athenagoras, though neither of these editors have made any mention of it. He was likewise of great service to Dr. Grabe, at that time resident in Edmund-hall, for whom he compared many MSS. and made considerable collections.

In act term, 1699, he took the degree of B. A. and soon after was offered very advantageous terms to go a missionary to Maryland: but, being unwilling to leave Oxford, and the valuable acquaintance he had contracted there, he declined the offer. After he had taken his degree, he became a constant student in that noble repository of antiquities, the Bodleian library; and was so noted for the length and frequency of the visits, that Dr. Hudson, soon after he was chosen keeper thereof, took him for a coadjutor, having first obtained the consent of the curators. He became M. A. in 1703, was afterwards made janitor of the public library, and in 1712, second librarian of the Bodleian. In Jan. 1714-15, he was elected archetypographus of the university, and esquire beadle of the civil law; which post he held together with that of under-librarian till Nov. following: but then finding they were not tenable together, he resigned the beadleship, and very soon after the other place also, by reason of the oaths, which



which he could not conscientiously comply with. He continued a Nonjuror to the last, much at the expence of his worldly interest: for on that account he refused several preferments, which would have been of great advantage and very agreeable to him. He died at Oxford, and was buried in St. Peter's church-yard, where there is a tomb erected for him, with this inscription written by himself: "Here lyeth the Body of Thomas Hearne, M. A. who studied and pre-  
served Antiquities. He died June 10, 1735, aged 55 Years. Deut. xxxii. 7. Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee, thy elders, and they will tell thee.— Job viii. 8, 9, 10. Enquire, I pray thee." He had with great parsimony saved about 1300l. which his relations, who were poor, found after his death among his books and papers.

A list of the books he published, for he was rather an editor than an author, may be acceptable to the curious; and therefore we will enumerate them as briefly as possible. They are as follow: 1. "Reliquiæ Bodleianæ; or, some genuine Remains of Sir Thomas Bodley, &c. 1703." 2. "Plinii Epistolæ & Panegyricus, &c. 1703." 3. "Eutropius. Messala Corvinus. Julius obsequens, &c. 1703." 4. "Ductor Historicus," 2 vols. They did not come out together; a second edition of the first was published in 1705: and the second volume was published in 1704. Our author was not solely concerned in this work, some parts of it being written by another hand, as was the preface. He had made great collections for a third volume, but laid aside this design, upon the appearance of the English translation of Puffendorf's introduction; which begins where the second volume of the "Ductor Historicus" ends, and continues the history to the present times. 5. "Justini Historia, 1705." 6. "Livy, 1708," 6 vols. 7. "A Letter\*, containing an Account of some Antiquities between Windsor and Oxford, with a List of the several Pictures in the School-gallery adjoining to the Bodleian Library," printed in 1708, in the "Monthly Miscellany, or Memoirs for the Curious;" and reprinted at the end of the fifth volume of Leland's "Itinerary," but without the list of the pictures; which, however, being greatly sought for by the curious, caused him to reprint 100 copies of the whole in 1725. 8. "The Life of Ælfred the Great, by Sir John Spelman; from the original MS. in the Bodleian Library, 1710." 9. "The Itinerary of John Leland the Antiquary, intermixed with  
divers

\* Reprinted  
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"divers curious Discourses, written by the Editor and others,  
 "1710," 9 vols. A new edition was printed in 1744.  
 10. "Dodwelli de Parma equestri Woodwardiana disserta-  
 tio, &c. 1713." 11. "Lelandi de rebus Britannicis  
 "collectanea, 1715," 6 vols. 12. "Acta Apostolorum,  
 "Græco-Latinæ, literis majusculis. E codice Laudiano,  
 "&c. 1715." 13. "Joannis Rosii antiquarii Warwicensis  
 "historia regum Angliæ, 1716." It was printed again  
 with the second edition of Leland's "Itinerary," and now  
 goes along with that work. 14. "Titii Livii Foro-Julien-  
 "sis vita Henrici V. regis Angliæ. Accedit sylloge epistola-  
 "rum à variis Angliæ principibus scriptarum, 1716." 15.  
 "Aluredi Beverlacen-  
 "sis annales; sive historia de gestis re-  
 "gum Britannicæ, &c. 1716." 16. "Gulielmi Roperi vita  
 "D. Thomæ Mori equitis aurati, lingua Anglicana con-  
 "texta, 1716." 17. "Gulielmi Camdeni Annales rerum  
 "Anglicarum & Hibernicarum, regnante Elizabetha, 1717,"  
 3 vols. 18. "Gulielmi Neubrigen-  
 "sis historia sive chronica  
 "rerum Anglicarum, 1719." 19. "Thomæ Sprotti chro-  
 "nica, &c. 1719." 20. "A Collection of curious Dis-  
 "courses written by eminent Antiquaries upon several Heads  
 "in our English Antiquities, 1720." 21. "Textus Ros-  
 "senfis, &c. 1720." 22. "Roberti de Avesbury historia  
 "de mirabilibus gestis Edwardi III. &c. Appendicem eti-  
 "am subnexuit, in qua inter alia continentur, Letters of  
 "King Henry VIII. to Anne Boleyn, 1720." 23. "Jo-  
 "hannis de Fordun Scotichronicon genuinum, una cum  
 "eiusdem supplemento ac continuatione, 1722." 24. "The  
 "History and Antiquities of Glastonbury, &c. 1722." 25.  
 "Hemingi Chartularium ecclesiæ Wigornienfis, &c. 1723."  
 26. "Robert of Gloucester's Chronicle, &c. 1724," in 2  
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 "improved by Robert of Brune, from the Death of Cad-  
 "walader to the End of King Edward the Ist's Reign, &c.  
 "1720," in 2 vols. 28. "Johannis, confratris & mona-  
 "chi Glastoniensis, chronica: sive historia de rebus Glas-  
 "toniensibus, &c. 1726." 29. "Adami de Domesham  
 "historiæ de rebus gestis Glastoniensibus, &c. 1727," in 2  
 vols. 30. "Thomæ de Elmham vita & gesta Henrici V.  
 "Anglorum regis, &c. 1727." 31. "Liber niger Scac-  
 "carii, &c. 1728," 2 vols. 32. "Historia vitæ & regni  
 "Richardi II. Angliæ regis, à monacho quodam de Evesham  
 "consignata, 1729." 33. "Joannis de Trokelowe annales  
 "Edwardi II. &c. 1729." 34. "Thomæ Cail vindiciæ  
 "antiquitatis academici Oxoniensis, &c. 1730," 2 vols.

35. "Walteri Hemingforde, cononici de Gisleburne, historia de rebus gestis Edwardi I. II. III. &c. 1731," in 2 vols. 36. "Duo rerum Anglicarum scriptores vetores, videlicet, Thomas Otterbournæ & Johannes Wethamstade, ab origine gentis Britannicæ usque ad Evarдум IV. &c. 1733," in 2 vols. 37. "Chronicon five annales prioratus du.Dunstable, &c. 1733." 38. "Benedictus, abbas Petroburgensis, de vita & gestis Henrici II. Richardi I. &c. 1735," in 2 vols. The reader will be apt to fancy that Mr. Hearne had laboured pretty sufficiently, having probably published more than would ever be read: however, he was going on in the same way, and was got to the eve of another publication in two vols. 8vo, when death very cruelly withheld his hand. He was an editor of a very peculiar cast: for he scarcely ever published an old writer, without intermixing with or adding to him a parcel of papers, which had little or perhaps no relation at all to the principal work. These odd farragoes are generally introduced by long and elaborate prefaces, some in Latin, others in English, as miscellaneous as their following collections. The capriciousness of the man's genius, and the oddity of his taste, are indeed sufficiently obvious: yet, without doubt, there are many readers, to whom his compositions will afford entertainment. All his works except the first were printed at Oxford; all in 8vo.

We have observed above, that he lived and died a Non-juror; yet, it appears, that he was not thus rigid in the beginning of his life, from a pamphlet ascribed to him, and said to be written in his 22d year. The title is, "A Vindication of those who take the Oath of Allegiance to his present Majesty, from Prejudice, Injustice, and Disloyalty, charged upon them by such as are against it." It is addressed to Mr. Cherry, from whom it came with many other MSS. expressly by will to the Bodleian library. It is dated from Edmund-hall in Oxford, June 11, 1700. In 1731, it was printed by an anonymous editor, who prefixed to it a print of the author, and a preface, containing a satirical account of him. The piece itself is so wretched a composition in all respects, as to be a real curiosity: so that it is no wonder, that it did not convert the gentleman to whom it was addressed. Besides the Herculean labours already mentioned, he made indexes to several works; and among the rest, to the folio edition of "Lord Clarendon's History of the Rebellion," in 1704.

HEATH

Ath. Oxon.  
Vol. II.

HEATH (JAMES), an English historian, was born, 1629, in London, where his father, who was the king's cutler, lived. He was educated at Westminster school, and became a student of Christ-church, Oxford, in 1646. In 1648, he was ejected from thence by the parliament visitors, for his adherence to the royal cause; lived upon his patrimony, till it was almost spent; and then, foolishly martyring, was obliged to write books and correct the press, in order to maintain his family. He died of a consumption and dropsy at London, in August 1664, and left several children to the parish. He published, 1. "A brief Chronicle of the late intestine War in the three Kingdoms of England, Scotland, and Ireland, &c. 1661," 8vo, afterwards enlarged by the author, and compleated from 1637 to 1663, in four parts, 1663, in a thick 8vo. To this was again added a continuation from 1663 to 1675 by John Philips, nephew by the mother to Milton, 1676, folio. 2. "Elegy upon Dr. Thomas Fuller, 1661." 3. "The Glories and magnificent Triumphs of the blessed Restoration of King Charles II. &c. 1662," 8vo. 4. "Flagellum: or, The Life and Death, Birth and Burial, of Oliver Cromwell, the late Usurper, 1663." The third edition came out with additions in 1665, 8vo. 5. "Elegy on Dr. Sanderson, Bishop of Lincoln, 1662." 6. "A new Book of loyal English Martyrs and Confessors, who have endured the Pains and Terrors of Death, Arraignment, &c. for the Maintenance of the just and legal Government of these Kingdoms both in Church and State, 1663," 12mo. 7. "Brief but exact Survey of the Affairs of the United Netherlands, &c." 12mo. The reason why such writers as our author continue to be read, and will probably always be read, is, not only because "Historia quoquo modo scripta delectat;" but also because in the meanest historian there will always be found some facts, of which there will be no cause to doubt the truth, and which yet will not be found in the best. Thus Heath, who perhaps had nothing but pamphlets and newspapers to compile from, frequently relates facts that throw light upon the history of those times, which Clarendon, though he drew every thing from the most authentic records, has omitted.

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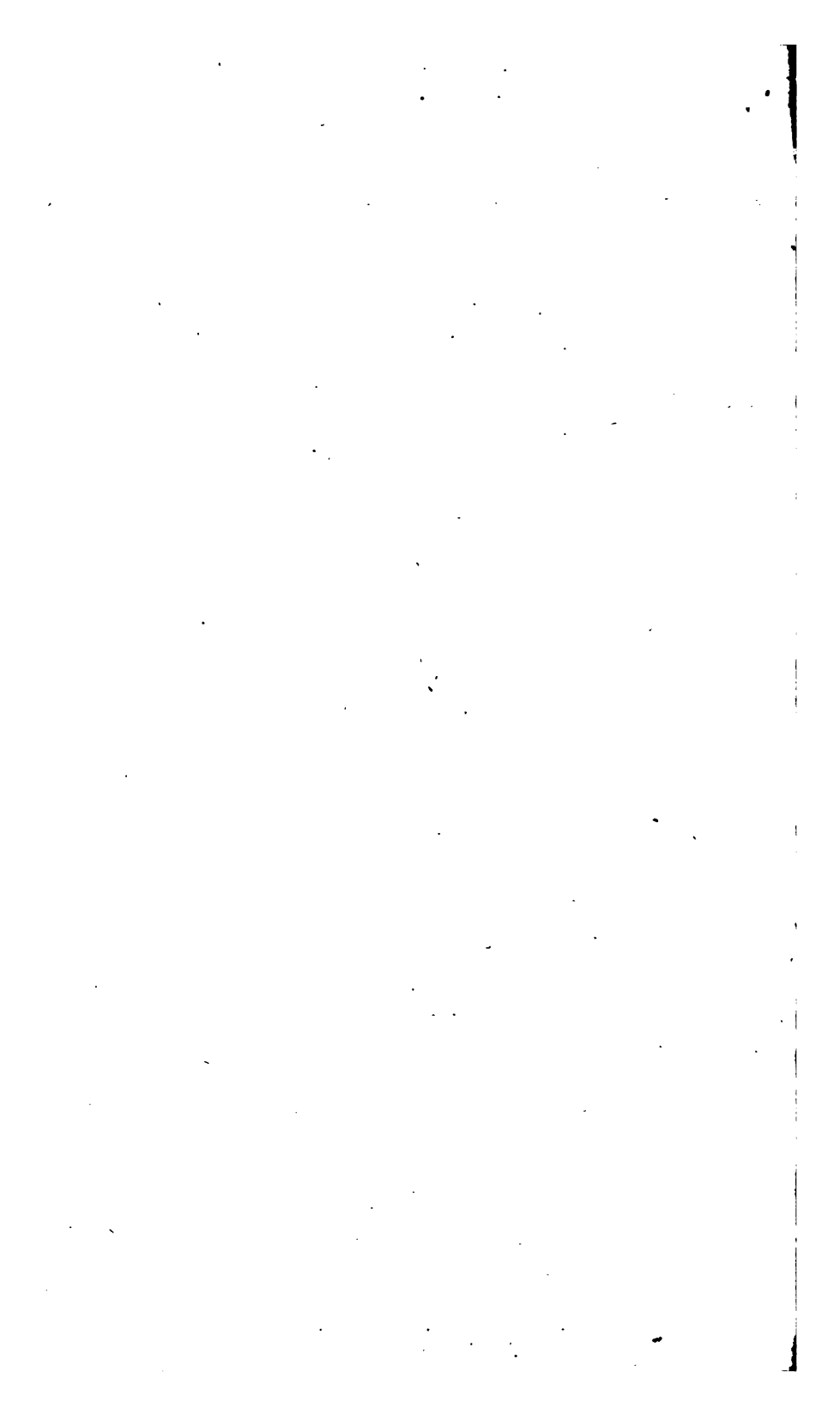
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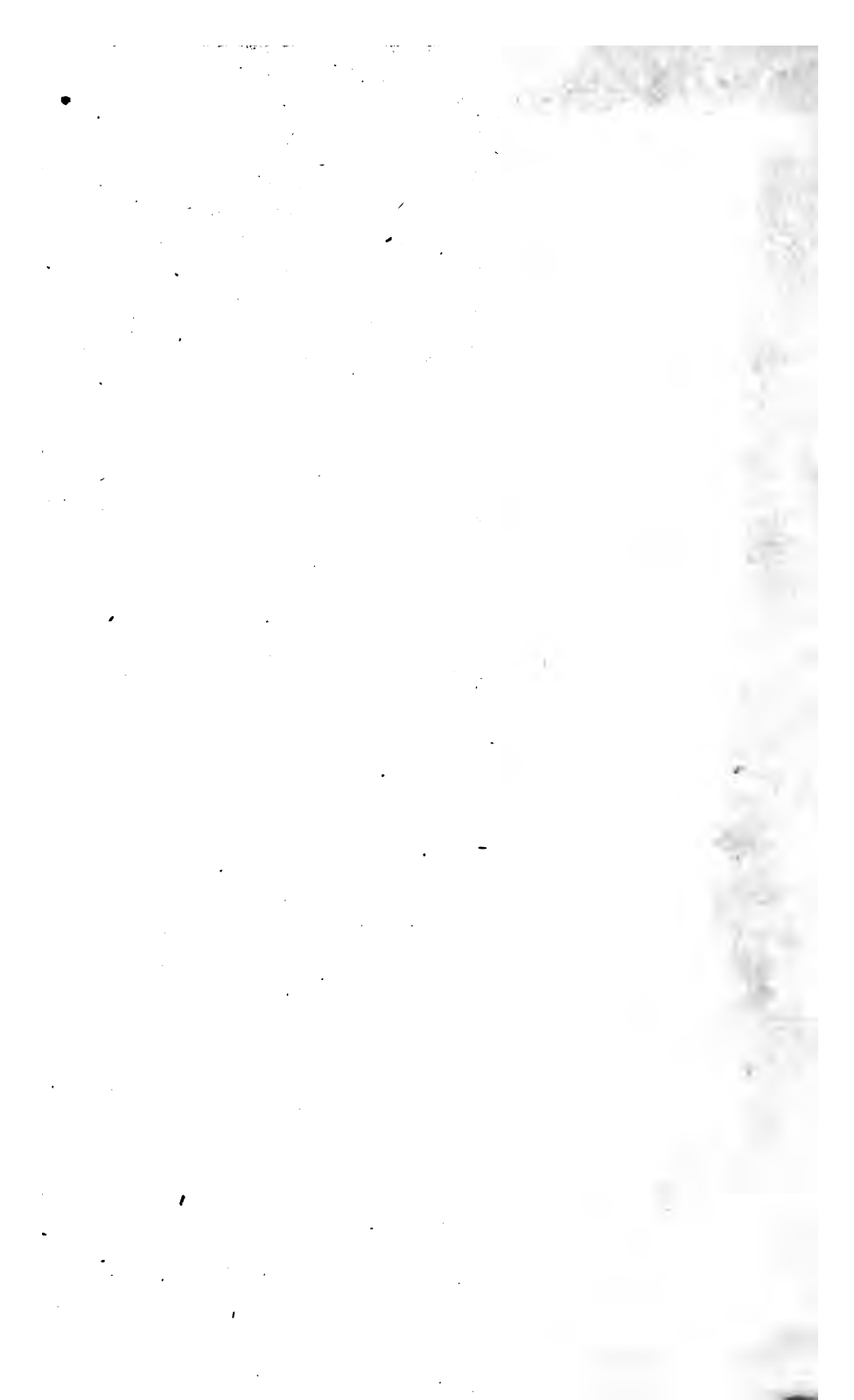
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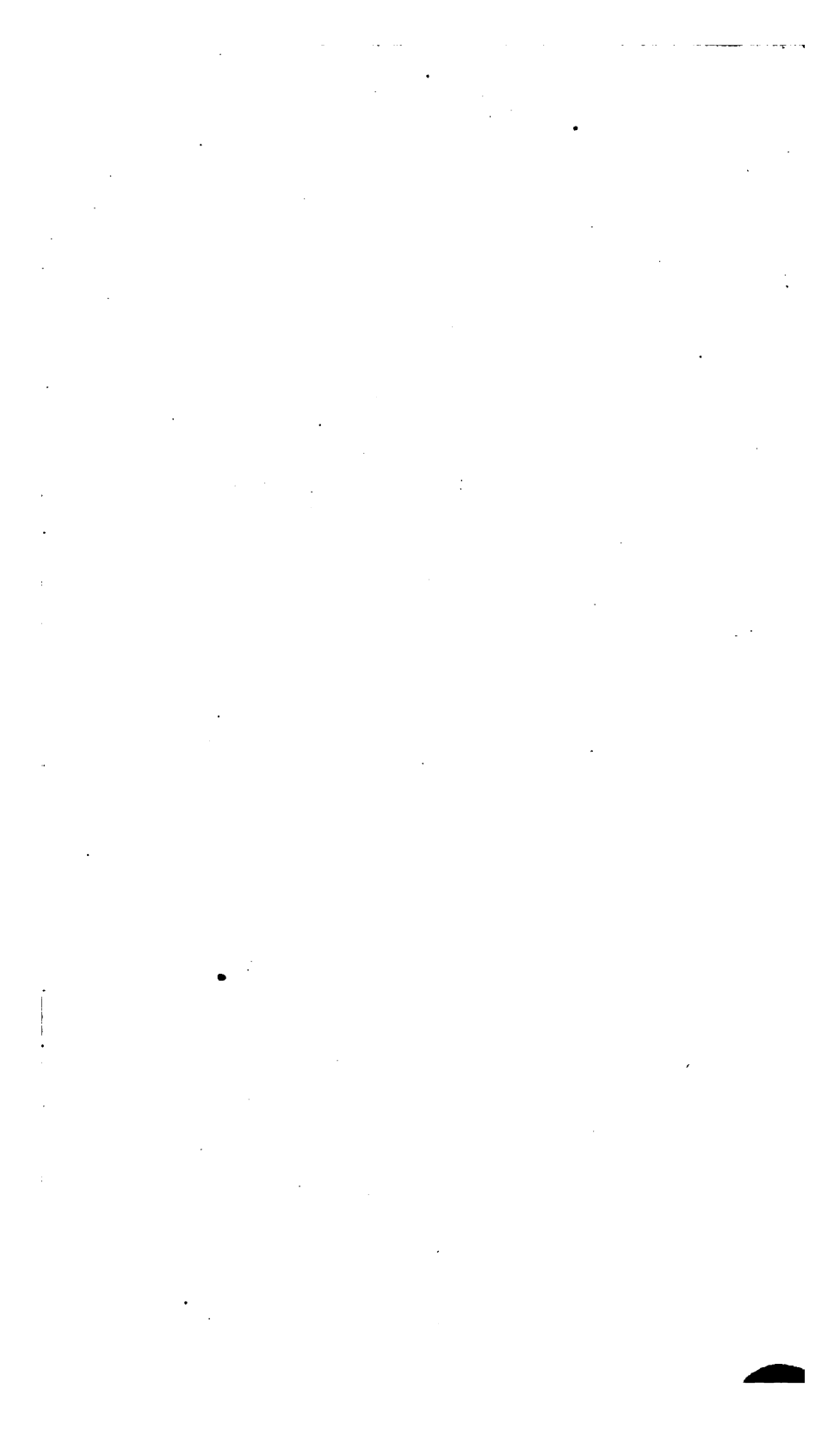
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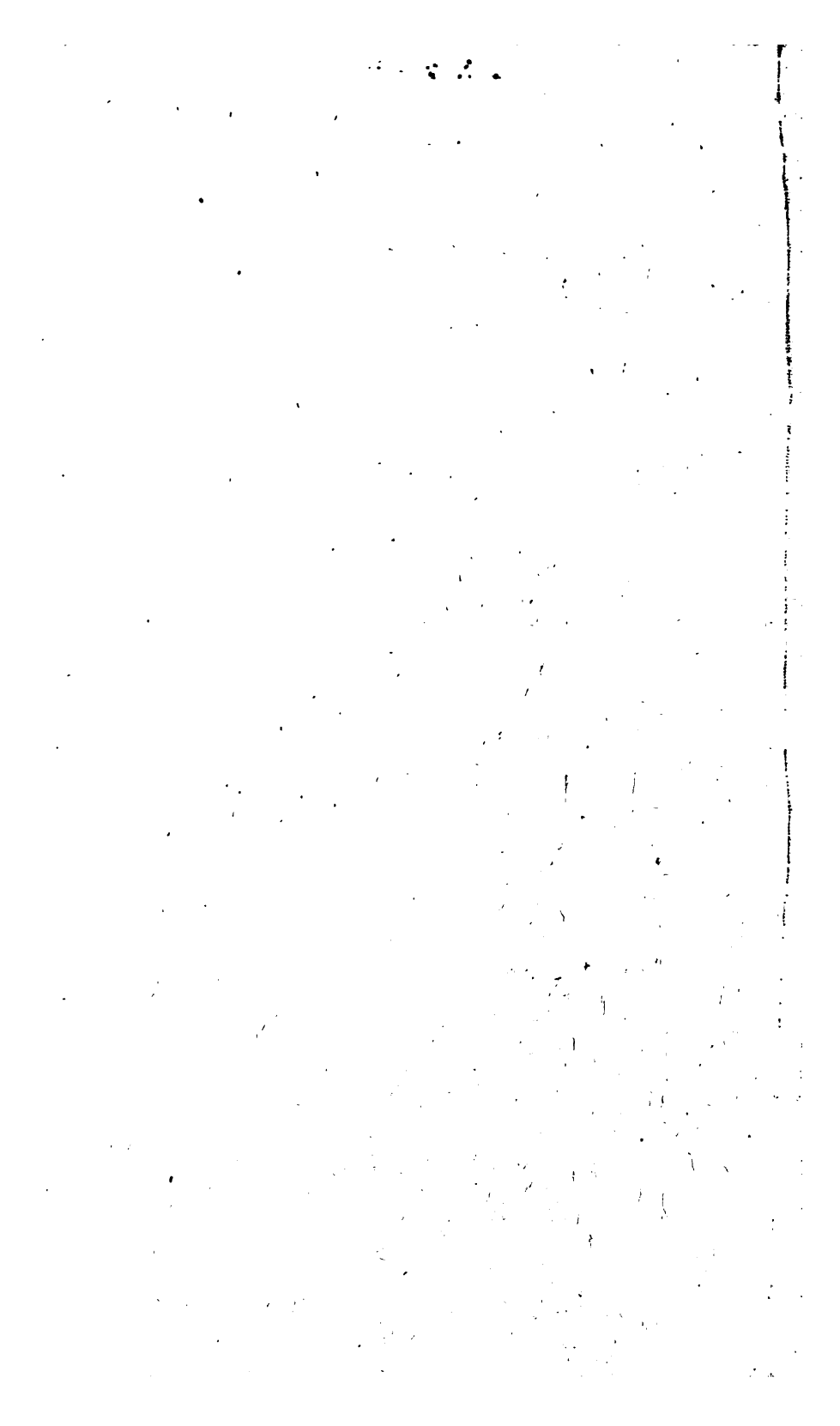


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